HINDUSTAN REVIEW

1914 C.K.U.

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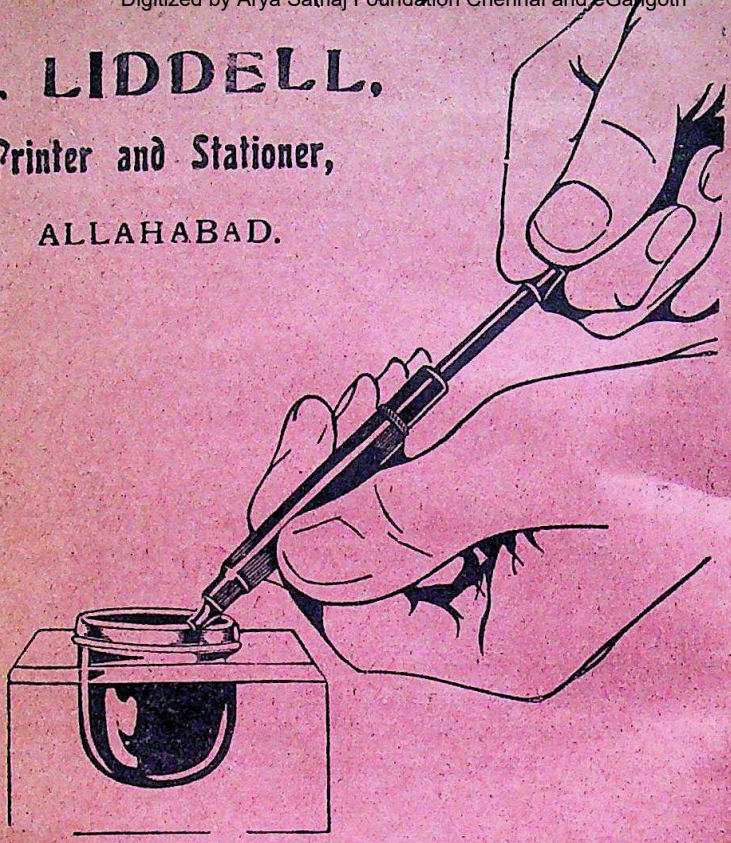

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NEW IDEAS IN ELEMENTARY EDUCATION.

By Mr. A. YUSUF ALI, I. C. S.

THE Government of India, in their "campaign against illiteracy," have started a movement which is destined to affect Indian society more profoundly than decades of legislation and administration. Whether the results are fruitful or barren, depends very much upon how far the popular mind is rightly educated on the true principles, methods, and ideals of education.

The efficacy of education does not depend only on the capacity or industry of the pupils. The method employed in imparting knowledge is of great importance. The personality of the teacher, his enthusiasm for his work, his equipment for his noble calling, and his ideals, impress themselves on Education, History, and Society. It is all-important to educate and train the teachers before you can educate or train your pupils.

The training of the teacher is, at least in theory, now definitely recognised to be one of the essential conditions of educational progress. But the most perfectly trained teachers can do very little if their work is neutralised in the Home. Idealism in the school will appear as a mere sham against a background of the very real influences of a home in which sordi-

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ness, narrowness, or selfishness are taken for granted or exemplified in conduct. If the teacher preaches the brotherhood of mankind and the parents practise a narrow creed in which there are a few social elect and all the rest are "low untouchables," the young mind cannot grow up in sincerity and frankness, with an ever-widening harmony between life and ideals.

Train the teachers, but also leaven the mass of popular opinion with right ideas on the subject of education. "Train the parents" is a motto that might well be adopted by all societies whose aim is to further popular education.

Looked at from this point of view, the history of education may be measured by the degrees to which parents were educated in the recognition of children's rights and of children's psychology.

When in 1762 Rousseau launched his *Emile* on the billows of a much agitated and astonished world, the practice and theory of education, like the practice and theory of Government, were deadened by the grasp of traditional formulæ. It was necessary to re-vivify them by a direct appeal to Nature. Such an appeal was made by Rousseau, and the seeds which he sowed germinated, bore fruit, and are bearing fruit in the educational world, even to our own day. Herbart and Pestalozzi, Froebel and Montessori, and a host of distinguished educators have held up the torch for the enlightenment of parents and teachers on the true principles which ought to govern the education of children.

The key-note to all these systems is supplied by the word Nature. Nature was the passion, the religion of Rousseau. It summed up for him everything that was good, and its antithesis everything that was evil. The opening words of *Emile* are:*—"Everything is good as it first comes from the hands of the Author of Nature. Everything degenerates in the hands of man." This bare statement in itself may appear too wide. The antithesis of Nature to Man may appear to savour of fanaticism, and almost to justify Voltaire's sneer that no one had employed so much genius to make us into beasts. But it served its purpose. It awakened the public intelligence to children's rights—their right to happiness, to liberty, to activity, and to their spontaneous growth. It also let in a blast of free air into the Purdah which had screened women's education. Rousseau's "Sophie" was a very different person in mind and soul, sentiment and ideals, from the "*Jeune Demoiselle*" of the Convent Schools or the "*Preciense Ridicule*" of the blue stocking societies of literary Europe.

If Rousseau's insistence on self education for children almost amounted to a monomania, there were others who followed him, who systematised his ideas and built up a Method or Methods which may be compared to the Military Models on which the Armies of Prussia and other countries in Europe were reorganised after the French Revolution. It may appear a far-fetched

* Rousseau's "Emile," by Payne.

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analogy to compare the Methods of Education—especially when they claim to be based on Nature—to the stern discipline of Army Models. But it must be remembered that all methods aim at organisation. In the profession of teaching, the more freedom is given to pupils, the more organisation, study, and self preparation are required for the teacher. And, as in all systems, military or otherwise, there is always a danger lest the method in unskilful hands should degenerate into a mass of lifeless formulæ which merely use Nature as a shibboleth.

To prevent such cramping, Pestalozzi rightly laid stress on harmony in all the influences that contribute to the education of a child. His ideas extended the meaning of education to a wide sphere, a sphere co-extensive with the faculties and activities of the child. There are certain phases of education, and these of great importance, which begin before the infant is able to talk or walk. The earliest lessons in self-perception are a form of self-education, but the environment may do much to further or retard, to sweeten or embitter, these early glimpses of the child's development. In this department the mother reigns supreme. If she has a refined mind, and some understanding of the spiritual growth of her child and of herself—for the child should and does reflect much of her own nature,—the child's growth is like that of a tender plant which luxuriates in well prepared soil, whose roots are fed by manure which nourishes them completely without raising their temperature too high, whose leaves and tender shoots acquire a delicacy of tint which responds to the subtlest alchemy of the sun's rays and know nothing of that fierce glare which brings death or coarseness.

But the mother's function in education does not end with infancy. It continues throughout the period of education, which, for those who are fortunate enough to be blessed with the nectar of maternal love till late in life—is almost co-extensive with life itself. And yet mother-nature is not father-nature, and the complementary influence of the father is also necessary for the perfecting of the growth of child nature. In the human family, while the mother is enthroned as the sovereign, the father is the Secretary of State for foreign affairs. It is the father who deals with foreign influences, and these are necessary to give vigour and true perspective to internal domestic affairs. The father's place, therefore, in home education is of great importance, and harmony between his and the mother's influence is of the essence of education.

In speaking of the parent's part in education we do not necessarily mean anything by way of formal education, which, in the minute sub-division of functions in modern life, must necessarily go to the teacher or schoolmaster. But we do mean the numerous influences which supply the background for and college study, influences without which such study would be meaningless and inert if not positively harmful. The schoolmaster's office is high and school noble, but it can never take the place of a mother's and a father's love. The boarding school for quite young children is a compromise by which parents,

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weary of the higher duties of parentage, or unwilling or unfit to exercise them, delegate their functions to the teacher or teachers. In such cases both parenthood and childhood are in commission. There are so many teacher and so many pupils together that the personal bond by which nature appeals to each individual soul is very much weakened, and the growth is not that of a trim garden where thers is unity of plan and design, but of a wilderness on which many alien feet have trod, and which has reverberated to many jangles of inharmonious shouts and sounds.

Assuming that the three main influences in child life—those of the mother, father, and school-master—are all in operation, their harmonious working should be the aim of every well thought out educational system, and such harmony cannot be attained unless the mother, father, and schoolmaster consent to be true pupils and instruments of the system. When they do, there will also be true harmony and equal growth in all parts of child-nature. As sense perceptions become complex, definite, and accurate, the mental faculties will become surer in their grasp and quicker in action, the imagination will supply that thrill of wonder and satisfaction which will gild the everyday facts of life with the glamour of true poetry. The harmony of the different parts of the child's nature will put them into tune with nature and true religion, which is a vision of the harmony between the world without and the world within, in both of which dwells God.

Harmony in education was the message of Pestalozzi, and that harmony is practically exemplified in the life and work of Froebel, the pupil of Pestalozzi, and the founder of the Kindergarten System. Each step in Froebel's life of seventy years (1782-1852) was a preparation for the great idea which forms the fruit and crown of his life. It is no misnomer for Hanschmann to write a life of Froebel* and call it the Kindergarten system.

The repressed years of Froebel's early life opened his eyes to the waste of child energy in vain conflict with the demands of a cast-iron system which, in the name of education, imposed many obstacles to the healthy and spontaneous growth of child nature. He found comfort in Nature in his native forests of Thuringia, and ever aimed in his life as a schoolmaster and organiser of education at an abrogation of the divorce between man and nature. Fitly did he call his educational system kindergarten, which means in German the "Garden of Children." He studied geometry to become a good agriculturist and psychology to become a good teacher: all science, pursued in the right spirit, must contribute to the improvement and enrichment of life. The guardianship of his brother's orphan children fell to him in his youth: this foster-parentage enlarged his horizon and taught him the beauty and possibilities of the harmonised functions of parents and teachers. He paid two visits to Pestalozzi: it would be correct to call them pilgrimages: there was something of reverence in the mutual relations of

* Kindergarten System, by A. B. Hanschmann, English translation, London, 1904.

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the younger and the elder man : and that reverence ripened the fruits of his own thought and study. Pestalozzi's gift to the young man of 26 when he had completed his first visit to him in Switzerland, was this motto : "By thought and speech is your road prepared ; but silent action alone will enable you to reach the goal." That his experience as a schoolmaster, first in other people's schools and eventually in his own school, should prepare him for developing his ideas in education will appear natural. But he made even his experiences in military service (he was a German, under the system of conscription) yield him important lessons for his message and vocation. It is a commonplace now to talk of educating a child to be a good citizen. That is undoubtedly a good ideal, but it is not a complete ideal. Education must aim at something more : it must develop the whole individual's faculties of self-expression, and turn out a complete human being. Froebel's aim is well shown in the title of his book, published in 1826 : "The Education of Man." Hand-work, gardening, carpentry, weaving, were all included among the methods for awakening interest and quickening intelligence. As a corollary (if not indeed as a condition precedent) to the education of man, Froebel devoted the later years of his life to the education of women : his cardinal aim in this respect, the preparation of woman for marriage and motherhood, may possibly be considered not wide enough ; but it fully accorded with German ideas and will find unhesitating acceptance in India.

The first Kindergarten school was established in 1836. The spread of the principle was rapid, and although Prussia banned it for a time in 1851 as atheistic, (Prussia is not the only country in which Nature and atheism have been held to be synonymous !) its intrinsic reasonableness conquered all obstacles, and now, in every progressive country, kindergarten is firmly established as the fairy land through which the child enters the temple of knowledge. Opposition indeed there still is, on many grounds. One of the commonest objections is that the child's path to knowledge should not be made too easy ; or perhaps, the critics would prefer to say that kindergarten turns serious things into play. But surely the greater the ease with which knowledge can be acquired, the greater the recommendation of the method : the child's energies are saved for battling with the real difficulties of life. The fainter the lines of demarcation between work and play the better it is for both the work and the play.

But it is contended that kindergarten as actually practised often becomes too formal, and moreover it trains the child on lines of fancy rather than of utility ; that with the same method better progress can be made if it can be applied at once and direct to the furtherance of what are called the school arts, *viz* : reading and writing. Modern prophets are not wanting, who refuse to pin their faith on an excellent system once established. They always aim at progress, at the handing on of the torch of knowledge and experience, with some further illuminants added thereto. They perceive that as the individual

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and society change, so must all methods dealing with their organisation and training adjust themselves to the altered circumstances. And not only must all systems be revised on this ground, but also on the ground that our scientific and sociological ideas progress, that new facts may throw new light on our human psychology, and that new social and spiritual experiences may yield new keys to the solution of old problems.

One of the most original and successful thinkers and organisers of education in our own day is Madame Montessori. Her work and writings have long passed the experimental stage. Her "Children's Houses," first established in Rome for the children of working classes, have extended their influence over all parts of Italy, and her methods have impressed themselves on educational thought in England and America. The English translation of the book on her method,* furnished with an Introduction by Prof. Holmes, of the Howard University, (U. S. A.) enables the student of the Science of education to understand her aims and the manners in which she seeks to accomplish them.

Dr. Montessori aims at the genuine fusion of modern educational tendencies, in practice and thought. Anthropology, experimental psychology, and pedagogical hygiene have been busy, especially in America, with the collection of data, which in the hands of a genius like Dr. Montessori yield results of incalculable value in the development of the science of teaching. She uses her experience and the experience of her predecessors, acquired in schools for defective children, to work out ideas for the more effective teaching of normal children. If pathology furthered the Science of physiology, experiments on defective children furnish data in their most elementary form for the psychology of normal children. Her experiences as a doctor also enabled her to test and devise educational apparatus which used physiological facts for the furtherance of educational method. Speaking of the "Children's Houses," Dr. Montessori says :—

"They have in fact solved so many of the social and pedagogic problems in ways which have seemed to be Utopian, that they are a part of that modern transformation of the home which must most surely be realised before many years have passed. In this way they touch directly the most important side of the social question—that which deals with the intimate or home life of the people."

It will be seen that her educational gospel goes hand in hand with her social gospel. In the poorest quarters of Rome she attacked the problem of poverty at its very source—in the home. Hygienic principles were introduced into every house, créches were established for children who were neglected or left alone on account of their mothers' industrial occupations, the "Children's Houses" gave scope for their mental and moral activity combined with true freedom, and dispensaries were added for the treatment of the ailments which commonly accompany ignorance and poverty. The housing problem

* The Montessori Method by Maria Montessori. Translated from the Italian, by Anne E. George. Introduction by Prof. Holmes. London 1912.

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was attacked by the Roman Association of Good Building, which transformed the quarter of San Lorenzo from a slum to an organisation of sweet and healthy homes. In every building all portions not originally constructed with the idea of making homes but from the purely commercial desire to increase the rent roll, were demolished. Broad airy courtyards were constructed. The number of stairways was increased, and the rooms were made larger, more airy, and better lighted. The feeling of home, beauty and cleanliness was encouraged in every possible way, and by medical, moral, and educational care the rising generation were made into an asset for the healthy growth of the City and the State.

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This union of the family and the school in educational aims has been an educational and moral factor to the parents as well as to the children. To quote Dr. Montessori again, "the parents know that the 'Children's House' is their property, and is maintained by a portion of the rent they pay. The mothers may go at any hour of the day to watch, to admire, or to meditate upon the life there. It is in every way a continual stimulus to reflection, and a fruit of evident blessing and help to their own children. We may say that the mothers *adore* the 'Children's Houses' and the directress. How many delicate and thoughtful attentions these good mothers show the teacher of their little one! They often leave sweets or flowers upon the sill of the schoolroom window, as a silent token, reverently, almost religiously given."

It would be impossible to review in the course of an article the method and appliances used by Dr. Montessori. We will content ourselves with noting three points about her method whose application to Indian conditions will completely transform Indian education almost out of all recognition. These three principles are: the cultivation of the aesthetic sense, the promotion of freedom and spontaneity, and the right understanding of discipline.

Aesthetics may be defined as the refinement of sense perceptions and moral perceptions. Compare the loud and grating voice with which a rough "jack in office" might almost stimulate opposition to the most reasonable order, with the gentle persuasive tones with which a sick-nurse might plead with her patient and make it agreeable for him to take the most unpleasant physic or to follow the most unpleasant directions given by the Doctor. Thus Shakespeare with his usual magic: "The silence of sweet innocence persuades where stronger reasons fail." The touch of an affectionate hand or a look of pleading entreaty have accomplished more solid results than brute force or crude compulsion. It is when our sensations are multiplied, and the fine gradations between them are habitually perceived, that we prepare the way for true aesthetic and moral education. Refine a child's sensibility and you multiply both his pleasures and the moral checks by which his inner life is held together.

Here is a little game by which the sense of hearing is educated and refined by the Montessori method. Let Dr. Montessori describe it in her own words.

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"We darken the windows, and tell the children to close their eyes, resting their heads upon their hands. They assume this position, and in the darkness the absolute silence returns.

"'Now listen,' we say—'A soft voice is going to call your name.' Then going to a room behind the children, and standing within the open door, I call in a low voice, lingering over the syllables as if I were calling from across the mountains. This voice, almost occult, seems to reach the heart and to call to the soul of the child. Each one, as he is called, lifts his head, opens his eyes as if altogether happy, then rises, silently seeking not to move the chair, and walks on the tips of his toes, so quietly that he is scarcely heard. Nevertheless his step resounds in the silence, and amid the immobility which persists.

"Having reached the door, with a joyous face, he leaps into the room, choking back soft outbursts of laughter. Another child may come to hide his face against my dress, another, turning, will watch his companions sitting like statues silent and waiting. The one who is called feels that he is privileged, that he has received a gift, a prize. And, yet they know that all will be called, 'beginning with the most silent one in all the room.' So each one tries to merit by his perfect silence the certain call.....

"This game delights the little ones beyond measure. Their intent faces, their patient immobility, reveal the enjoyment of a great pleasure. In the beginning when the soul of the child was unknown to me, I had thought of showing them sweetmeets and little toys, promising to give them to the ones who were *called*, supposing that the gifts would be necessary to persuade the child to make the necessary effort. But I soon found that this was unnecessary."

A lesson at once in sense perception, in attention, in obedience, in aesthetics, in reverence and mysticism, and above all, in child love!

As Dr. Montessori says in another place, "beauty lies in harmony, not in contrast; and harmony is refinement; therefore there must be a fineness of the senses if we are to appreciate harmony. The aesthetic harmony of nature is lost upon him who has coarse senses. The world to him is narrow and barren. In life about us, there exist inexhaustible founts of aesthetic enjoyment, before which men pass as insensible as the brutes seeking their enjoyment in those sensations which are crude and showy since they are the only ones accessible to them. Now, from enjoyment of gross pleasures, vicious habits very often spring. Strong stimuli, indeed, do not render acute, but blunt the senses, so that they require stimuli more and more accentuated and more and more gross."

With regard to freedom and spontaneity in the education of children, the Montessori method goes further than kindergarten. There is freedom in both systems. But the kindergarten children exercise their activities in group work and in games with an imaginative background and appeal* while the Montessori

* Dr. Montessori's Introduction to the Collection, Hand-work XXVI.

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children spend almost all their time handling *things* largely according to their individual inclination and under individual guidance. When the children come to the "Children's House," the first attention they receive is an inspection for cleanliness. There is no fuss, but each child is examined with individual care as to cleanliness of hands, nails, neck, ears, face, and teeth. Tidiness of the hair is seen to ; and if any of the clothes are torn or soiled, if the buttons are lacking, or the shoes are not clean, there is no chiding, but the attention of the child is called to these matters, and the children's interest is awakened in their own appearance. The big ones help the little ones, and every one is encouraged to learn quickly to look after himself. On the same principle the school-room is visited and cleaned out, and the use of dust cloths, dust brushes, brooms &c. is shown. Then begins some conversation and free teaching, free gymnastics, and free games. Order and balance are of course taught as absolutely of the essence of all organised work and play. The intervention of the teacher recedes into the back-ground as much as possible, leaving free scope for self-expression and what Dr. Montessori calls auto-education. Dr. Montessori does not call her educator a teacher ; she calls her a directress, thus emphasising her view that she must leave her pupils *to educate themselves* by their own mistakes and gradually unfolding judgments.

Dr. Montessori tells the story of a beautiful child she once saw in the Public Gardens in Rome, a baby of about a year and a half, who was working away trying to fill a little pail by shovelling gravel into it. The nurse saw the little fellow's attempts and failures, and thought that she fulfilled his desire by herself filling the pail with gravel, and carrying pail and baby home. She totally failed to read the baby's pschychology, for he protested by vehement cries ! He did not wish to have the pail full of gravel; he wished to go through the motions necessary to fill it, thus satisfying a need of his vigorous organism. The child's unconscious aim was his own self-development, not the external fact of a pail full of gravel. If he had filled his pail he would probably have emptied it out again in order to keep on filling it up again until his inner self was satisfied. This little story supplies the key-note to the Montessori method. The child requires not so much to be taught something, as to be given an opportunity of self-development and self-expression, from the very first attempts at the use of his limbs to his later gropings after poise, grace of movement, and co-ordination of ideas.

With regard to discipline, it follows that in a state of perfect freedom and spontaneous activity, it is not a thing imposed from without, so much as a sense of order, a feeling of co-ordination, an interest in *social* activity as developing as well as limiting the individual's own activities. The first dawning of real discipline comes through work. Once the habit of work is formed, we must supervise it with scrupulous accuracy, graduating the exercises in the light of experience. No man learns self-discipline through hearing another man speak. Just as auto-education is substituted for education,

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so self-discipline is substituted for discipline from without. Develop activity in spontaneous work, work which instinct and nature desire, and the resulting self-discipline is no more to be marvelled at than the capacity of a child to balance himself when he learns to walk.

"To obtain such discipline," says Dr. Montessori, "it is quite useless to count on reprimands or spoken exhortations. Such means might perhaps at the beginning have an appearance of efficacy, but very soon, the instant that real discipline appears, all this falls miserably to the earth, an illusion confronted with reality,—night gives way to day."

We have thus reviewed some of the principles of the Science and Art of Elementary Education. But no principles, no teaching can be efficacious, until teachers and parents are imbued with the spirit which recognises the psychology of the child and are prepared to co-operate each in his way towards brightening, beautifying, and unifying the influences of the school-room and the home.

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THE DATA OF ANCIENT INDIAN ZOOLOGY II.

By Prof. BENOY KUMAR SARKAR, M. A.

SECTION II.

Organisation of the Veterinary Department in Sukra Polity.

IN the previous sections we have dealt with what the Sukra authors have recorded about the Zoo-sphere of their country—in both its Biological and economic or utilitarian aspects. We have found that the main references in *Sukraniti* to the livestock of the land are from the standpoint of the state, especially its military department. The livestock as belonging to the people have been but casually noticed and have to be inferred from the incidental analogies, illustrations &c., and from the passing remarks in connexion with revenue, agriculture, commerce and industries. It is therefore natural that the authors should supply some information about the management and administration of the Veterinary Department in their State.

The Veterinary Department of Sukra State does not, however, attend to the military livestock exclusively, though details about this only are available in Sukraniti. It is an organisation addressing itself to to the needs of the total livestock of the State, agricultural cattle, drought-animals, the Fauna in the Zoological gardens or State Forests, as well as the Animal-Corps; and may be taken to have been divided into two branches, Civil and Military.

The administrative machinery of the Sukra Polity consists of a highly differentiated Bureaucracy divided into special Departments or Bureaus for the management of executive affairs. The Veterinary Department (civil and military) is one such Bureau presided over by one of the highest Executive Heads called Ministers or Secretaries, and supervising, guiding and controlling the work of varying grades of ocers entrusted with the charge of Sectional and Sub-Sectional affairs. The hierarchy from the menials at the lowest rung of the official ladder to the highest functionary through intermediate grades of officers is complete in the Veterinary as in the many other departments of the Sukra State.

The Sukra Polity recognises 10 *Prakritis*(*a*) (Executive Councillors, Departmenta Heads, Ministers or Secretaries). These are (1) *Purodha* (Priest), (2) *Pratinidhi* (Viceroy), (3) *Pradhana* (Superintendent, Chief Secretary or Prime Minister), (4) *Sachiva* (War Secretary) (5) *Mantri* (Foreign Secretary or Diplomatist), (6) *Pandita* (Learned Adviser, or Law Secretary), (7) *Pradvivaka* (Chief Justice), (8) *Amâtya* (Land Revenue Secretary), (9) *Sumantra* (Finance Minister), (10) *Düta* (Ambassador or spy), in order of precedence and dignity. Sukrâchâryya states another theory(*b*) according to which the Prakritis are 8, excluding the Priest and the Spy. But according to him "the priest (*c*) is superior to all others, the mainstay of the King aud the Kingdom", and the spy (*d*) is a "servant of the rest." The priest and the spy are thus too important to be ignored in the enumeration of *Prakritis*. So Sukra authors reject the Doctrine of Eight Councillors.

The organisation of the Veterinary Department is typical of all the rest in the symmetrical and scientific scheme devised by the Sukra Statesmen. The picture presented in *Sukraniti* is not one of a simple primitive political life in which the

(*a*) Sukra II, 141—143.

(*b*) Sukra II, 145—47.

(*c*) Sukra II, 150.

(*d*) Sukra II, 140.

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man in the street is fit to be a judge, a warrior and a ruler by turn as in the ancient city states, but one of a complex organisation which requires specialised functionaries for the discharge of its functions, and hence demands of each a specialised training as Judge, Financier, Commander etc.

The department of the veterinary interests of the State is managed in the following way :—

I. THE KING IS NOT A MERE "DIGNIFIED PART" OF THE SUKRA CONSTITUTION.

Besides serving the purpose of an ornamental figurehead, he has to discharge several important functions and is thus an "efficient part" also (*a*). According to the code of education for princes the king is bound to be a good sportsman. So far as the veterinary department is concerned, "he has to spend one *Muhurta* (48 minutes) at dawn in exercise over elephants, horses &c., spend four *Muhurtas* over (among other things) writing orders relating to the army, spend two *Muhurtas* in consultation with the Chief Justice and *other Ministers*, the same period in hunting &c., one muhurta over military exercises &c." The King's contact (*b*) with the Department of livestock is further advised in the following lines : "He should every morning and evening exercise himself with elephants, horses, chariots, and other conveyances. And he should learn as well as teach the military arrangements of soldiers. He should sport with tigers, peacocks, birds and other animals of the forest and in the course of the hunting should kill the wild ones." The following rules (*c*) bring out, again, the very important function of the King in Sukra polity generally, and in its Veterinary Department in particular: "The ministers are likely to be dumb (*i.e.* silent, through the passions, cupidity, and fear of the King. The King should receive in written form the opinions of each separately with all his arguments, compare them with his own opinion and then declare what is accepted by the Law of the majority. The King should every day examine the elephants, horses, chariots, cattle, servants, officers, provisions and soldiers, and preserve or maintain the able and give up the very old."

II. THE SACHIVA (WAR MINISTER) AND HIS COUNCIL.

(*a*) The main brunt of the administration of the veterinary interests of the state fall, of course, on the war-minister, the Sachiva. The constitutional position of ministers or *Prakritis* in the Sukra state and their relations with the king as well as between themselves need not be discussed here. We have to note simply that one of the many items of business that come up before, and have to be administered by, the Portfolio of *Sachiva*, is that relating to the civil and military sections of the Veterinary Department of the Kingdom. Thus we read that "the *Sachiva* (*d*) has to study the elephants, horses, chariots, footsoldiers, camels, oxen, bandsmen &c., * * * and communicate the result of his studies to the king."

(*a*) See the king's daily routine and time-table of work framed by Sukracharyya I, 551—570. Vide also I, 660, 670—3 The King's important position in the administration of justice has also to be noted. All these topics will be treated at length in Vol. II.

(*b*) Sukra I. 663—666. It may be noticed here that Kamandaka also in his *Nitisastra* provides for a regulated exercise with the wild games, &c., in State Forests though he is very particular against the vice or *Vyasana* of hunting.

(*c*) Sukra I, 730—35.

(*d*) Sukra II, 181—90.

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(*b*) Like the other Prakritis or Ministers, the War-Minister also is not to be alone in his jurisdiction. Like the *Pradhana* and others this *Sachiva* is to have a Council consisting of two members besides himself: "The king should always appoint three men (*a*) for each department—the wisest of them all at the head and two others as overseers, for 3, 5, 7, or 10 years, and having noticed each officer's qualifications for the work entrusted, should make the necessary changes." This War-Council with its president, the *Sachiva*, is thus the real focus of responsibility regarding the Veterinary Department.

III. THE OFFICIALS OF "GENERALISED ABILITY" (AND OF HIGHER RANK).

(*a*) The administrative system of Sukracharyya is highly specialised as we have noticed above. With regard to the Veterinary Department the rule is that the king should appoint separate officers as "the heads or superintendents (*b*) of elephants, horses, cattle, camels, deer, birds," &c. The Civil Service Regulations applicable to all the officials in the State are indicated by the following: As the officer becomes qualified (*c*) for the higher and higher functions, he should be appointed to the higher and higher posts. At the end he should be a *Prakriti i.e.*, one of the 10 highest Executive Councillors. (*ii*) The King should appoint many overseers *i.e.*, superintendents or only one officer without any overseer at all according to the importance of the jurisdiction to be managed (*d*).

(*b*) The Superintendents in charge of the livestock (*e*) may be recruited from among others the members of the royal family.

(*c*) The superintendents or the higher grade officer's bearers (something like the Gazetted officials of modern times) of the Veterinary Department have been described below. These are to have the qualifications for understanding the general interests bearing on the species of livestock in the charge of each.

(1) *The Superintendent of elephants* (*Adhorana*) (*f*): The man(*i*) who knows of the various species of elephants, *e. g.* Prabhadra, Airavata, Pundarika &c., (ii) *their treatment* diseases and art of nourishing (iii) the methods of training them (iv) who can discover and distinguish their qualities by studying the roof of the mouth, the tongue, the nails &c., (v) who knows how to mount them and guide their movements should be appointed to take care of elephants (*g*); for he is sure to captivate their heart. This officer must have 'graduated' in the whole science of elephants in both theoretical and practical aspects, as well as biological and economic branches.

(2) *The Superintendent of horses* (*Aswadhipati*): The man (i) who knows (*h*) of the feelings of horses, and (ii) can discover and distinguish their qualities by studying their breeds, colour and feathery rings, (iii) who knows how to guide,

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(*a*) Sukra II, 220—24.

(*b*) Sukra II, 237—38.

(*c*) Sukra II, 232—33.

(*d*) Sukra II, 234—35.

(*e*) Sukra I, 699.

(*f*) Sukra II, 256—59.

(*g*) According to Kautilya this officer called *Hastyadhyaksha* has two functions (1) to see that the Elephant-Forests are well protected (by the officer called *Nagavanapala* and his ministerial staff), and (2) to superintend the internal managements in the Elephant-stables and the proper training by experts. This second function only has been described by Sukra.

(*h*) Sukra II, 260—63.

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train and treat them, (iv) and is aware of their mettle, spirit and diseases, (v) who knows what is good and bad nourishment for them, (vi) who knows of their weight, their gait, their capacity for bearing weights, their teeth and their age (vii) and who besides is valorous, adept in military parades and is wise should be appointed to the superintendentship of horses. The qualifications for this office are a thorough mastery in the whole science relating to horses and horse-life.

(3) The Superintendents of bulls and camels corresponding to those of horses and elephants, and officers of the same grade relating to agricultural cattle, birds and other species of livestock have not been described in Sukranti but may be inferred to have been such persons as were well qualified in the sciences bearing on the species of Fauna in question.

IV. EXPERTS, MINISTERIAL OFFICERS AND MENIALS.

The officers and men connected with the actual tending and management of the livestock must be specialists in the narrower range of duties classified according to the principle of the Division of Labour. They need not be well up in the solution of general problems affecting the department, or have a wider and more comprehensive outlook than what is absolutely necessary in attending to the 'details' and minuter points of their work. They are what in terms of modern social sciences would be called the men of "specialised skill". As a matter of fact, Sukra knows them to be specialists in the two *Kalas*, *i.e.*, arts of (1) driving and (2) training horses and elephants. About the appointment of such experts and skilled men *i. e.*, staff of the lower rank in the Veterinary Department we have the following rules :—

(*i*) Those men are to be masters of goats, (*a*) sheep, cows, buffaloes, deer etc., who are skilful in tending and nourishing them and who have love for these animals.

(*ii*) Of like qualifications there should be appointed men to serve elephants, camels (*b*) etc.

(*iii*) Other officers are those of warlike disposition, who know how to domesticate birds, (*c*) teach parrots, and know when hawks fall victims to arrows as well as the inward feelings of these animals.

(*iv*) Regarding horses Sukra authors mention three classes of skilled (*d*) staff :—

(*a*) The *Sadi* or horseman is he who is brave, versed in military parades and battle-arrays and knows of the movements of horses (*e*).

(*b*) The *Sikshaka* or trainer of horses is he who knows of the 11 kinds of horses' movements : (1) Circular, (2) galloping, (3) prancing, (4) trotting, (5) jumping, (6) speedy, (7) slow or sluggish, (8) tortuous, (9) serpentine, (10) rolling or revolving, (11) galloping at full speed ; and who can 'break' them according to their strength and the uses to which they would be put.

(*c*) The *Sevaka* or groom is he who can serve the horses well, who knows how to place the saddles etc. and who is able-bodied and brave.

In this organisation of the Veterinary Department we have to notice :—

(1) The fact that it is, as in modern States, administered by the Military Portfolio.

(*a*) Sukra II, 297—98.
(*b*) Sukra II, 299.
(*c*) Sukra V, 300—302.
(*d*) Sukra II, 268—75.
(*e*) Sukra IV, iii 166.

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(2) The principle of scientific administration that underlies the whole Bureaucratic organisation of modern polities. This is illustrated in the case of Sukraniti, as we have just noticed.

(*a*) Horizontally, by the introduction of specialisation and differentiation of functionaries through a careful division of functions.

(*b*) Vertically, by the gradual introduction of greater and greater degrees of complexity and generalisation into the work of upper grades from the simple, homogeneous, specialised functions of the lowest man at the bottom, *e. g.* the groom.

It is not possible from Sukraniti to form an estimate of the expenditure on the Veterinary Department. But the *Arthasastra* supplies substantial information about salaries, wages, fines, rations etc.

The following extract from Mr. Law's *Hindu Polity* gives a few more members of the cavalry staff, as well as a few rules that obtained under Chandragupta Maurya pertaining to the department of livestock : "The grooms (*Sutragrahaka*), those who bound them in stables (*Aswa Vandhaka*), those who supplied meadow grass (*Yavasika*), those who prepared the meals of horses (*Vidhapachaka*), those who watched the stables (*Sthanapalaka*), those who dressed the hair (*Kesakara*). and those who detected poison (*Jangulividah*) were liable to a fine of a day's wage for neglect of duty. These (*Jangulividah*) were the grooms, the cooks and the veterinary surgeons, for it was they who had to taste the food of the horses."

The two lists of officers given below are supplied by Kautilya :

(*a*) *Relating to the capture of elephants* :

1. Nagavanapala, Superintendent of elephant forests, different from the *Hastyadhyaksha* or *Adhorana* (Sukra) described above.
2. His Assistants :
   - (*i*) *Hastipaka* (driver).
   - (*ii*) *Padapasika* (who slips nooses round the legs).
   - (*iii*) *Saimika* (boundary guards).
   - (*iv*) *Parikarmika* (servants for miscellaneous works).
   - (*v*) *Varnacharka* (foresters).
   - (*vi*) *Anikasahtab* (trainers).

(*b*) Stabling staff :—

1. *Chikitsaka* (doctors).
2. *Anikastha* (trainers).
3. *Arohaka* (drivers).
4. *Adhorana* (experts who can control the paces of elephants).
5. *Hastipaka* (grooms).
6. *Coupacharika* (attendants).
7. *Vidhapachaka* (cooks).
8. *Yavasika* (grass suppliers).
9. *Padapasika.*
10. *Kutiraksha* (guards).
11. *Upasâyika* (who take care of the animals at night).

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A CHAPTER IN INDIAN ECONOMIC HISTORY.—II.

By Mr. S. RANGANATH.

WE shall now pass to our manufactures. Here the action of the Government during the last century and a half has been plainly and persistently hostile, and more than in the case of the land revenue administration, has been the result of external pressure and their own commercial instincts. Sir Thomas Munro, Sir Charles Wingate, Mr. Martin Bird, and Mr. Thomson who are regarded as the fathers of our land revenue system, might have been, and in many cases were, sincere believers in the efficacy of what they did not to the people who controlled the Indian trade and industries. If there is a case of pure atavism running through five generations of rulers, it is in this Shibboleth of Cato's "Censeo Delendam Carthaginem." The spirit of the nagging and half concealed opposition which the East India Company showed to our industries 150 years ago, has its counterpart in the innate jealousy and antagonism of Lancashire to-day.

It is not probably well known how the Company ruined our national industries in cotton and silk. To begin with it must be noticed that in the 18th century, the East India Company and the British Parliament following the selfish commercial policy of a 150 years ago wanted to make India subservient industrially to Great Britain. This was done by forcing the Indian people to produce raw material alone in order to help the looms and manufacturies of Great Britain. In another way, too, our industries were repressed to encourage the rising ones of England. This was down through what was known as 'investments.' A certain portion of the revenues of India was invested in the 'employment' of the native artisans. The Company's servant gave them a few rupees in advance that they might be tempted to enter into contracts with themselves. Once this was done they became almost slaves. They might be compelled to work and they might be proceeded against in the law courts. They regained their freedom only when they had fulfilled their contracts of producing a fixed amount of cotton and silk goods for the Company. There exists a letter written on 17th March, 1769 by the Directors to their servants in India, which illustrates what has been said. This letter asks them explicitely to encourage the production of raw-silk and discourage manufactures. They might force the weavers to work for the Company and *prohibit them from working for others*, under penalties imposed by the authority of the Government.

In another way, too, the Indian manufactures were repressed. This was by the imposition of hostile tariffs on Indian imports. At the beginning of the 19th century, calicoes home charged 68% ad valorem, muslins 28% and certain varieties of cotton and silk goods absolutely prohibited. Even in the production of raw-material, they were not let alone. In parts of Bengal and Behar indigo planters compelled every man to grow indigo in portion of his land! The

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consequences of all these measures were soon evident. A few figures will help us better :—

In 1766, 1767, 1768, *imports* into Bengal averaged	...	£ 620,000.
But exports came to ...	...	£ 6,300,000.

Again, in	1794	England exported cotton goods to India worth		£ 156.
,,	1800	Do.	do.	£ 19,575.
,,	1805	Do.	do.	£ 31,943.
,,	1810	Do.	do.	£ 70,695.
,,	1813	Do.	do.	£ 108,824.
,,	1832	Do.	do.	£ 400,000.
,,	1857	Do.	do.	£ 6,000,000.

And they are increasing every day.

Look, again, at *India's exports* of cotton goods. The same charge is there.

In 1815, India exported to the value of	...	£ 1,300,000.
But in 1832, it was less than	...	£ 100,000 or 1/13 of 1815.

In this connection, we cannot do better than quote what Mr. Montgomery Martin said in reply to a question put to him by the Select Committee of the House of Commons in 1841. "We have during the period of a quarter of a century compelled the Indian territories to receive our manufactures, our woollens duty free, our cottons at 2½% and other articles in proportion, which we have continued during that period to lay almost prohibitary duty or duties varying from 10 to 20, 30, 50, 100, 500, 1,000 per cent upon articles, the produce from our territories. Therefore the cry that has taken place for free-trade with India, has been for a free-trade from this country, not a free-trade between India and this country.....The decay and destruction of Surat, of Dacca, of Murshidabad and other places where native manufactures have been carried on, is too painful a fact to dwell upon. I do not consider that it has been in the fair course of trade; I think it has been the power of the stronger exercised upon the weaker."

Committees have sat time after time to inquire into this state of affairs. But nothing has been done. They have been anxious only to seek new markets for Britain. The feeling out there might be summed up in the words of an English silk-manufacturer, examined as a witness by the same Select Committee of 1841. "I certainly pity the East Indian labourer, but at the same time I have a greater feeling for my own family than for the East Indian labourers' family."

The concluding words on this melancholy question have now to be said. The worst days seemed to be over when the Company ceased to exist. Capitalist production, too, carried on in steam factories rose in Bombay. But alas it was only the prelude to a fresh period of retrogression, as might be seen from an examination of the history of tariffs in India. To quote only a few instances, for 20 years after 1858 there were duties on the import of cotton goods varying at times from 3½ to 10%. The crisis, however, was fast approaching on January 31st, 1874, the Manchester Chamber of Commerce addressed

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a memorial to the Secretary of State, wherein they said, "the statements as to the baneful operation of these duties on commerce and on the best interest of Her Majesty's subjects both in India and in England are abundantly confirmed by the latest advices from Bombay, which show that under the protection extended by the imposition of duties on import, *a large number of new mills are being projected*." The italics are ours. We shall not enter into the controversies this led to. It is enough to say by a piece of the grossest injustice, the duties were removed, and the infant industry of Bombay suffered. The following table will illustrate this better; for it shows that it had not in 1902 recovered from the effects of the blow.

	Mills.	Looms.	Spindles.	Yarn millions of lbs.	Piece goods millions of yds.
1898—99	175	37,288	44,55,038	512	101
1899—1900	186	38,520	47,29,570	513	98
1900—1901	190	40,542	49,32,602	352	98

To-day, the number of mills and spindles are greater. But per capita output has not kept an equal pace. And when under peculiar financial pressure in 1894, the import duty was restored, an excise duty of 3½% was also imposed on the home manufactures. There is no doubt that this excise duty was equally responsibile for the results described above. It is indeed one of our most crying grievances. Year after year, our financial leaders agitate for its removal. When will it be ?

Unquestionably, the excise is unjust. It is not an antidote for protection, for the cotton industries it is imposed upon do not compete at all with Lancashire they only manufacture coarse goods. Why should our poor ryots, growing poorer every day pay more for their meagre clothing ?

This paper will not be complete without some reference to two of the most pressing pseudo-economic problems of to-day—protective tariffs and the drain.

I shall not enter into the details of the question of protection. I shall only remark that while the literature of economics is generally in favour of free-trade, it has been completely and cruelly brushed aside in practical politics. Free-trade will have its day in the governance of the world with universal brotherhood. But that day may never dawn. As long as there are rival nations on the face of the globe each pursuing its own problems towards the achievement of its national aspirations, and final destiny, free trade will never prevail. Free trade is a convenient weapon to the strongest only. It is a weapon forged out of the depression of many a rival and intended to be used in keeping them down in their lowly places. Protection is but a crutch, they say; but a crutch is essential to the maimed and the weak. Would you deny them this artificial help, because it is artificial ? All are not born fully armed like Athena from the head of Zeus; and nations

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like individuals must pass through the gradual stages of waddling babyhood and unsteady youth before they emerge to self-assertive manhood. Let us not, then, scoff at the argument of infant industries.

Notwithstanding the lugubrious wailings of English free traders, the nations that have employed protection have not decayed. They are growing stronger. Cobden said in an unfortunate moment "Ten years hence every nation will be a free trader." Cobden was a poor prophet. For positive evidence, there is England herself, victim of her own delusions. She is less strong than she was 30 years ago, compared with America and Germany Her latest offsprings have now turned against her.

It is true for us to explode that myth of Adam Smith *viz.*, international division of labour. He said that some countries, especially those in the tropics, were best suited to produce raw material, while others situated in the temperate regions could engage in manufactures. Such an arrangement was very convenient to the England of Adam Smith. But one is surprised to see that even to-day there are people to advocate it. Sir Patrick Playfair at a recent meeting of the London Chamber of Commerce remarked that in his opinion India should do well to confine herself to the production of raw-material. It is, however, gratifying to note that he was presently contradicted by Sir K. Gupta.

There is no doubt that some sort of moderate protection is essential to the growth of India. Mr. Lee Smith, however, would employ it for a limited period, say 20 years and only in the case of deserving industries like cotton and iron. Of the cotton excise, he says nothing. But another writer on India. Sir Valentine Chirol, has the shrewdness and the sense to question its justice. In spite of his mistakes and misrepresentations about Indian politics, he holds with most of us, that in future the Government must give our industries more cordial support. The great Tata iron-works for instance, specially deserve it. But will they be brave enough to withstand the clamour of Birmingham ?

We now come to the famous 'drain'. It has a long history. The first instances of it were absolutely indefensible. They were robbery without an equivalent return. To take a few cases from the old days: Here is a schedule of the sums of money which the English carried out of India in the form of gifts.

In 1757, after Plassey, they received from Mir Jaffar...	£ 1,238,575.
In 1760, „ „ from Mir Kasim	£ 200,269.
In 1763, for reinstating Mir Jaffar	£ 500,165.
In 1765, from Mir Jaffar's son	£ 230,356.

Thus in eight years they took away from Bengal £2,169,665 and there were other sums to the extent of £ 3,770,833.

The nature of the drain changed later on. There was some return in the form of tears and sympathy, to take away the sting of complete spoliation. It also increased in amount from 10 millions at the time of Queen

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Victoria's accession to nearly the double of the sum at that of King George V. It has been condemned by Englishmen themselves. Listen to Burke, in 1783 "Young men, boys almost govern them, without society, without sympathy with the natives.....wave after wave, there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage.....Every rupee of profit made by an Englishman is lost for ever to India." For one of the latest utterances on the subject, we shall turn to Lord Salisbury's minute written in 1875. "The injury is exaggerated in the case of India where so much of the revenue is exported without a direct equivalent. As India must be bled, the lancet should be directed to the parts where the blood is congested or at least sufficient, not to those which are already feeble from the want of it."

The chief items that make up the 'drain' or as it is styled by its defendant, 'Home charges' :—

1. Interest on debt and management of debt.
2. Cost of mail service etc.
3. Railways State and Guranteed (+interest and annuities.)
4. Public Works (+ absentee allowances.)
5. Marine.
6. Civil charges (Secretary of State's establishment, pensions etc.)
7. Military.
8. Stores.

Glancing through the list of items, some are absolutely indefensible and others are so in past. Those of Civil and Military charges belong to the former category. Mr. Lecky in his 'Map of Life' speaks of them as follows: "The entire cost of the Colonial Office or in other words the home Government of all British colonies and dependencies except India as well as their military and naval expenses, is defrayed from the revenues of the United Kingdom* and it seems to be a natural influence that similar charges should be borne by this country in the case of India. But what is the fact? Not a shilling from the revenues of Britain has ever been expended on the military defence of our Indian Empire."

Pensions and annuities are no doubt a part of the contract between the recipients and the Government, and they are paid for services rendered. But in a sense, they are a drain, because the money goes out of India to be spent in England. It might be greatly reduced by employing a larger number of the Indians in the public services.

* This statement has to be slightly modified in the light of Canada's recent offer of three battleships. But our burden is nearly a century old. Further, we must not overlook Canada's stipulation that the vessels must be built by herself to afford employment to her own sons. Would England allow the high born sons of India to enter her armies and her navies and win laurels for themselves? But how can this be, when she would forbid our lascars to serve in her merchant marine?

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The expenditure on railways is another grievance. We have had both the State and the Guranteed systems of management. Is not the time come to leave it to private enterprise? Further, it is not more railways but more irrigation works that India wants. Nearly 250 millions have been spent on railways up to date; but only 30 on irrigation. Even in the Budget speech of February last, Sir Guy Fleetwood Wilson proposed to allot 9½ millions to the former, and but 1¼ million to the latter. This seems to have arisen out of a mistaken idea.

On the needs of the country.—It is not the step which would ward off famines in future. What India wants is more grain, and not more rapid and costly transportation of it.

We are now come to the end of this paper. We shall not presume to offer any advice to the powers that be. But we have a programme for the future. We want retrenchment and reform—the land tax to be moderate and certain in amount; and more to be spent on irrigation works than on railways. We want a reduction of civil and military expenditure, and the removal of the excise on cotton mill-industry, and as the first step to future protection the Government's support to our national industries. Our goal should be economic autonomy. Then only can we grapple with the demon of poverty and discontent stalking abroad in our land.

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PHONETICS AND ITS APPLICATIONS.

By PROF DANIEL JONES.

PHONETICS is the science of pronunciation, the science which deals with the analysis and classification of speech, sounds and their distribution in connected speech.

The most widely known and on the whole the most important application of phonetics is its application to the study of modern foreign languages. The importance of the science here lies in the fact that it enables us to learn to pronounce foreign languages with great correctness, with far greater correctness than is possible by mere imitation.

It is a fact sometimes overlooked that the work of learning to pronounce a foreign language falls into two distinct parts. In the first place the student must learn *to form and reproduce readily the speech sounds occurring in the language*, and in the second place he must learn *to use the right sound in the right place.*

The correct formation of the sounds is best acquired by careful imitation of good speakers combined with a study of *phonetic theory.* Ability to use the right sound in the right place in connected speech is arrived at by making use of *phonetic transcription.*

An illustration of the use of *phonetic theory* is found in the vowel sound occurring in words like *saw, short.* This sound is rarely pronounced correctly by Indians, but the correct pronunciation may easily be attained by observing the position of the lips. The lips should be very much 'rounded', that is, drawn together so that the opening between them is quite small and as nearly round as possible. As this lip position is unnatural to many Indians it is often useful to practise lip exercises with the object of cultivating facility in the use of the lips. Such are:

u : i : ʊ : i : u : i :.....

u : ə : u : ə : u : ə : .....

ɔ : a : ɔ : a : ɔ : a :.....*

In practising these exercises care should be taken that the whole of the work is done by *horizontal motion of the corners of the lips.* There should be no vertical motion of the lower jaw. The tendency to lower the jaw for the i:, and a: may be corrected if necessary by holding the end of a pencil between the teeth during the exercise.

* The phonetic symbols here used are those of the *International Phonetic Association.* *u* : is the vowel in *soon*, *i* : the vowel in *see*, *ə* : the vowel in *bird*, *ɔ* : the vowel in *saw*, *a* : the vowel in *calm* : the : indicates length of the vowel.

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The use of *phonetic transcription* is exemplified in the two prounciations of numerous small words such as *and*, *of*, *but*, *form*, *have*. In some cases, as for instance when pronounced by themselves, these words have strong vowels, *and* rhyming with *hand*, *of* having the same vowel as *not*, etc. In other cases, however, these words are pronounced with a very short indistinct vowel identical with that heard in the first syllable of *about* (often called the 'neutral' vowel ; phonetic symbole). The following are examples of sentences in which the above words have this vowel:—

Father and mother,
The King of England,
All but one,
Away from London,
I shouldn't have thought so.

It is very rare to find Indians who use this 'neutral' vowel correctly. They generally use strong vowels everywhere. As no simple rules can be given for the use of the neutral vowel, the fault can only be corrected by continual reading of phonetic texts. By this means the student gradually gets to know the circumstances under which such words should have strong vowels and the circumstances under which they should have the neutral vowel.

It should be observed that a knowledge of phonetics and the methods of applying it to the study of foreign languages is particularly valuable to explorers, missionaries and all others who have to learn remote and difficult languages. A good training in general phonetics will enable a person to acquire a good pronunciation of such languages even if there are no satisfactory books and no good teachers. A person who has had such a training can analyse for himself the pronunciation of the language he is studying, and devise his own exercises for learning to pronounce the difficult sounds.

The writer has it on good authority that missionaries sometimes go to China for several years, and after studying the language the whole time, are still unable to make themselves understood and have to give up the language in despair. That such a state of things can exist cannot but fill a phonetician with amazement. From personal experience with the Cantonese dialect of Chinese the writer is able to say with confidence that a phonetically trained student can acquire at any rate a perfectly intelligible pronunciation of this difficult language with a few weeks systematic work.

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It should be observed further that a thorough knowledge of phonetic theory and experience in the use of phonetic transcription are absolutely essential for those who wish to take down in writing languages which have hitherto not been written or which have hitherto had no fixed orthography. Much harm has been done in the past by missionaries and others attempting to write down such languages without proper knowledge of phonetics. The result has been that the systems of writing adopted have often been not nearly so good as they might have been, and have sometimes been actually misleading or erroneous in some respects.

The writer would here like to urge the desirability of applying phonetics systematically to the study of Indian languages, not as they theoretically *ought* to be spoken but as they actually *are* spoken in ordinary conversation. What is wanted is that the formation of each of the sounds in the ordinary spoken form of each language should be carefully described, diagrams being drawn when necessary to show the correct positions of the organs of speech. When the formation of each sound has been determined, the appropriate phonetic symbols should be assigned to them and passages of a conversational style should be written out in phonetic transcription. It is suggested that for the sake of uniformity the recommendations of the International Phonetic Association with regard to the use of phonetic symbols should be adopted. These recommendations will be found in a pamphlet entitled "The Principles of the International Phonetic Association" (obtainable free of charge from D. Jones, University College, London, W. C.). Such phonetic analysis would prove an incalculable boon both to Europeans desirous of learning to speak Indian languages and to Indians wishing to speak languages of other parts of India.

Besides being of assistance in connexion with the teaching and learning of foreign languages, phonetics has various other uses. An application which is much in vogue in England at the present time is its application to the study of the mother tongue. In England people have the idea, rightly or wrongly, that certain forms of pronunciation are good while certain others are bad. Thus most educational authorities regard Cockney as being bad, and it is a fact that cannot be disguised that a Cockney pronunciation may be a serious hindrance to a person in life. By means of phonetics, those who speak with Cockney or any other undesirable pronunciation can learn to change their pronunciation if they wish, and adopt the form which is regarded as a better standard.

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Phonetic transcription has also been used with success for the purpose of teaching children and illiterates to read. It is possible to teach an average child, at the ordinary age at which children start reading, to read phonetic texts pretty fluently in about two months. The child who has been thus taught has a considerable advantage over other children. He is able to go on improving his mind by reading(*a*) during all the time the other children are struggling over the inconsistencies of conventional spelling.

Of course the transition to ordinary spelling has to be made sooner or later, but practical experience has shown that this transition is not nearly so formidable as might appear to those who are unfamiliar with phonetic methods. The actual result arrived at by those who have tried the experiment is that, in the end, the children who have learned on this method actually write in ordinary spelling more correctly than those who have never seen anything but ordinary spelling (*b*).

Phonetics may also be used with advantage in connexion with the teaching of elocution. Pronunciation varies very much with the same individual according to the rate of speaking and the circumstances under which he is speaking. It is essential that the elocutionist should understand and study these differences, and he will find phonetics of the greatest assistance to him in that study (*c*).

Similar considerations apply to singing. The pronunciation of English used in singing differs very much even from that used in the most careful style of speaking, and still more from the pronunciation used in conversation. Those who learn singing generally have to acquire the sounds which are recognized as correct or desirable in good singing simply by imitating their teachers. The same results may, however, be attained much more easily and much more surely by the study of a little phonetics.

(*a*) There are numerous suitable books ; see under the heading Phonetic Reading-matter in the bibliography at the end of this article.

(*b*) See particularly V. Partington, *The Transition from Phonetic to Ordinary Spelling* (published by the International Phonetic Association price 4*d*.) Miss Partington says (p. 1): "if the transition from the phonetic script to the ordinary spelling is carefully worked out, the children who have been trained on phonetic lines from the beginning invariably make better spellers in the end than those who have been so unfortunate as to have no phonetic training at all." See also J. Spieser, *Ein klassenversuch* (Leipzig Scheffer), and *Das begriffliche Lehrverfahren insbesondere beim Lesenlehren* (same author and publisher.)

(*c*) See C. M. Rice, *Voice Production with the aid of Phonetics* (Cambridge, Heffer).

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Phonetics is further of the greatest importance to students of philology. Philology is the science which deals with the history of spoken words. Without phonetics philology is apt to degenerate into the history of written symbols. We still occasionally come across students who repeat in parrot fashion that "*h* became *g* by Verner's law" and that "*z* became *y* in vulgar Latin" and can tell us things about "closed *e's*" and "open *g's*" and "palatal *k's*" without knowing in the least what sounds are represented by these letters. Such cases are now fortunately the exception. Our best teachers now realize that philology *must* be based on phonetics. Students should be able to pronounce all the sounds with which they have to deal, and should be able to draw diagrams of the organs of speech to illustrate the principal sound changes (*a*).

In conclusion it may be well to give a few indications of the extent to which phonetics is at present being used in England. Phonetics is used not only in Universities and Training Colleges but also very widely in schools. Information with regard to this will be found in the Board of Education Circular No. 797 issued last summer. The appendix to this circular is particularly worthy of attention. It gives the actual time-tables and syllabuses of modern language instruction in several of the best schools.

In one of our Universities, Belfast, phonetics and the use of International Phonetic transcription are compulsory for all students taking French. In Scotland phonetics is a compulsory subject for all students in Training Colleges. In London the London County Council recommends all the modern language teachers in its schools to become proficient in phonetics, and provides free instruction in the subject for them.

Much interesting information with regard to the extent to which phonetics is used will be found in a pamphlet entitled. "*The Means of Training in Phonetics available for modern language teachers*" by L. H. Althaus (published by the International Phonetic Association, price 5*d*.).

The following is a list of works which may be found useful to those interested in the subject. (In those marked the transcription of the International Phonetic Association is used. Those marks are suitable for use with children).

(*a*) *e. g.* to show how the Old English vowel in words like *while* (*i* :) could not possibly have arrived at its modern form (*ai*) without passing through the value (*ei*).

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On the use of Phonetic in Language Teaching.

H. Sweet, Practical Study of Languages. (Dent, London, 3*s.* 6*d.*)

O. Jaspersen, How to teach a foreign language. (Sonnenschein, London, 3*s.* 6*d.*)

W. Rippmann, Hints on Teaching French (Dent, London, 1*s.* 6*d.*)

Phonetics of English.

D. Jones, The Pronunciation of English (Cambridge University Press, 2*s.* 6*d.*)

H. Sweet, Primer of Spoken English (Oxford University Press, 3*s.* 6*d.*)

W. Rippmann, Sounds of Spoken English (London, Dent 1*s.* 6*d.*)

W. Rippmann, English Sounds (London, Dent, 1*s.*)

L. H. Althaus, Sounds of the Mother Tongue (London University Press, 2*s.*)

R. J. Lloyd, Northern English (Leipzig, Teubner, 3*s.* 3*d.*)

W. Grant, The Pronunciation of English in Scotland. (Cambridge University Press, 3*s.* 6*d.*)

Phonetics of other languages.

P. Passy, Sounds of the French Language (Oxford University Press, 2*s.* 6*d.*)

B. Dumville, French Pronunciation (London, Dent, 2*s.* 6*d.*)

W. Vietor, German Pronunciation (Leipzig, Reisland, 2*s.*)

R. G. Vianna, Portugais (Leipzig, Teubner, 4*s.*)

G. Panconcelli-Calzia, Italiano (Leipzig, Teubner, 4*s.*)

R. Ch. Guernier, Notes sur la Pronunciation de la Langue Mandarine (International Phonetic Association, 1*s.*)

E. R. Edwards La Langue Japonaise Parlée (Leipzig, Teubner, 8*s.*)

Phonetic Reading Matter.

(1) English.

D. Jones, Phonetic Readings in English (Heidelburg, Winter, 1*s.* 8*d.*)

D. Jones, Phonetic transcriptions of English Prose (Oxford University Press, 2*s.*)

D. Jones, Intonation Curves (Leipzig, Teubner, 2*s.* 8*d.*)

W. Rippmann, Specimens of English (London, Dent, 1*s.*)

G. Noel-Armfield, 100 Poems for Children (Leipzig, Teubner, 2*s.*)

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E. R. Edwards, Transcription of Vietor-Dorr Englisches Lesebuch (Leipzig, Teubner, 2*s*. 3*d*.)

H. Smith, Transcription of Shindler's Echo of Spoken English (Marburg, Elwert, 1*s*. 6*d*.)

G. E. Fuhrken, Transcription of Jaspersen-Rodhe Engelsk Lsebok (Stockholm, Norstedt, 3*s*.)

(ii) Other Languages.

C. Motte, Lectures Phonétiques (Paris, Didier, 2*s*.)

P. Passy, Choix de Lectures (Cothen Schulze, 10*d*.)

P. Passy, Lectures Variées (Société des Traités, 33, Rue, des Sts. Pères, Paris, 1*s*. 3*d*.)

W. Vietor, Lesebuch in Lautschrift (Leipzig, Teubner, 2 vols., 3*s*. each.)

A. Egan, German Phonetic Reader (London University Press.)

D. Jones and Kwing Tong Woo, Cantonese Phonetic Reader (London University Press.)

T. Graham Bailey, A Panjabi Phonetic Reader (London University, in preparation.)

Dictionaries.

Michaelis and Jones, English Phonetic Dictionary (Hanover; C. Meyer, Podbielskistr. 351, Hannover-List.)

Michaelis and Passy, Dictionnaire Phonétique Francais (Hanover, C. Meyer, 5*s*.)

W. Vietor, Deutsches Aussprachewörterbuch (Leipzig, Reisland, 12*s*.)

Wall Charts for Class Use.

F. Rausch and D. Jones, Sound Charts (London, Dent, 12*s*. 6*d*. the set of 9). (Showing tongue positions, etc., of 9 of the most important vowels.)

D. Jones, English Speech Sounds
Do. Les Sons du Francais
Do. The Organs of Speech
} (Cambridge University Press; paper 1*s*. 6*d*. each; mounted with rollers 3*s*. each.)

W. Rippmann, Sounds of English
Do. Les Sons du Francais
Do. Deutsche Laute
} (London, Dent; paper 1*s*. each; mounted with rollers 2*s* 6*d*. each.

W. Vietor, Lauttafeln (English, French, German (Marburg, Elwert; paper 2*s*. each, on linen 4*s*. each.)

The names of numerous other useful books will be found in the bibliography contained in the above mentioned "Principles of the International Phonetic Association."

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PROPOSED ENHANCEMENT OF LAND CESS IN MADRAS.

By Mr. A. P. PATRO.

THE Government of Madras issued a circular letter to all the Collectors of Districts and Presidents of District Boards to obtain, local opinion upon a proposal to amend the "Madras Local Boards Act, 1884" with a view to confer power on the boards to levy an increased cess on land; the present cess being generally at the rate of not exceeding one anna in the rupee on the annual rent value of the land. Every landholder is obliged to pay to the Collector the local tax due in respect of lands held by him and in all cases where a person holds lands as an intermediate landholder on an under tenure, the landholder is entitled to recover from the intermediate landholders the whole of the tax paid by him in respect of the lands held by the intermediate landholder less one-half the tax assessable on the amount of Kattubadi; in the case of lands occupied by tenants it shall be lawful for the landholder or the intermediate landholder to collect and recover from his tenant one-half of the amount payable by the landholder in respect of the land so occupied (Amended Act of 1890). In the case of land held on ryotwari tenure, the amount of the local tax, namely, one anna in the rupee payable by the landholder pattadar, is entered in his patta permanently subject to revision at resettlements only. The object of the proposed increase of land cess is to improve village communications and kindred objects, the fund thus raised is proposed to be ear-marked and whenever any District Board found that its ordinary resources are not adequate to meet the local demand for improvement of village roads and sanitation, the board shall with the sanction of the Government levy the enhanced rate of cess at two annas in the rupee. It is needless to recapitulate the arguments advanced by a section of the press against the imposition of an education cess. The present proposal will add an unjust burden on the land and the cultivator.

Before discussing the injustice of the present system and the working of the cess, or dealing with the present inability of local boards to utilise their ordinary resources and subsidies, or proving how an equitable distribution of the financial responsibility between provincial and local funds would enable the boards to save considerable expenditure now incurred, or referring to other sources of taxation, if any, a short description of "Local Fund Boards" in this Province

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will help us very much to understand the original significance of the tax and later developments. In 1853, the Collector of South Arcot, in recommending the temporary reduction of land assessment in his district, pending its survey and settlement, remarked that for the 5,000 square miles of its area there was not a single district road and as it could not be expected that these roads should be made from public treasury, he requested a small fraction of the land assessment might be retained as a District Road Fund. The rate suggested was one anna per acre 1·32 and the fund was suggested to be expended by the Collector and the District Engineer, the main lines and larger bridges being provided for by Government from general revenues. This suggestion was accepted by the Government and the plan was extended to all districts in which assessments were temporarily reduced, with this difference that instead of the rate being one anna per Cawney (acre 1·32), it was fixed at 2 per cent. of the assessment charge land. A few years later the Government directed that the income from ferries and cart-tax should be credited under the head of Local funds. In 1856, the question as to what roads should be made and maintained at the direct cost of Government came under discussion and the Government decided *that trunk roads* and *certain district roads should be made and kept at the cost of the State.* The local funds received additional support from the fines levied under Act III of 1857. It is remarkable that in 1862-63 two per cent. of the revenue of the Godavari District, charged at the settlement rates, was directed to be set apart as a Road Fund and the same plan was adopted in all the subsequent settlements made prior to 1866. Till now the zamindari lands were not taken into consideration and so by an Act of 1866, the Road Fund Act, the Government took power to levy a road-cess at 6 pies on every rupee of the annual rent-value of all lands, ryotwari, zamindari and Inam. The principle of establishing a complete system of local funds for local purposes was much discussed and the primary reason for introducing the Bill of 1870 was the necessity which had been felt for some comprehensive and practical measure for providing sound elementary education for the mass of the population. (Madras Manual of Administration, Government Press, 1885). In this province the idea of compulsory education or rather compulsory charge for elementary education, relates back to Act IV of 1863. The charge levied under the Act was specially devoted to the development of education and to no other purpose, the educational rate was intended to be for a term of five years subject to renewal or continuation with the sanction of the Government. The object was to grant legal sanction to the collection of a

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cess for education, which had *been voluntarily imposed by the people upon themselves* in the Godavari District for the establishment of Elementary Schools, and the other was to furnish the inhabitants of towns and villages with the means of raising permanant funds for the establishment or improvement of Schools. The Act was not properly worked. It was found that about nine districts took advantage of the provisions, the result would have been a thorough change of circumstances in rural areas, but the Government did not pursue this policy consistently. A more serious blunder cannot be easily conceived. As a compensation for this great loss Act IV of 1871 was passed appointing committees in rural areas. One of the most interesting questions then discussed was whether a marriage-tax should be introduced or not for the purposes of the Act. The object of the Bill was declared "to be merely to provide additional funds for the construction of cheap roads which should connect remote villages with the district roads". "A rate or cess not exceeding one anna in the rupee on the annual rental value of all occupied lands—Government, Inam and Zamindari" was levied together with power to levy house-tax, tolls, etc. A committee on local government was appointed in June 1883, and recommended among other matters that the minimum proportion of the land-cess devoted to the road fund should be reduced from two-thirds to one-half to enable the general fund to bear the charges now falling on it; a new Act embodying the general principles of recommendations of the Committee was passed on 1st April, 1884, Act V of 1884.

From the above it will be seen that the primary object of passing Act IV of 1871 and the subsequent Act was to provide additional funds for the construction of "cheap roads which should connect remote villages with the District roads," (2) The original object was the Trunk roads should be under the management of the government. The Royal Commission upon Decentralisation also emphasised this fact and recommended (No. 96 page 307 paras 746, 755 etc., of the Report) that the Trunk Roads should be taken up by the provincial funds. The Royal Commission observe (para 773, 774) that "in view of the fact that the present policy of Government is to lighten the burdens on the land; that the boards cannot as yet be made fully representative of the people; and that constant changes in rates in rural tracts would lead to general dissatisfaction, and possibly to fraud upon ignorant raiyats, we consider that District Boards should not have power to raise the ordinary land cess beyond one-anna in the rupee on the rent value....."

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It is suggested that an Imperial grant of 25 per cent. of the land cess collected is made to the provinces and the Provincial Governments have to distribute it among the District Boards in proportion to their income. The Provincial subsidy is now declared to depend on the general surplus in the budget. It has yet to be stated if the provincial funds do regularly contribute 25 per cent. since 1905, either towards general revenue or for particular purposes. The injustice of the cess lies also in its incidence. In the case of the zamindari ryot, though his share is one-half yet the net income is about one-third and yet he would pay cess on the full amount of his share. The cess being quinquennial he has to pay fixed cess for good and bad years; in the case of the ryotwari ryot, the Government which receives an equitable rent ought to contribute half-anna in the rupee towards the cess, which is not done now. The readjustment of the charges as recommended by the Royal Commission will enable the Boards to save expenditure under one head in order to devote the same for other purposes. The question is why should land alone be taxed. In an agricultural country there is no other resource than land but when it is admittedly burdened with taxes and cesses and relief is sought to be given to the ryot in abolishing village service cess imposed under Act II of 1894 and is still subject to a Railway cess, it is unjust that additional burden should be laid on it. A professional tax or raising of the income tax for the purpose is suggested. A marriage-tax which was discussed at the passing of Act of 1871 is also suited to raise the necessary revenue in the area under the District Board, a tax of this kind proportionate to the income of the individual or family will be a self adjusting burden; but the whole point of the case is that there is no need for increasing land cess and that the additional expenditure if any, can be adequately met from other sources already discussed above.

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BURKE ON THE METHOD OF POLITICAL REASONING.

By PROF P. A. WADIA M. A.

THERE is probably no political philosopher in our own days whose writing have so effectually afforded a healthy corrective to one-sided political thinking as the writings of Edmund Burke. On the one hand they afford the best of antidotes against an exaggerated conservatism that refuses to move with the times : but on the other hand they are an ever-living protest against that equally exaggerated radicalism that confidently hopes to bring about the millenium by revolutionary destruction and by the total subversions of institutions elaborated by the labours of ages. It will be as the advocate of organic reform as against the suicidal zeal of radical Jacobinism of his times that Burke will be most remembered : in his lifetime he was the leader of the crusade against Jacobinism, and even after his death, to use a metaphor that he himself employed, his skin was made into a drum to animate Europe to eternal battle against a tyranny that threatened to overwhelm all the human race.

We propose to notice to-day the views of this eminent political thinker on the true methods of political reasoning. There is nothing so characteristic of his writings as his hatred to abstract reasoning upon politics. In the course of his speech on American Taxation he exclaimed, " I do not enter into these metaphysical distinctions, I hate the very sound of them." The discussion of abstract right is the " great Serbonian bog, 'twixt Damiata and Mount Cassius old, where armies whole have sunk." He uses the same emphatic language in the Reflections on the French Revolution, " I cannot stand forward and give praise or blame to anything which relates to human actions and human concerns, on a simple view of the object as it stand stripped of every relation, in all the nakedness and solitude metaphysical abstraction." The constitution of a kingdom is not a mathematical problem. Alluding to the speculations of the school of Jean Jacques Rousseau, he observes : " the pretended rights of these theorists are all extremes: and in proportion as they are metaphysically true, they are morally and politically false." " The rights of men are in a sort of middle, incapable of definition, but not impossible to be discerned." The Sophistic legislators of France, satisfied with the crude equipment such as may be supplied by the metaphysics of an undergraduate and the mathematics and arithmatic of an exciseman, treat men like counters, as so many numerical units whose historical

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antecedents and environmental influence might be safely neglected. Like ornamental gardeners these philosophers form political institutions on the basis of exact levels into the shapes of squares and regular geometrical figures.

Burke becomes even more explicit and emphatic in his later writings. "It is not worth our while to discuss" he says in the appeal from the New to the Old Whigs, "like Sophisters, whether in no case some evil, for the sake of some benefit, is to be tolerated. Nothing universal can be rationally affirmed on any moral or on any political subject. Pure metaphysical abstraction does not belong to these matters. The lines of morality are not like the ideal lines of mathematics. They are broad and deep as well as long. They admit of exceptions : they demand modifications. These exceptions and modifications are not made by the process of logic, but by the rules of prudence. Prudence is not only the first in rank of the virtues political and moral, but she is the director, the regulator, the standard of them all. Metaphysics cannot live without definition : but prudence is cautious how she defines." Thus while discussing the subject of the forms of government he says expressly that he reprobates no particular forms of government merely upon abstract principles. He incessantly speaks of the French legislators of 1789 and the following years as geometricians and alchemists, geographers and experimental philosophers, and alludes to their theories as the "shallow speculations of the petulant, assuming, short-sighted coxcombe of philosophy."

Burke's hatred of abstract speculation can only be understood when we remember the sort of environment in which he lived, and the nature of the political thinking of his predecessors and his contemporaries. The mathematical reasoning of the school of Rousseau had led the bourgeois lawyers and advocates of the National Assembly, the Barnaves and the Mirabeaus, the Talleyrands and the Sieyes, the Dantons and the Desmulins, to destroy all existing institutions, to level to the ground at one stroke what had been slowly achieved by successive labours of generations of men. Born an Irishman, with all an Irishman's contempt of abstract mathematical studies, and with all an Irishman's love of poetry and eloquence and inclination for moral and political studies, Burkes instinctively perceived the danger of the mathematical method in politics. In his eyes the mathematician was the man least fitted for a large and liberal view of things : and yet the new enlightment in France which he saw gaining greater and greater strength every day, was essentially based on this abstract,

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mathematical view of things, and was ready to overthrow all institutions, all the social customs and habits sanctified by time, all the rich heritage of culture and religion built up by the labours of centuries in favour of its crude abstract theories about the rights of man. What could be more natural than that Burke should set himself persistently to fight against the ruinous consequences of such methods of thinking, and warn his contemporaries and all future generations against the alluring fascinations of an obviously simple system of political philosophy? "Nothing can be conceived more hard," he observed, "than the heart of a thoroughbred metaphysician. It comes nearer to the cold malignity of a wicked spirit than to the frailty and passion of a man." "They never see any way to their projected good but by the road of some evil. Their imagination is not fatigued with the contemplation of human suffering through the wide waste of centuries added to centuries of misery and desolation. The geometricians and the chemists bring, the one from the dry bones of their diagrams, and the other from the foot of their furnaces, dispositions that make them worse than indifferent about those feelings and habitudes, which are the supports of the moral world. These philosophers consider men in their experiments no more than they do mice in an airpump or in a recipient of metaphysic gas."

As against this false method Burke contends for the creation of a science of politics based upon experience. "The science of constructing a commonwealth, or renovating it, or reforming it, is like every other experimental science not to be taught *a priori*. Nor is it a short experience that can instruct us in that practical science." "Men of science, when new project come before them, always think a discourse proving the mere right or the mere power of acting in the manner proposed, to be no more than a very unpleasant way of misspending time. They must see the object to be of proper magnitude to engage them: they must see the means of compassing it to be next to certain; the mischiefs not to counterbalance the profit. They will examine how a proposed regulation agrees with the opinion of those who are likely to be affected by it: they will not despise the consideration even of their habitudes and prejudices." And again "They who can read the political sky will see a hurricane in a cloud no bigger than a hand at the very edge of the horizon, and will run into the first harbour. No lines can be laid down for civil or political wisdom. They are a matter incapable of exact definition. But, though no man can draw a stroke between the confines of day and night, yet light and darkness are upon the whole tolerably distinguishable.

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The science of politics is then to be built upon experience, on the experience of the individual himself and on the experience of past ages as handed down in the shape of crystallised institutions and customs. But can experience and observation supply principles of a sufficiently general character to guide the statesman and to constitute a *science* of politics? There are passages where Burke expressly maintains that they are not: "there is not in the physical order a distinct cause by which" commonwealths "must necessarily grow, flourish or decay: nor in my opinion does the moral world produce anything more determinate on that subject than what may serve as an amusement for speculative men. I doubt whether the history of mankind is yet complete enough, if ever it can be so, to furnish grounds for a sure theory on the internal causes which necessarily affect the fortune of a state." Burke would appear at times to deny the existence of a political science in his days. But in other places he recognises the true value of general reasoning in politics. "I never govern myself—no rational man ever did govern himself—by abstractions and universals. I do not put abstract ideas wholly out of any question, because I well knew that under that name I should dismiss principles: and that without the guide and light of sound, well-understood principles, all reasoning in politics, as in everything else, would only be a confused jumble of particular facts and details, without the means of drawing out any sort of theoretical or practical conclusion. A statesman differs from a professor in a university: the latter has only the view of society: the former, the statesman, has a number of circumstances to combine with those general ideas and to take into his consideration. A statesman, never losing sight of principles, is to be guided by circumstances."

Burke thus contended throughout his life that in politics we are concerned not with barren rights but with duties, not with abstract truth but with a shifting expediency. If the method that Burke insisted on in his writings had occupied its proper place in the minds of statesmen, we would have had no occasion to read some of the fatal chapters of history, the record of those infatuated struggles to enforce a right only because it is a right, the history of the war of England against the American colonies. And we would have been spared the still more painful chronicles of those great men who have wasted lives of noble purpose, lofty ideas, heroic endurance, in the fruitless endeavour to carry out schemes of benevolence in the face of an unwilling generation and a hostile environment. But because Burke's speculations always had reference to practical problems, because they were not conceived by a student

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in the closet, it is not to be supposed that he allowed the rage of his ideals to be narrowed down, that he turned from inquiries merely because they tended to modify existing beliefs, that his zeal for reform was cramped and obessed by the suffocating atmosphere of a sluggish world. His speech on Economic Reform will be an ever-living testimony to the ardour of his views as a political reformer who saw in the universal clearance of corruption the restoration of an age of political righteousness. Nothing is so typical of the two-fold position of his political method and his political attitude as some of the observations which he made during the course of this famous speech of 1780. "The mere time of the reform is by no means worth the sacrifice of a principle of law. Individuals pass like shadows, but the commonwealth is fixed and stable. The difference therefore of to-day and to-morrow, which to private people is immense, to the state is nothing. Those things which are not practicable are not desirable. There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and a well-directed pursuit. There is nothing that God has judged good for us that he has not given us the means to accomplish, in both the natural and the moral world. If we cry, like children for the moon, like children we must cry on."

But at no period of his life was the soundness of his political reasoning so useful to himself and to the country at large as when it enabled him to see through the abstractions of liberty and equality professed by the Jacobins of France. Divesting Jacobinism of all its disguises he placed it before the eyes of his contemporaries in all its frightful nakedness, pointing out how its characteristics were neither love of freedom nor revenge for wrong, but envy and love of rapine. The French populace and their leaders cared nothing for the corruption of the law, for the misdirected application of the public revenues, for the levities and errors of the kings and the courtiers. But they hated superiority, they boiled over with rage at the social distinctions of rank and birth, they longed to grasp at the property and possession of those above them. The tailors and the cobblers, the bakers and the courtesans who legislated for France from the benches and the galleries in the hall of the National Assembly and the Convention, and who legislated by pulling down all the old institutions of France, knew perfectly well that by destroying those institutions they would level a class superior to themselves: they had the gratification of tearing down all those to whose position they could never hope to rise, and in their plunder seizing on property which they could never hope to earn. Every beggar and bandit in France could feel himself as great as the king and the nobles. Living at a time when all the fatal consequences of Jacobinism had not yet developed themselves, Burke's towering intellect enable him to point out as a lurid warning to his countrymen the course of political abstractions worked by selfish Jacobinism. And we in our days, with the din of the socialistic proposals for a general levelling of ranks and possession resounding in our ears, have ample need of remembering the warning that Burke gave to his contemporaries.

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THE BENEFITS OF TECHNICAL EDUCATION IN INDIA.*

By Rev. J. IRELAND HASLER.

THE benefits of a technical education may be well considered from two standpoints, *viz* : (i) that of the individual who receives such a course of training, and (ii) that of the community of which he forms a part. It is from these two standpoints respectively that the subject is dealt with in this paper.

I. The Benefits to the Individual.—The personal value of education of any kind needs to be estimated both by the nature of the knowledge acquired and also by the means of self-development afforded. Re-stating these two points in their inverse order, the two ways by which you come to test the advantage of any system of education are :—(i) How does it help to promote manhood, and (ii) How does it help to equip manhood. Judged by these tests technical education, if weighed in the balances, will not be found wanting.

The special branches of knowledge acquired are those which have the most general utilitarian value. Great stress for instance is laid upon the learning of Mathematics—that branch of study which more than any other perhaps inculcates method, precision, and accuracy. Conjoined with Mathematics is Elementary Science, which deals so largely with the nature and property of common things, and is consequently of such practical worth. Then too, you have Mechanics—a sort of applied Mathematics, and an acquirement, the full value of which is often underrated. Herbert Spencer in his treatise on "Education," when dealing with the subject as to what knowledge is of the most use placed Mathematics and Science in the foremost place and in regard to Mechanics argues that the fate of a nation may depend on the amount of mechanical knowledge which it possesses. Its commerce may decline if its manufacturers use bad machines, such as cannot compete with rival machines which waste less in friction and inertia. Its navy may sink to an inferior position amongst those of surrounding nations if its steps do not embody all the latest mechanical improvements. One of the European nations that has manifested remarkable self-development during the last century is Germany and not a little of its progress has been shown to be due to the general introduction and fostering of technical education—such education being not merely confined to the acquisition of manual skill, but embracing also the explanation of the processes of production, as well as instruction in science and art in their special relationship to various industries. A great change had taken place in English ideas regarding the subjects and methods of education even in the period since I was at school. Some years ago I went

*(A paper read at the Behar School of Engineering, Bankipore.)

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back to the old grammar school where I first made acquaintance with the "dead" languages of Latin and Greek—subjects that played a considerable part in the educational cargo that boys had to take on board in those days,—and there I found a class of boys occupied at work in a new class room that formed a carpenter's shop, where they were receiving the rudiments of a technical education. Many of them would doubtless, never become engineers nor artizans; they would take up some professional or commercial career as a means for earning their livelihood, and yet the knowledge and education thus gained, though only in an elementary degree, could not fail to be of benefit to them in connection with many of the ordinary needs of life. That brings me to another point to which I would venture to direct attention; *viz.*

The special branches of knowledge acquired are those which have a particular utilitarian value.

Life's experiences are not always strictly according to rule or to precedent. Accidents happen and emergencies occur. Something or other breaks down. It may be in the domestic circle, or in the street or shop, or while travelling along the road or railway. At such times it is the man who has had more or less of a technical education—in other words, the practical man—who rises to the occasion, steps into the breach, rectifies the damage or devises some temporary expedient. His knowledge of the nature of things and his practical acquaintance with the construction and re-construction of things stand him in good stead at such times of difficulty. And such occasions are constantly occurring. In the ordinary little emergencies of life the artizan or the engineer is of far greater service than the lawyer or the literary professor.

So much as to the nature of the knowledge acquired. Pass on now to consider the means of self-discipline and self-development which the acquisition of such knowledge includes. I would remind you in passing that technical training is of special value in self-development because it works along scientific lines. It is in accordance with the latest methods of the science of education. Educationalists are seeking more and more to bring their methods into conformity with the fundamental laws of the nature of young minds, *viz*,—"Spontaneous activity; co-relations of body and mind; the development of the senses; curiosity and inquisitiveness; observation and experimental activity." Scholars are taught to learn by being taught to do. The innate activity of children instead of being repressed during school hours is impressed into service and utilized as a means for the impartation of instruction. Knowledge is presented as much as possible in the concrete rather than in the abstract *i.e.* by means of object lessons rather than by means of formulæ and tabulated statements. In technical education you have a noteworthy illustration of this. The workshop adjoins the classroom and you pass from the one to the other. Practical work is conjoined with book studies—the concrete with the abstract. Technical students learn not only

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by reading but also by doing. How different is all to this from the traditional methods of education in India. For unnumbered generations the habit has been to commit to memory, and to learn long passages by heart. In other words the memory has been developed at the expense of the reason. The national faculties have not been duly cultivated and the Eastern has been thus handicapped in relation to the Western in the race of life. "The Western mind is seemingly much more active, and is certainly readier and more initiative, not because it excels the Eastern either in depth or subtlety, but simply because it has been trained on a system in which the memory does not occupy so prominent a place." Unfortunately in connection with the ordinary courses at the Indian Universities there is apparently too much reliance on "cram" in order to pass examinations, and too little attention paid to the formation of the habits of observing, reasoning, thinking for oneself and exercising the spirit of critical enquiry. Some one has remarked that the students "work to pass and not to know; they do pass and they do not know." Education consists too much in *telling* rather than in *training*. Now it appears to me that in technical education there are safeguards against this defect. The pupil has to prove by his handiwork that he knows, and any piece of knowledge thus acquired becomes more thoroughly his than it could otherwise be. In the workshop as far as I can comprehend it the powers of reason have to be brought into requisition more than the powers of memory, and, if such is the case, the graduate from a Technical College ought to have a better developed mind and a more practical intelligence than the graduate from some other centre of learning who may even be able to write B. A. after his name, though the latter would excel him in range of knowledge.

A further advantage that technical education possessed over ordinary education is that it caters for the physical side of the student's nature as well as for the mental side. This is a point worth noting inasmuch as complaint has been made against the ordinary college system of training because of its shortcomings in this respect. It has been alleged *Hindustan Review* June 1910 p. 474,) that "physical deterioration has been the result of a system of education necessitating a high pres ure of brain work on account of a somewhat lengthy curriculum and a defective mode of examination tending to encourage cramming rather than growth of originality." It has been claimed that "most of the students can seldom spare time for physical exercises and that even when they do, the good effect of such exercises is lost upon those who occasionally take part in them owing to the violation of certain rules which are the necessary conditions of their utility, *viz*, rules concerning regularity and moderation. Occasional and irregular exercises avail nothing." Now I think personally that that accusation may be a bit too exaggerated and distorted, yet at the same time there is some truth in it. No such accusation can be brought to bear against technical training where regularly day by day manual labour and that too sometimes of fatiguing kind forms part of the ordinary curriculum.

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Nor is the physical developed at the expense of the mental but rather in close conjunction with the mental. The two help each other. Hand and brain are brought into systematic co-operation. Herein lies the difference between technical education and industrial education. The latter teaches only how to make a thing. Instruction is confined to the workshop. The former conjoins the lecture hall with the workshop. It teaches the laws and principles upon which methods of manufacture are based—principles which if thoroughly mastered and comprehended can be applied to the improving of methods. In the classroom the student acquires the habit of drawing conclusions from data : in the workshop he verifies those conclusions by observation and experiment. The more thorough and complete his technical knowledge becomes and the more developed his technical skill, the more are his powers of judgment increased and strengthened. He acquires a very practical kind of logic. He ought to become as acute as a lawyer. He ought to acquire a mental faculty which is even better than acuteness of judgment, *viz* : exactitude of thought. It has been said that the Eastern mind by reason of its innate tendency to metaphysical sepeculation has not sufficiently cultivated the habit of forming and entertaining clear conceptions with well-defined outlines. It is too easily satisfied with vague, misty and ill-defined ideas. There is none of that exacting spirit of the West which refuses to be put off with anything short of complete and precise details. Now the whole system of technical training helps to remedy such a defect. There must be accuracy of measurements, precision of details, and thoroughness of work or success remains unrealized and these mental habits if acquired thus in connection with manual work are available for use in all departments of thought and of life.

I pass on now to consider the moral benefits accruing from technical education. One undoubted benefit is that it helps to remove the erroneous ideas that are all too prevalent regarding the alleged degradation of manual labour. There are various causes adduced to account for the impoverishment of India and amongst them these two most certainly find a place, *viz* : (*i*) the numbers of its inhabitants living in idleness from false ideas about labour, and (*ii*) the too general abandonment of manufactures to uneducated workmen. Dignity of position and personal honour are too closely associated with some kind of sedentary intellectual employment. In technical training manual work is inseparably interlinked with intellectual employment and real manliness, self-reliance and independence are thus unconsciously developed. It is not so long ago that a great outcry was made against the present Principal of the Patna College because he asked certain students to help to roll the tennis lawn. It was alleged that such exercise would have been degrading to them. That incident simply showed what false ideas of honour and degradation are only too prevalent in this land. Manual labour is honourable. In the best days of the Roman Republic some of the greatest men cultivated their own farms. Amongst the Jews it was the custom for every lad whether born of rich or poor parents to acquire some handicraft. Peter the Great, Emperor of

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Russia, himself laboured as a carpenter and blacksmith that he might improve the position of his country in those arts. There are gentlemen in England who are largely if not entirely their own *malis*. Our present King-Emperor had in the earlier years of his life to perform a good deal of manual labour. The greater the number of cultured young men in India that devote themselves to technical work, the higher will the moral tone of the country be raised in this one respect at any rate, and the more accurate will be men's own individual ideas as to what constitutes true dignity.

Moreover, psychologists tell us that there is a close connection between muscular activity and with power, which the man who seeks complete self-control will do well to heed. "All practice in doing things" says Sully "is to some extent a strengthening of volitional power. Few realize how impossible healthful energy of will is without strong muscles which are its organ, or how endurance and self-control, no less than great achievement, depend upon muscle habits." According to this psychological fact then how special are opportunities of technical students for unconsciously as well as consciously building up strong characters while engaged in their ordinary course of training. There have moreover been difficulties to encounter in the manufacture or repair of the various articles. The courage they display in attaching these difficulties and the perseverance they manifest despite failures are definite and permanent gains to their character. They have always to work on the lines of the *true*. If they deviate from the laws of precision in measurements their piece of work will not come outright. They are obliged by the very nature of their tasks to take pains, to attend to details, to be accurate, and so habits of truth and accuracy in general ought to be easier for them in the case with other men. I have an idea too that one of the chief lessons they come to learn in connection with their work is that of the importance of trifles. They find that it does not pay in the long run to neglect the little things, and that it is harder for such neglect to escape notice when the work done is something visible and tangible than it is in connection with merely book study. In other words their technical training affords special advantages for cultivating the habit of thoroughness—one of the most valuable habits that any one can possibly acquire and an absolutely essentialy qualification if the work done is ever to be permanent.

These then are some of the benefits to character and real manhood which are specially and peculiarly connected with the training for the careers which lie before technical students. But these benefits will not be gained nor will they ever become a permanant part of the individual unless he deliberately sets himself to utilize for their acquisition the opportunities which his period of training affords him. The man who does nothing more than he is absolutely obliged to do, who never undertakes any voluntary work, who is in a greater hurry to lay down his tools than he is to take them up, who seeks to scamp his work if he can and strive to hustle through his task as quickly as possible rather than accomplish it as well as possible—

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that man not only handicaps himself for the rightful and successful discharge of the harder tasks that will come to him in the after years—tasks for the fulfilment of which he may be left largely to his own devices and in the doing of which he will be deprived of that help of companionship and guidance on which he can rely in an Engineering School—but he will also be of far less service to his country, than he might otherwise be. Not only he will suffer as regards his character—he will suffer also as regards his career and his country, will suffer also. How that latter will be the case, I now proceed to show.

II. The Benefits to India.

This portion of my subject has already been touched on, though only in a desultory manner. Do technical students sufficiently realize how closely their kind of work is connected with the welfare and the improvement of their Brotherhood? Again and again in magazines like the "Hindustan Review" are to be found articles written by thoughtful observers and to show that India's resuscitation depends upon her industrial development and that her future prosperity lies in her economic progress. Let me quote the opinion of one such Indian writer:—(*Hindustan Review* September 1907 p. 236.) "Captains of industry and pioneers of trade and commerce will confer greater, better and more lasting benefits upon India than those irresponsible demagogues, political extremists and seditious journalists who revile and abuse the British rule in season and out of season. Nothing is more fatal to the economic interests of India than to think that the poverty of India must remain as long as British rule lasts. The best remedy to drive this poverty out of India is to improve agriculture and to introduce various manufacturing industries which may be reasonably expected to take root in the soil. It is the duty of our politicians to impress upon the minds of our rising young men who equip themselves in schools and colleges for Government employments and liberal professions which are nowadays overcrowded, the necessity and importance of developing the natural resources and industries of India." Another similar writer says: (*Hindustan Review* May 1910 p. 383.) "India's regeneration does not lie in reforming university system, nor does it lie in sitting with folded hands, looking for some outside help. It entirely depends upon the sons of the soil applying themselves vigorously and actively towards industrial development. It also depends upon their fearlessness to invest money in enterprizes likely to prove beneficial, and to a greater extent the regeneration of India depends upon scattering schools of polytechnics far and wide throughout India with Indian capital and Indian management. With the spirit of enterprize upon capitalists, with the desire of youth to take up technical, industrial and commercial lines, with the sympathy of Government, it is not too much to hope that our India is some day in the near future destined to tower high among the nations of the globe with all her resplendent glory in civilization and industrial efficiency." What do those quotations mean in other language, save this, that the chief benefits that can accrue to

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India at the present time will come from the technical training given to her young citizens, and that technical schools need to be multiplied a hundred-fold in order to produce an enhanced number of serviceable citizens.

I know of one Christian Missionary Review published in India which is so alive to the great importance of technical and industrial training that month by month it sets aside a section of its pages for new articles in connection with what it calls its "Industri-Educational Department." The year before last that magazine published a striking article by a missionary who had had over 20 years' experience of industrial educational work in which he urged that it was this that was needed to redeem rural Indian life, to solve India's labour problems through increasing the efficiency of labour by improving mental capacity and deftness of hand, and to increase effectiveness of labour by the introduction of and the teaching the use of labour saving appliances.

It has again and again been pointed out that India is very largely an agricultural country. Industries that used to be flourishing are now in a state of decay and their degenerate condition is due in no slight degree to the fact that while other countries have invented or adopted new methods of production, India has lagged behind. She has become a land of raw products and a place of market for the manufactures of other countries. But the progress of a nation depends upon the establishment of a diversity of occupations which will relieve the pressure on the land, and two of the best wealth-producing occupations for a country are manufacture and mining. One of the ways to protect India from the direful effects of periodic famines is to promote a variety of occupations, both by the building up of industries by outside capital and agency and by the encouraging of local capital and enterprises to develop industries. For the latter method, *i.e.*, for the successful development of any industry, men of expert knowledge and practical experience are needed and it is just such men that it is not very easy to find in any numbers in India at present. One of the writers in the *Hindustan Review* of March last was lamenting the infinitesimally small number of trained Indian mechanics and the practical non-existence of capable and properly qualified Indians who could act as business managers and head assistants in manufactories. If such men were available, Indian concerns would save a good deal in the item of salaries alone. The benefit of Technical Training in India is that it effectively links the brain of India to its industries. The uneducated will for the most part do the more routine portion of the work but the educated must first learn how to do the work before they can superintend it. Here then is a fresh channel into which the energies of Indian youth may run. The ranks of clerks and candidates for Government service, to say nothing about those of pleaders and lawyers, are already over crowded to excess. Technical training should lead to the earning of an adequate livelihood for many a young man who will find greater opportunities in this direction than in any other. But remember that though it is reasonable for a student to keep in view the means of ultimately earning a livelihood, yet the

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dominant motive that should prompt him as far as possible both in the choice of a career and certainly in the pursuit of one should be to so useful and so well-equipped that he may be able to render good effective and spontaneous service to his country. In this respect Germans claim that they set a right example to the world, even to Englishmen. In Germany a man wants to be able to feel that he has done the particular work in which he has been engaged better than any one else has done it. His work is not a task to be got over as quickly and easily as possible, but a passion. He believes himself to be doing patriotic and public work no matter what may be the particular drudgery in which he is engaged, and so he does not look for his reward in relief from his work but in its more complete accomplishment. Here then is a thought to stimulate technically trained young men when they are scattered far and wide, some perhaps in solitary outposts or in jungly tracts of country. By their surveying, or their engineering or by whatever else their particular form of industry may be, they can serve their country in a very practical though not perhaps in a very prominent fashion. The roads they lay out, and the bridges they build will be of permanent benefit to generations yet unborn. The technical knowledge they possess can be employed in developing the commerce and manufactures of their country. There will be as real opportunities for the display of real bravery, of dogged perseverance and of the most valuable form of patriotism in working for India and in enduring hardship, fatigue, loneliness and numerous other difficulties as come to others who are called to lay down their life for their country. Let them remember that if as students they neglect to cultivate the habit of attacking and overcoming the difficulties in their work or of resisting personal inclinations and friends' solicitations to turn aside from their legitimate tasks they are not ever likely to develop into useful and patriotic citizens. The man who scamps and shirks his work is in so far a traitor to his country. The man who ignobly deserts a post of duty because of the hardships of the way deserves to be branded with the name of coward. India needs men of ability, men of staying power, men who will take pains, who will hold themselves to duty. And the student who weakly refuses to undergo the strain of developing concentration on his tasks and of thoroughness in their performance, as well as of seeking to secure the highest stage of proficiency and skill need not talk of patriotism. He may just manage to get sufficient qualifications to enable him to pass out of his Institution successfully, but he will leave that place with a weakened will power and a feeble sense of duty that will render failure all the more likely in the harder tasks and the trying crisis that will befall him in the after years. And his failure will mean a dead loss to his Motherland. For one of India's citizens has written that (*Hindustan Review* November 1910 p. 431) "the future upheaval of India hinges largely upon a mighty association of cultured men of sterling character built upon strict moral laws.

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THE CLASH OF RACES.

By. Mr. J. C. ROOME.

FROM time immemorial, the principle of nationality has, in one form or another moulded the history of the world. In its acute form, it has been the cause of unjustifiable wars, the bitter tears of widows and the choking sobs of orphans. It has also helped in strengthening the bond of common interest. In the latter half of the past century it prevailed over Europe in its worst form and at the present moment the nations of the West are sowing the harvest of its growth. It emphasised the dividing line between one group of the human race and another so ruthlessly that the aboriginal distinction of locale of a people was superseded by the differentiation of one man from another by the size of his nose and the colour of his beard. While in a less civilized state of life, in spite of bloody wars, barbarous massacres and licentious plundering, man retained the spark of fellow-feeling towards man, in modern times the silent conspiracy of nation against nation has filled the seas with engines of destruction and the air with dim murmurs of the march of sanguinary hosts. The prostitution of public money to the building of mammoth battleships while millions starve for want of a dry crust of bread has, however, at last awakened the leaders of thought in Europe to the folly of mad nationalism. There is already a marked change in the opinion of the West regarding the national idea.

We have not so far been able to distinguish the good from the evil in nationalism. Religious leaders and poets have preached the doctrine of the solidarity of the human race, but the world has put that teaching aside as unpractical. To look to one's own interests has been the guiding motto of the world, for that is what the advancement of one's own nation comes to, when it is shorn of the claptrap of the Shibboleths of current nationalism. Even assuming that self-love is the only lever of human action, it does not justify the assiduous cultivation of those qualities which the wisdom of the ages proclaims as harmful to the progress of the world. But if we analyse the ideals of the nations, we will discover that the burden of their existence is merely physical well-being. In the struggle for supremacy, there is no time left to devote to objects which do not bring in a return in silver and gold.

Without the peaceful influence of the eternal principles of good, it is not to be wondered at that discord is the predominant note in the gamut of modern life. Man against man, nation against nation, and continent against continent, statesmen and politicians, flatterers and fools are living in a perpetual terror of a general conflagration. Within the British Empire itself, in spite of the loud talk of Imperialism and all the rest of it, there is no peace and harmony. The heaven-born Englishman looks down upon the Colonial and the Colonial pays him back in the same coin with compound

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interest. The Australians and the South Africans and the Canadians ride rough-shod over the sentiments of three hundred millions of their fellow-subjects, and the Imperial Government is powerless before the solid phalanx of Colonial opinion. It is not from any lofty sentiment that the colonies object to the Asiatic, but from the paltry motive of keeping all the gold in the country to themselves. The colonies would introduce the same laws against the immigrants from any other part of the world to-morrow if they found that the newcomers were prepared to work on a lower scale of wages than they take for their work. The objection to the Jews in most European cities is directly traceable to their willingness to accept even a living wage when out of work. While the European workman is prepared to create an acute unemployed problem rather than accept poor wages, the Jew and the Asiatic is ready to earn his living by any manner of honest means. While the agitation against the Asiatic in the colonies is really due to economic causes, it has produced a state of affairs, no faithful citizen of the Empire can contemplate with an easy mind.

In India, it has almost succeeded in shaking the faith of the masses in the unity of the Empire. They feel their position acutely, and if so far they have not shown open signs of active disaffection, it is only because they are exercising the restraint of the East. From one end of India to the other, there is not a single individual, no matter what his caste or creed, who does not vehemently resent the treatment meted out to his countrymen by the colonies. It is that more than anything else which is responsible for the unrest. The social, rather than the political inequality within the Empire, between one section and another, is at the root of the anarchical movement. It does not mean that the Indians desire to be elected members of the clubs or to play polo with subalterns of the army or to dance with the wives of officials. Far from it. They want none of these things. They simply claim to be treated as fellow subjects. They resent being treated as something higher than a dog and lower than a man.

Within the next few months, the question will come prominently before the British people. The visit of King George to India was regarded by the Indians as the herald of a new era for their country. They had great expectations of it. They had thought it may, perhaps, set at rest the thorny problem of their status within the Empire. But it is vital to the true interests of India that every effort should be made to smooth over the differences that exist between not only the Europeans and the Indians in India, but also between the different sections of the Indians. More than anything else, it is necessary to the peace of the Empire that the unpleasant situation created in India by the thoughtless action of the colonies in the matter of Asiatic immigration, should be dealt with tactfully. A need of the hour in India is a society of intelligent men of all communities which may make it is special concern to promote good-feeling between all sections of the people in the country. Official sanction or patronage is not necessary for the movement. The society

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should confine itself to a non-political programme and aim at removing those social misunderstandings which act as a barrier between the different communities in India. Students are, in a way, better fitted for the work than business men, but the latter also can do much good by lending their support to the movement. No extensive programme is wanted for the society and no flourish of trumpets need announce its formation. It should take its work seriously, and ask for no return. The mischievous propaganda of the antagonism of the races must be destroyed at any cost.

In the colonies too, some movement must be set on foot to counteract the harmful tendencies of the anti-Asiatic doctrines. Some way must be found for the protection of the interests of the colonies without subjecting fellow-subjects of the Empire to unnecessary humiliation. If the education test were adopted in place of the colour bar, it would lead to a happy solution of the problem. But whatever the ultimate decision of the colonies in the case of Indian immigrants, no efforts should be spared to bring home to the colonies the serious consequences of rash action, and every possible step should be taken to remove the false prejudices that obtain in the colonies against the Indians. An earnest band of workers can accomplish much in promoting harmony within the Empire. The time has come, when the Indians should act, not in a truculent manner, but in the patient and persevering manner of their ancestors. They should aim at a moral victory, rather than a physical one. There are thousands of Indian students in Calcutta who could form an influential nucleus of a Peace Society. They should, however, be prepared to meet with disappointments at the beginning, and if they bravely face the ridicule and, probably, contumely which fools would level at them, their work must bear good fruit. They might first of all, confine themselves to the promotion of mutual understanding between the Europeans and their own countrymen in India.

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INDIAN WEIGHTS AND MEASURES:

A PLEA FOR REFORM.

By Mr. CHARU DEV BANNERJEE.

The *metric system* is the only system suitable to the wants of a civilised nation —Sir John Strachey, G. C. S. I.

THAT there should be used in trade only one uniform weight and one uniform measure has been an object with reformers in all times and countries. More than four thousand years ago Shun, the regent of the Chinese Empire " made of one fashion the pipes and the rule, the bushel and the balances." (*The Shoo King*, Legge's Chinese Classics, vol. i., p., 36,) The Hebrew legislators enacted provisions against persons who kept a double set of weights and measures ; and from Magna Carta onwards our Statute book affords examples of provisions directed to the same object.—Alexander Pulling in the Encyclopaedia of the Laws of England.

" A system of weights and measures, which retained its primitive identity in the presence of successive dominant exotic nationalities " is, says Edward Thomas in his book on ancient Indian weights and measures " a nation's unassailable heritage of its indigenous civilization." It has been conclusively proved by distinguished Orientalists that the Aryan Indians created an alphabet specially contrived for, and adapted to, their own lingual requirements. Similarly it has been shown from a valid internal indication that they originated an indigenous system of weights and measures. Don V. Queipo in his essay on International Metrologies undertook the task of tracing the derivation of the Indian system of weights and measures to primary Egyptian sources. But in spite of the fact that Egypt's copper standard of 1200 B. C. is closely identical with one of India's earlier current weights, Mr. Edward Thomas has been able to prove conclusively that India has neither borrowed nor imitated the Egyptian standard. Says he : " The origination of the Indian system of weights, *in India*, however seems to admit of no question, the fundamental principles of which were probably framed *in situ* before the Vedic Aryans moved from the banks of the Oxus, and long before the western branch of the Aryan family took their first lesson in Helenic idolatory. That the Indian system should disclose fragmentary points of relationship to the Egyptian and more decided associations with the less remote Acaad Civilisation of the Euphrates valley, was only to be expected—the three nationalities were all members of the great Turanian family who once seem jointly to have occupied the Southern limits of the supposedly habitable earth. But the intrusion of new nationalities on the Tigris severed whatever of ethnic continuity may have previously existed and left India to work out her own future, undisturbed by ties of race or foreign intervention—so that very many centuries afterwards, when the Greeks penetrated into the land they felt and acknowledged a purely independent national development, altogether removed from the characteristics of the other Oriental nations with whom they have come in contact." (*a*)

(*a*) For a full discussion of the subject the reader is referred to Marsden's Numismata Orientalia, Part, I Ancient Indian weights and measures by Edward Thomas, F. R. S. late of the East India Company's Bengal Civil Service—from which book the quotation is made.

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It is reasonable to infer—we are quoting again from that book—as a general rule that all schemes of weights devised by isolated peoples, developing their own social laws, should primarily be based upon some readily accessible *unit* of limited proportions, rather than upon any higher measure of weight which advancing civilisation and authoritative legislation might impose upon the normal datum. Such a metric test was found ready to men's hands in India, in the seed of the Wild Licorice (*Abrus pricatorious*) a plant whose habitat was as extended as its produce was uniform and comparatively exempt from dessication—advantages which from immemorial time have secured for the local *rati* a representative place amid the adjuncts of the goldsmith's and money-changer's scales. This *rati* was recognised by Sanskrit writers as the *Tulavija* तुलाबीज "balance or scales seed" and the Emperor Akhbar recognised it as the "red" ترمس. Though having felt the inconvenience of so inconclusive a test in more exact mint analysis, he ordained that the State trial weights should henceforth be kept in pieces of cut agate (Ain Akbari). In this produce of the soil in a land where official standards must have been exceptional and difficult of access was found a safe unit for a system of weights and a table consisting of multiples and submultiples of this unit is given in the Ordanances of Man. As to measures of length we find that in ancient times the duties of coins were already dual as authorised weights and current money and the later Mohammadan Kings (*a*) conceived the idea of endowing them with a new faculty as criteria of length. Just as we find in our own days that the copper pice is not only current money but is also a standard of weight (half a tola) and of length (one inch). Further we find evidence of a circulating monetary weight not only in the Vedas but in the Ramayana and the Mahabharata and in the Sutras of Panini as well. In fact the evidence of the antiquity of the art of coining and metrology in India is overwhelming.

It is thus apparent that the *rati* has been the units of weight in India from very ancient times up to the present day. The most generally known of all India weights is the seer—but this unit varies from province to province even from district to district—the diversities are infinite—its average weight being 2¼ lb avoirdupois. It might be noticed in passing that this average weight is exactly equivalent to the kilogram in the metric system. In 1867 a committee of enquiry was formed at the instance of Lord Lawrence to consider the question of the weights and measures of India. General Richard Strachey was the president of the committee and he thus described the general condition of the weights and measures of India at that date :

"The diversity among the weights and measures used in various parts of India is as great as is well possible. Throughout India the old standard of weight seems almost universally to have been the current coin of the locality, and the multiplicity of coinages has been, and is still, accompanied by an equal or even greater multiplicity of weights. Not only do the weights vary from province to province, but from town to town, and even within the same town or rural district. Different weights are used in various trades in the sale of different commodities, and in wholesale and retail transactions.

(*a*) Sikander Ludi taking advantage of the improved make of his remodelled coinage authorised its use as a measure of length, see Ain-i-Akbari, Dr. Blochmann's edition.

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"In Northern India the usual unit of weight is the tola, which is the weight of the current rupee. The seer is a given number of tolas, varying from 70 to 100. The *man* (by the English commonly called maund) is usually 40 seers. The rupee of the British Government weighs 180 grains; the seer of the British Government being 80 tolas is equal to 2·2/35 lbs. avoirdupois, and the Government maund is 82·2/7 lbs. avoirdupois, or 100 lbs. troy. Local seers and maunds vary on either side of 2lbs. avoirdupois and 80lbs. avoirdupois.

"In Southern India the original unit of weight commonly used was the pagoda, a coin no longer current. The common seer was 80 pagodas, and was equivalent to 24 current rupees. The maund of Southern India usually contains 40 such seers, and is commonly divided into eight viss, or five seer weights, and 40 pollums. The candi, of 20 maunds is another weight in ordinary use. At Madras, the Government some years back endeavoured to establish a local system of weights, on the basis of the rupee weighing 180 grains. The seer was not acknowledged in this system, but would be 0·617 lbs. The viss was 3·086lbs. and the maund 24·686lbs. This system, however, never came into use. In practice the commercial maund in the town of Madras is taken at 25lbs. avoirdupois and the viss and candi are modified accordingly; but beyond the municipal limits other weights are used.

"The weight in common use in Burma is called viss also, it is 3·65lbs. and is subdivided into ticals, each of 252 grains.

"In Guzerat a seer of 40 local rupees weight, a maund of 40 such seers, and a candi of 20 maunds are the common weights. These maunds vary from 37 to 44lbs., and the seers are about 1lb.

"At Bombay the old seer was about 10 or 12 ounces avoirdupois, being reckoned equal to 30 pice (copper coins). The maund being 40 such seers is nearly 28 lbs., at which it is now commonly reckoned. This maund is the usual one also on the Malabar Coast, south of Bombay; but the seer is the Madras one of 24 rupees weight, so that the maund consists of 46 to 48 seers instead of 40. At Bombay and in the Deccan the subdivision of the seer is into 72 parts, called tank. The Deccan seer is commonly 80 local rupees, or about 2lbs. The maund varies greatly. In the Deccan the weights seem to merge into the Madras system on one side, and into the systems of Malwa and Northern India on the other. The candi, at Bombay and the neighbouring commercial centres, varies for almost each separate article of merchandise.

"Measures of capacity are hardly known in Northern India. In Bengal and Southern India they are more frequently used, and, as a rule, are intended to be equivalent to certain determinate weights of grain. In Burma grain is universally sold by measure. There is, however, such great variety among measures bearing the same name that it would be useless to refer to them in detail. No liquid measures are believed to exist anywhere.

"The usual lineal measures are the cubit, or hath, and the yard, or gaz, the latter being divided in North India into 16 girahas or 24 tassus. The hath varies from 14 to 20 inches, the gaz from 28 to 40 inches. Thirty-three inches is the length assumed for the gaz in fixing the official land measures in the North Western Provinces. The coss is now sometimes taken to be 4,000 gaz, about 2¼ miles, and sometimes half that distance; but 5,000 gaz, equal to about 4,500 yards or 2½ miles, would seem to have been the old coss of North-Western India.

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"Measures of area are commonly based on the hath or gaz, but vary so exceedingly from one district to another that no general account can be given of them. Frequently the denomination of the land measures is the same as that of the grain measures, it being understood that the quantity of grain in a given measure will sow the area of land having the same name. It is common in Southern India to find the land measure of the same name differ considerably according as the crops are irrigated or unirrigated. For all Government purposes the English acre has now almost universally been adopted, and the revenue records are, I believe, almost everywhere drawn out on this basis, though the local measurement is at the same time still recognised.

"The immediate conclusion forced upon us, on a review of such a condition of things, is, that to establish uniformity it would be necessary to set aside what may practically be said to be the whole of the existing weights and measures of all sorts."*

It will be noticed that even at the present day—more than forty years afterwards—the state of things has not improved a bit. This confusion and diversity in the standards of weights have led and even now lead to much inconvenience and trouble, and the evils have been universally acknowledged to be real and serious. In the words of General Richard Strachey "the existing absence of all recognised legal standards of weights and measures in India is not merely extremely inconvenient and objectionable for trade purposes and conducive to fraudulent transactions among an ignorant population but also is most mischievous in relation to the collection of trustworthy statistics of any kind." Lord Lawrence's Committee of Enquiry were not unanimous about their suggestions and two alternative proposals were made. The first was the assimilating of the Indian system to that of England, taking the English pound as the new unit of weight. This proposal received most favour among the members of the Committee. The second was the adoption of a new unit which should approximate as closely as possible, to the existing Indian seer, the average weight of which has been found to be 2½ lbs. avoirdupois or exactly equivalent to the kilogram of the metric system. Lord Lawrence wisely insisted in his despatch dated 6th November, 1868 to the Secretary of State for India that the new system should be thoroughly and permanently convenient to the people of India. The Government of Lord Lawrence was of opinion that the adoption of the English system of weights was not advisable. "We consider that on account of its simplicity and symmetrical form, the metric system of weights, in its integrity will be more convenient to India than any other, while it will be perfectly suitable to the internal wants of India, it will be in harmony with the system which has been already adopted in the greater part of the civilised world and which may ultimately be adopted by England herself. In any case it will be more convenient for commercial transactions between England and India than any other system not really commensurable with that of England." Lord Lawrence's Government reported its conclusion to the Secretary of State that "the new unit of weight should be a seer equal to the kilogram, or 2·205 lbs. avoirdupois." The Duke of Argyll the then Secretary of State for India warmly approved of the proposal and in 1870 an Act was passed to give the same the force of law. Lord Mayo was then Viceroy and the Bill was cordially supported by all the members of his council which

* Proposals relating to the Introduction of new standards of Weight and Measure in British India; by Colonel Strachey, October 1870.

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included some influential members of the commercial community. But Lord Mayo went further, the unit of weight being the kilogram, it was thought desirable by his Government to declare the metre as the unit of length.*

But the Secretary of State however thought it expedient that no reference should be made in the Act to measures of length. Consequently a new Bill was introduced by Sir James Stephen, and it became law as the Indian Weights and Measures of capacity Act 1871.

Previous to this, the Regulation of 1833, provided the only system of weights recognised by the Government. Under it the tola, equal in weight to the rupee or 180 grains was the standard unit; the seer was declared to consist of 80 tolas and the maund of 40 seers. Thus the seer was commensurable with the troy pound and was equal to $\frac{22}{35}$ lbs. avoirdupois and the maund was equal to $\frac{822}{7}$ lbs. avoirdupois or 100 lbs. troy. Under the new Act of 1871 the unit of weight was the seer which was declared to be equivalent to a (French) kilogram. The object of the new Act was to make provision for the ultimate adoption of a *uniform* system of weights and measures of capacity throughout British India. The primary standard of weight was declared to be the seer which is equivalent to the French kilogram and the unit of measures of capacity a measure containing one seer of water. The Governor-General in Council has been empowered under the Act to authorise other units and measures which shall be integral multiples or sub-divisions of the prescribed units, and to provide for units of weight and measures of capacity in the districts. It was the intention of Lord Lawrence's Government and it was expressly mentioned in this Act that the Government should in their dealings insist on the new standards but that private traders should not be forced to use them unless and until they realise the convenience and utility of so doing and the country gets accustomed to the new units. This Act was passed, as we have already said, while Lord Mayo was the Governor General. The East Indian and some other Railway Companies went so far as to order new weighing machines and Lord Mayo expected to see the fruition of this much needed reform.+ But unfortunately Lord Mayo's life was cut short at the hands of a Mahomedan fanatic and a stop was put to further proceedings in the matter. The Act has remained a dead letter and the state of the Indian weights and measures remains as unsatisfactory as it was before the passing of the Act of 1871.

What is wanted is that the question should be re-opened and the matter threshed out thoroughly.

Writing later, in 1882, Sir John Strachey said that "the public inconvenience and injury caused by the neglect of this matter have gone on for too long and must continue to increase as the country becomes richer and trade more active."

* Under the metric system the units of length and weight are connected to each other, a kilogram of water being equal in volume to the cubic decilitre or litre and thus a cubic centimetre of water weighs a gram, the cubic millmetre a milligram and the cubic metre a ton.

+ It is interesting to note in this counection what Mr. H. J. Chaney, Superintendent, Standards Department, Board of Trade writes in the latest edition of the Encyclopaedia Britannica: "The metric system was also introduced (in India) *mainly for railway purposes* in 187[illegible] and 187[illegible] (The italics are ours)

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The "Pioneer" in a leading article (a) said: "It would now seem that the question is likely to be reopened although India may have to await the action of England. If metric reform is forced to the front at Home we shall doubtless have another inquiry in this country." It does not seem to be necessary that India must await the action of England. That England will ultimately adopt the metric system—and that at not a very distant date—seems to be certain. Even now there is a wave of feeling in favour of the adoption of the French metric system, specially among scientific men. On account of the simplicity of the system and its convenience in scientific measurements the onward march of the metric system in every civilised country in the world is assured. The metric system of weights and measures has four sets of units, one for length, one for surface, one for volume and the fourth for weight. Each of the four sets contains seven units, so there are only 28 units in all. The four sets are so similar that a knowledge of one explains the others. The metre equal to 39·37 inches is the primary unit of length. The "ar" is the primary unit of surface being equivalent to 100 square metres. The litre is the unit of volume, it being equal to 1 cubic decimetre or $1\frac{3}{4}$ pints. And the gram is the unit of weight being equal to 15·43 grains. The addition of the words kilo, hikto, and deca gives us the secondary units, being 1000, 100 and 10 times greater than the primary unit respectively; and the addition of the words deci, centi and milli shows that these units are $\frac{1}{10}$, $\frac{1}{100}$ and $\frac{1}{1000}$th part respectively of the primary unit. An admirable feature of the metric system is the connection between weight and length, the kilogram of water being equal in volume to the cubic decimetre or litre, consequently one cubic centimetre of water weighs a gram, the cubic millimetre a milligram and the cubic metre a ton. It is apparent that in the metric system there is no need for vulgar fractions and the only fractions we have to deal with are decimal ones; multiplications and divisions are always by 10 or 100 or 1000. Mr. J. H. Twigg, late of the Indian Civil Service has recently issued a pamphlet in which he has summarised the British official reports on the metric system. This little book clearly shows that the metric system has made remarkable progress in various countries within the last quarter of a century or so, and even in conservative England many eminent scientific men seem to be in favour of the ultimate adoption of that very convenient system. Every Government of Continental Europe has approved of it except Great Britain, Turkey and Greece. All Southern and Central America is metric. Japan has announced officially that she has a law in preparation for this reform and China has a committee discussing the general question of weights and measures. The existing system of China, it might be noted in passing is almost wholly decmial. The standards of reference in the United States of America are metric and so are the weights and measures used by the medical services of their army, navy, and public health. For the measurement of electrical quantities the metric system is exclusively used and that even in England.

It is clear that the metric system will be ultimately adopted by the few remaining countries which have not yet adopted it. The onward march of the metric system being certain the time seems to be ripe for its adoption in India. Reform is urgently necessary in the direction of the standardisation of the heteroneous systems of weights and measures now current. There are two courses open either to adopt the English Imperial standards or to adopt the

(a) Pioneer, May 23, 1909.

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French metric system. The advantages of adopting the metric system are clear. That system has been and is being gradually adopted in every civilised country. The system is very simple and is not only absolutely necessary in scientific measurements but is the most convenient and the least troublesome in the every day affairs of life. It is a mistake to suppose that the units of time, money, angular measure, navigation and thermometry and the size of the earth have anything to do with the metric system, or that the system does not permit common fractions. The cost of the change too need not frighten us. For it is not intended that all factories, private persons and small traders should throw away their scales and buy a new set. As Mr. Twigg says :—"Discussion of the whole question would be simplified if those who make estimates of the cost of altering tools and machinery would first show that some one proposes to force these alterations upon them. The truth is that their factories could use any weights or measures they chose under the proposed law and could turn out goods of any size or weight. In selling them also they could use any marks, counts or numberings at their pleasure but if weight or measure entered into a sale it would have to be metric." The proposal is for its gradual introduction in the case of Government contracts and other transactions in which the administration is interested and its ultimate spontaneous adoption as time ripens, by even petty traders and private individuals. As regards the introduction of a new system of weights and measures in a country Sir John Strachey said in the course of a minute (*a*) "The first feeling which has everywhere prevailed has been one of absolute and universal hostility to the introduction of any new system of weights and measures having its origin in a foreign country, however inconvenient the existing system may be. The next step has been that the men of science have come generally to the conclusion that the metric system ought to be adopted. Then, after, for the most part, a long interval, the leading men of the commercial classes have said the same, opinions in favour of the change have gone on gradually but constantly spreading, until at last the change has been, with more or less completeness, actually been made."

Fortunately for us in the average seer we have a measure which is exactly equivalent to a kilogram and the unit of the meausre of capacity a measure containing one seer of water. The Act of 1871 did declare these two as units of weight and capacity but why that Act has remained suspended so long up to the present time is a mystery. Lord Mayo declared the metre as the unit of length but it was as we have noticed at the insistence of the Secretary of State that no reference was made to the metre in the Act. It is a matter of common knowledge that a metre is equal to 39·37 inches. If a yard or gaz is declared to be equivalent to 39·37 inches it can be the new unit of length. All that is required is that the provisions of the Act of 1871 must cease to remain suspended and that the measure of Length Act [No. II of 1889] be repaled and a new Act be passed declaring a gaz or yard of 39·37 inches (which is equivalent to a metre) as the legal standard measure of length. (*b*)

(*a*) Minute dated August 4th, 1868 with which Slr Henry Maine expressed his concurrence "on all points."

(*b*) Formerly in Bengal a gaz was equal to 36 inches, in Bombay 27 inches and in Madras 33 inches. By Act II of 1889, the Measures of Length Act, the British yard was adopted for the whole of India at a normal temperature of 85°F. as standardised to the imperial yard at 62°F.

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THE

Hindustan Review.

LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly,as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

THE BOOK OF THE MONTH : STRINDBERG'S* HISTORICAL MINIATURES.

By Mr. ROSS MASOOD, B.A., (OXON) BAR-AT-LAW. I. E. S.

THOSE who are interested in the works of Swedish writers will welcome this translation and thank Mr. Field for having made it possible for them to enioy yet another book from the gifted pen of the late August Strindberg. The book is well worth a careful reading, for in it one can see glimpses of that peculiar attitude towards life which has made the figure of the late August Strindberg so full of interest to those who keep pace with modern literature. Indeed as one reads the book one gradually becomes aware of the fact that the writer is a great dramatist and that he possesses to a very remarkable degree the power of recalling the past and peopling it with human beings who are not remote from us, with whose ideas and acts we very readily sympathise and whose motives we very easily understand. He takes us from the interesting market place of the beautiful Athens of the days of Socrates to the semi-civilised Russia of Peter the Great. He makes us listen to the solemn and well-weighed conversation of Socrates, and then with one stroke of his magic pen he makes us see the every-day life and the unbalanced mind of the man who planned the greatness of Russia and whom he calls The Great Czar.

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* *Historical Miniatures.* By August Strindberg. Translated by Claud Field, M.A. (George Allen, London) 1913.

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While reading these charming and dramatic stories one feels oneself an actor in the episode which Strindberg is relating and surely he who achieves this must be looked upon as a very wonderful writer. Mr. Claud Field is to be heartily congratulated on the fact that his translation does not seem a translation to the reader as it contains and preserves all those delicate colourings which are so characteristic and which form such a very important part of the writings of Strindberg. Perhaps the most dramatic story of all is the one entitled "Days of Judgment." The atmosphere which Strindberg there conjures up is so wonderfully realistic that the reader unconsciously begins to feel that everything there related is passing before his very eyes. He feels the wind beating against his face and the tower vibrating under his feet with the boom of the huge bells of Notre Dame.

The twenty-two episodes which Strindberg has chosen are very varied and taken together form the history of the various changes which humanity's attitude towards life has undergone. He has related to us in his own powerful and dramatic way those events in the world's history which he thought were epoch-making and the keynote of his description is the showing up in bright, colours of the most important features of each episode against a back-ground of every-day life. Strindberg is not only a master of the art of narrating a story but also of that of contrasts.

VIEWS AND REVIEWS.

FREDERIC HARRISON AS AN ESSAYIST. *

By AN 'INDIAN NATIONALIST."

MR. FREDERIC HARRISON'S miscellaneous studies—religious, philosophical, social and controversial—have been now published in five volumes. Mr. Frederic Harrison is one of the few, really good living, writers of English prose and his clear, simple and nervous style and his deep earnestness and intensity of conviction rivet attention and compel thought. He has adopted the Positivist creed and a considerable portion of the first two of the volumes, now before us, is devoted to essays, expository and controversial, dealing with that subject. Again and again Mr. Harrison returns to the charge, showing the hallowness of the modern Christian creed, the inevitable need of a new religion and the claims of Positivism to supply that need. This reiteration is, no doubt, tiresome to the general reader and he can hardly be

* *The Creed of a Layman. The Philosophy of Common Sense. National and Social Problems. Realities and Ideals* and *Among my Books.* By Frederic Harrison. *(Macmillan & co, London) 7s. 6d. each.*

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expected to take any interest in the technique of Positivism, if I may use this expression, which occupies the latter part of the first of these volumes. By their very nature these volumes contain essays of unequal merit and it can hardly be said that all of them deserved to be permanently preserved. But the discriminating reader is at liberty to pick and choose and we can guarantee that there is much in these volumes which he will find both interesting and instructive.

One of the most interesting of Mr. Harrison's contributions is the first essay in the first volume—*Apologia Pro Fide Mea*, as the author calls it. This essay is autobiographical and in it the author describes his transition from the faith of Christ to the faith of Comte. Born and bred in the Anglican communion, he received his education in an eminently Church School, that of King's College at Somerset House, and in an eminently Church university, that of Oxford. His education made him "familiar with the whole of the Bible and the Prayer Book," and developed a strong taste for Church music which has lasted through life. At Oxford he came in contact with all shades of belief within the Anglican pale, which naturally bred inquiry and debate, and took part in what he calls "Sunday tea-fights," where the undergraduates discussed not only Byron, Tennyson and Carlyle but criticised and analysed the sermon of the day "combating each other's "heresies," and "superstitions," and ridiculed "Warden's stale sophisms about the argument from design." It was under this influence that his religious faith began to dissolve. "Very slowly," says our authors "gradually and peaceably under the continual ebb and flow of theological discussions my school taste for ritualism and my calm acceptance of orthodox doctrine melted away into a sense of suspended judgment and anxious thirst for wider knowledge." This melting away of the orthodox creed was accelerated by the reading of the *Westminister Review*, then at the zenith of its influence, and of such books as Mill's *Logic*, Spencer's *Synthetic Philosophy* and Darwin's *Origin of Species*. Working under these influences he became "a convinced disciple of the Philosophy of Experience as against all forms of the Intuitional Schools." Comte he read for the first time in Harriet Martineau's translation and afterwards had an interview with the philosopher at Paris. It was at the suggestion of Comte that he began the study of physical sciences, a study which, as was inevitable, saturated him "with the sense of inevitable law and the relative nature of man, his planetary abode and the limits of his possible knowledge." This together with a knowledge of Biblical criticism finally freed him from the yoke of Christianity. "I read my Bible," says Mr. Harrison, "for myself in no slavish spirit, but with the free mind with which I read Dante, A'Kempis and the Acts Sanctorum. All presented profound mystical beauty, gross superstition, and not a little inhuman barbarism. The idea of any sort of divine inspiration in any of these four seemed to me childish and repulsive. I should as little suppose it in Homer, Herodotus or Livy. I could draw no distinction between Athene teaching Odysseus how to deceive, the ox talking in the Forum, or the child in the manger without a human
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father." Then came his final conversion to Positivism, for which he had laboured bravely and strenuously in season and out of season, through good report and evil report, and for which he is labouring still.

Perhaps the readers of the *Hindustan Review* will ask : "What is the use of this autobiographical sketch to us ?" "What is the value of these volumes to an Indian reader ?" Their value lies in this that they contain the record of the same kind of mental and moral evolution which we, in India, are at present undergoing under similar influences. The cultivation of the same historical and scientific spirit, which made a belief in Hebrew mythology impossible to Mr. Frederic Harrison, is making a belief in the Hindu mythology impossible to us. The same critical and analytical faculty which tore into shreds the legends of the Christian Gospels is at work in our midst and the primitive torch of Vedic Revelation, as it glimmers dimly through the mist of ages, fails to light us on our path. To many of us—and they form the majority even of the educated classes—Mr. Frederic Harrison's criticism of Christianity will serve as an eye-opener and reveal the weakness of their own religious position. Popular religion in this country—religion as it is professed by the bulk of the classes as well as the masses and as it affects the lives of crores of men and women—is no whit better than the popular religion of Spain or Russia. And not only the nursery nonsense of the so-called orthodox Hindusim, but also the half-way shelters of some of the reforming sects, as well as the metaphysical abstractions of the elect, which consist in nine cases out of ten of nothing but a withdrawal to the cloud-world of the transcendental and end in a "nirvana of impotence," stand sorely in need of the dry light of bold and searching criticism. We hear a great deal about the want of courageous *action* in the domain of really religious and social reform. But have we learnt *to think* honestly and courageously ? Is not the cultured Hindu mind too prone to deceive itself into some sort of unmeaning transcendental belief and "spin endless cocoons of attenuated abstractions" ? It is to this state of mind that Mr. Frederic Harrison refers when he says ;—

"How long shall this last ? How long must there be bitterness of heart in every household, and hardened despair in every vigorous brain ? How long shall the mother's words fall coldly on the ear of the son – the prayer of the wife be unmeaning to the husband—the grey hairs of the preacher scarcely save him from contempt ? And (far worse) the masses lie in brutal heathenism, while great minds run to seed in selfish, because irreligious efforts, until men have the courage to bury their dead convictions out of sight, and the greater courage to form new. All honour to these writers for the boldness with which they have, at great risk, urged their opinions. But what is wanted is strength not merely to face the world but to face one's own conclusions. It is well to say what one really believes. It is better to believe what one really thinks. Even more necessary now than courage in act is honesty in thought. We need the rectitude and tenacity of mind which abhors to deceive itself, and works out the issues of its reasoning without flinching and without fainting. The sense of despair, the shudder of the mind, the tearing up of dear associations, the agony of the family, have darkened the picture of every religious convulsion. It must be endured. Let every one with hearts and

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brains concur in the inevitable task. Let each who has thought and felt for himself ask himself first what he *does not* believe, and then if wise or needful avow it. Next let him ask himself what he *does* believe, and pursue it to its true and full conclusions. Let violent attack be avoided, but the mask of conformity cast off. May no honest mind be disturbed, but let hallow peace be rejected."

And the author describes later on what he expects religion to do :—

"Let us ask ourselves what the thing is that has to be done; who the people are that have to be changed ; what is the change that has to be wrought before religion can be said to be doing its work. Religon is not a thing for halting places and the resting hours of life, for a quiet Sunday afternoon, for the moments of contentment and gentle repose in thought. The strain of religion comes like that of the pilot in a gale, or the captain on the battlefield, of the heroic spirit in agony, doubt, temptation, loneliness. There pain is, and cruelty is, and struggle is ; where the flesh is tempted, and the brain reels with ambition ; where human justice, and tenderness, and purity are outraged ; where rich and poor hate and war : where nations trample on the weak ; where classes rage after gain ; where folly, and self-indulgence, and gross appetites for base things, and base aims settle down on a people like an epidemic, where in crowded fetid alleys, want and exhaustion, and disease stagger unpitied to their grave, and a heavy voice rises up "How long, How long"! from women pale with stitching and children weary of wheels and bobbins—and no man listens—there Religion has to be in the midst—or rather ought to be in the midst."

All honour to the Arya Samaj for having realised this practical aspect of Religion. Among the homeless population of Kangra rendered desolate by earthquake, in the midst of the famine-stricken of Hindustan, wherever in fact there is pain, poverty and starvation there you find the selfless "Arya" worker. One may not believe in the dogmas of the Arya Samaj—and the present writer does not—but who can help admiring their deep religious earnestness and their practical social zeal. A perusal of Mr. Frederic Harrison's volumes ought to teach our people that Religion is not a matter of prying into your neighbour's kitchen, of giving *dakshinas* to rowdy *pandas* and of presenting "Loyalty" addresses to Viceroys, but something, higher, better, nobler far.

So far as the criticism of the shortcomings of the prevailing religious system of Europe is concerned, Mr. Frederic Harrison's conclusions are in accord with the most advanced rationalistic thought. It is thus that he defines the Agnostic position.

"We loathe and pity the mind which can plume itself on its denials and can air its idiotic Atheism. In presence of the unutterable majesty of All in All, we will deny nothing. But alas ! equally we can assert nothing. Or only this—that it is all unutterable, inconceivable, inexplicable by us ; unknown to us, but conceivably not unknowable. To assert that it is unknown to us is to acknowledge our human weakness ; to assert that it is absolutely unknowable, is to assert something about that of which we say we know nothing. When we say that we can not conceive it, or explain it, or utter it, we state only that which is within our own consciousness. *We* cannot solve the mystery. We shrink from asserting that there is no mystery to solve ; that it can never be solved at all. We deny nothing and we assert nothing."

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But though this may satisfy the intellect, it fails to touch the heart. Religion, says Mr. Harrison, is a spontaneous craving of the human soul. Man, he says, yearns for a Power to revere, for a Being to Love. Theology satisfied this craving in a particular way but it has been completely discredited by Science. Yet Science offers nothing instead, for the God of Theology can not be replaced by the Unknowable of Agnosticsim. Therefore, says Mr. Harrison, we must learn to worship Humanity. Here is his expositions of the new creed.

"But when we passed into Social Science and found how all the other sciences had their issue and meaning in the Science of Man, when we found how they all served as the instruments and materials for the glorious human fabric, when we learned how the long succession of ages had developed man's mind and powers, how civilization was advancing with sure and widening progress, how the efforts of the human race stood round each of us from the cradle to the grave, how the thoughts of the wise, and the works of heroes, and the influence of every noble life made us what we are—then we felt at last that the Realm of Law was become the Realm of Love. There was now a human providence which watched over us, taught us, guided us, ruled us; there was a supreme Power which we might serve but with which we could not contend; there was a Cause to which to devote our lives and which could inspire the warmth of our souls. That cause was the onward march of the human race, and its continual rising to a better mode of life.

"Thus then Science at last has brought us to the feet of a Power for which we can feel all those emotions of Love, Veneration and Devotion that have been so long lavished upon the creations of our fancy or our fear. Man can again become a religious being, for the deepest principle of his nature is again at the service of a Power for Good above him. But observe the vast difference in the new form that Religion has taken. This Power for Good is real, proveable, human. It is entirely within the sphere of the Intellect, and is manifested by the efforts of the Intellect. The Intellect is no longer the slave, or the foe, of the devotional ardour. It is its helpmate, its guide and instructor. The new Power is not a transcendental ideal which drags man away from his life on earth. It is as human as himself; it offers not the ideal of one Christ, but the reality of all the Christs; one with us, tried as we are, suffering as we are, bound by the same laws of matter, and united by the same conditions. * * * So that if Religion, at first sight, seems in its new form to have lost something in sublimity and intensity, it has gained everything in reality, in comprehensiveness, in usefulness, in humanity."

This is all very beautiful but we gravely doubt whether to a really religious-minded man, one who does feel "the spontaneous craving", the Humanity of Mr. Frederic Harrison will prove more satisfactory than the Unknowable of Herbert Spencer. And the latter is distinctly superior in this that though it may not satisfy "the spotaneous craving of the human soul", it does satisfy the canons of logic. The Religion of Humanity does, we fear, neither.

The third volume of Mr. Harrison's miscellanies deals with more mundane subjects and some of its papers, for instance those on Bismarckism, Gambetta, Cavour, Garibaldi, the Empire and Humanity, are specially interesting. The

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paper on the Limits of Political Economy is so instructive and puts the whole case before the reader in such a cogent and forceable manner that we wish that it, together with Mr. Ranade's masterly essay on Indian Political Economy, published in his volume on *Economics*, may be taught to every Arts student in our Universities, in order to countervail the aberrations of the so-called orthodox economists of the English school. We will content ourselves with one quotation from Mr. Frederic Harrison's paper :—

" Political economy professes to systematise the law of production and distribution. It analyses the creation of wealth. It lays down the theory of material industry. It is obvious that every act of production, all industry, in short, is due to an effort of the human will. It forms a certain class of the things that men do. It is determined by all the combined motives which precede action. Men do not labour or accumulate involuntarily, any more than they fight or pray involuntarily. In our age we see many men labouring and accumulating under the influence of one leading motive, and we can hardly conceive this motive ceasing to be powerful. But in one bygone age we should have seen them fighting under a dominant motive ; in another age, praying under a dominant motive ; in another, doing both together under a motive so dominant that few persons then could conceive it, less strong. In the ages of faith, fighting and praying seemed to come by instinct from "immutable laws of society," to be natural results of uncontrollable tendencies. We have lived to see that men can do both or either in the most different ways, under totally different motives, in opposite social states, and indeed can cease in a great measure to do either."

The fourth volume of the series is of a somewhat " sketchy " character, and contains a large number of short papers on many social, political, literary and artistic subjects, ranging from the reform of the Lords to Cremation and from Herbert Spencer to the Elgin marbles. Some of them, no doubt, are of a high order, as for example, the four papers in which one of the most " noisy " problems of the day is discussed, I mean the New Woman and her claims, and which I take to be the best in this volume. There is also an interesting paper on Literature To-day, in which Mr. Harrison deplores the decay of literary art in England the decay of that " witchery of form," which in every age and every clime had been one of the chief glories of literature—and from this paper we well give our last quotation.

"Compare an early number of any one of the Reviews with any number to-day. We shall find some seven to ten papers in any old number, each written in literary form; measured, thoughtful, filling a sheet, it may be two sheets, of print. To-day there will be seventeen or twenty-seven scrappy bits; tumbled out of the writer's note-book, and half of them signed by leaders of fashion or society "lions". Style, literary shape, and any more than fugitive purpose are flung aside. A name which the public can recognise, a "breezy" bit of gossip is what the reader wants, is all that he has time to notice. Railroads, telegrams, telephones, motors, games, " week-ends" have made life one long scramble, which wealth, luxury, and the "smart world" have debauched. The result is sixpenny magazines, four-and-six penny novels, short stories in every half-peny rag—print, print—print—everywhere, and " not a drop to drink —sheets of picture advertisements—but of literature, not an ounce."

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The fifth and last volume, called *Among My Books*—one of the collections of Lowell's essays bears also the same name—is, as the name implies, devoted mainly to literary studies—partly new but mostly reprinted. The title-heading comprises eleven chapters which constitute the whole of part I, while part II contains twenty-six chapters devoted to centenaries, reviews and memoirs. The first part is for obvious reasons the more interesting, as its chapters are more or less connected in their subject-matter and treatment. Ancient poetry, ancient prose, the author's favourite poets, great biographies, tragic drama, general literature, Homer and the Homeric problem, Attic and comic drama, and Byzantine history and literature, are all briefly but brilliantly passed in review and these essays teem with interest and instruction. The student of literature will rise from their perusal with not only pleasure but profit. The essays in the second part are also edifying but they are disconnected and range from Tennyson and Ruskin to the Positivist library.

Indian readers will derive immense benefit from a careful perusal of these volumes. We recommend them to our readers for their clear, logical and honest thinking, for their keen and trenchant criticism of the prevailing creeds, for their healthy, pure and virile morality and for the vigour and beauty of their style. Mr. Harrison is one of the few living masters of the English tongue and these volumes of his collected essays contain much wise thought, eloquently and brilliantly put. If books like these were more widely read in our country, there would be less of that loose and superficial thinking which mars so much of our intellectual effort and also less of that hypocritical cant which is seen masquerading in so many quarters in the guise of Religion and Patriotism.

RUDOLF EUCKEN'S PHILOSOPHY *—II.

BY Mr. S. S. SURYANARAYAN M A.

To sum up Eucken's philosophy : we have, first, an independent infinite spiritual life; secondly, a world of nature ; thirdly, man, the meeting place of the two. Man is a spiritual centre. He is to re-act on the material world and convert it as far as possible. So acting, a man becomes free and a full person. The infinite spirit cannot be intellectually demonstrated. It

* *The Life of the Spirit :* An Introduction to Philosophy. By Rudolf Eucken (Williams and Norgate, London) 1909.

The Meaning and Value of Life. By Rudolf Eucken. (Adam and Charles Black, London) 1909.

Christianity and the New Idealism. By Rudolf Eucken. (Harper and Brothers, London) 1909.

The Problem of Human Life: As Viewed by Great Thinkers from Plato to the Present Time. By Rudolf Eucken. (T. Fisher Unwin, London) 1910.

Life's Basis and Life's Ideal: The Fundamentals of a New Philosophy of Life. By Rudolf Eucken. (Adam and Charles Black, London) 1911.

Main Currents of Modern Thought : A Study of the Spiritual and Intellectual Movements of the Present Day. By Rudolf Eucken. (T. Fisher Unwin, London) 1912.

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is a life-demand and *must* be conceded. The problems that baffled us once are now easily solved. The universal Spirit supplies the firm back-ground to our wandering individualities. It is the infinite unity of which we are the multiple manifestations. We have, thus, both individuality and connexion.

The same solution applies to the problem of change. "The One remains, the many change and pass." The infinite spirit is eternal. Finite individuals, no doubt, change, but they and their works are persistent in so far as they partake of the spiritual life. Similarly of other problems.

Religion has a mission to fulfil. Human spiritual centres are too weak to withstand the opposition of matter. They must be reinforced by the universal spirit. To preach the doctrine of the Spiritual Life and to enable men to appropriate more and more of it is the function of true religion.

Two kinds of religion may be distinguished—*Universal* and *Characteristic*. Particular religions are characteristic. Here, however, what satisfies one individual or race, fails to satisfy another individual or race. This state of affairs should not be allowed to continue. Religion must become universal by divesting itself of irrelevant elements. Christianity, to-day, depends, for its effect, upon much that is barely existential. The truth of Christianity is the personality of Christ. Around this personality have grown up all varieties of historical tradition. It is sought to make Christianity more appealing, by proving the historicity of Christ. His personality is made to loom bigger by attributing to him, miracles innumerable. All this cannot but appear ludicrous to an age so profoundly affected by Naturalism. By ridding itself of these devices and preserving its essence, Christianity may itself become the Universal Religion.

The Truth of Religion. By Rudolf Eucken. (Williams and Norgate, London) 1911. Revised and Enlarged edition, 1913.

Naturalism or Idealism? By Rudolf Eucken. (W. Heffer and Sons, Ltd., Cambridge) 1913.

Present-Day-Ethics: Being the Deem Lectures Delivered at New York University. By Rudolf Eucken. (Williams and Norgate, London) 1914.

Knowledge and Life. By Rudolf Eucken. (Williams and Norgate, London) 1914. The above are the English translations of Rudolf Eucken's works from German; the following are some of the best expository works in English).

Rudolf Eucken's Philosophy of Life. By W. R. Boyce Gibson (Adam and Charles Black, London) 1907.

Eucken and Bergson: Their significance for Christian Thought By Mrs. Hermann (The Pilgrim Press, Boston, U. S. A.) 1912.

Rudolf Eucken: His Philosophy and Influence. By Meyrick Booth. (T. Fisher Unwin, London) 1918.

An Interpretation of Rudolf Eucken's Philosophy. By W. Tudor Jones. (Williams and Norgate, London) 1912.

Eucken. By Abel J. Jones (Jack, London) 1912.

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The first thing that strikes the earnest student of Eucken is the mechanical nature of the compromise. That there must be a universal Spirit, has been declared to be an Activistic postulate. But how is it related to the individual? Individuality is necessary for life and universality for its success. To put the two together mechanically, is, however, no solution. Yet this is precisely what Eucken offers. The existence of both universal and individual is affirmed and one is supposed to be related to the other. The conception is as idle as the Puranic idea of the *pushpakavimâna* (the flying car), a mechanical combination of a pair of wings and an ordinary car. The true solution of the problem is as far from the Euckenian compromise as the aeroplane from the *pushpakavimâna*.

How the infinite spiritual life is related to man, is the crucial problem. This is the point where all absolutist systems are wrecked. The evolution of the finite out of the infinite is an impossible task. The problem is not solved by Eucken, though he recognises its importance. This recognition is, according to Dr. Boyce-Gibson, inconsistent with Eucken's position. Like all true idealists, Eucken holds that the more developed can explain the less developed. Why, then, seek for the origin of spiritual centres, when their goal is known? This criticism, however, misses the point. In the development of an *infinite* spiritual life, the realisation is not more developed than the inception; for the main characteristic of the Spirit is its timelessness. Even assuming the development to be temporal, it might be urged, that philosophies of life being but ideal constructions, ought to be verified before being adopted, that such verification is possible only in the case of the origin suggested, that any system which suggests an origin of spiritual life, incompatible with what it is or what it could have been, is a failure, and that a hypothesis which suggests, no origin at all, is unverifiable and therefore, useless.

The dualism between subject and object is supposed to be engendered by and overcome in action. This implies the absence of duality—the distinction being but a transient phase of the sole reality. The way in which the dualism comes into existence, is not clear. Eucken's failure is by no means unique. Fichte attempted to explain the evolution of the Not-self out of Self. The Ego returning upon itself was conceived of as the Non-ego, the original movement outward having been deflected at some point and turned back. But whence this *Austoss*, which converts self into Not-self, spirit into matter? Does not the admission of a shock imply the necessity of something which administers the shock? And is not this the admission of a duality?

The world, says Munsterberg, is a deed (*a*). It is out of space and above time. But in consequence of some *faux pas*, a dualism of subject and object is suddenly effected. Thus are evolved individuals with their spatial and temporal limitations. How the perfect Absolute came to take the initial false step is a mystery. And the mystery is equally great in the

(*a*) *The Eternal Values*

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Euckenian evolution of the dualism of subject and object through action. The evolution is, in both cases, manifestly absurd. The initial step by which the infinite degrades itself exists only in the imagination. As Dr. Ward (*b*) says of Hartmann, the *faux pas* is the philosopher's, not the Absolute's.

There are many other point of similarity between Eucken and Münsterberg. The universal spirit of the former is indistinguishable from the Over-soul of the latter. And the eternal values of Münsterberg find a fitting abode in the spiritual realm of Eucken. These points of similarity show how near Eucken is to the Immanent Idealism which he condemns.

Eucken's contempt for intellect is profound. We come into contact with Reality through action, not through thought. This, however, ignores the fact that thought is necessary to guide action. If thought without action is empty, action without thought is blind. And if thought is wholly incapable of knowing reality, how is action to be successfully directed. To say that action need not be directed and that thought can only misdirect would be to contradict patent facts of experience. Thought is indispensable for knowing Reality and it is only an extreme type of "irrationalism" that can afford to discount its value.

Eucken's "repugnance to modern science," writes Mr. Fite, "is the aristocratic repugnance of a gentleman to a rough, with whom a rough-and-tumble argument conducted according to Aristotle's rules, would be unseemly and vulgar" (*Nation*, vol. IX, No. 2454, p. 32). The condemnation implied is too strong and unwarranted. Eucken's repugnance is not caused by a sense of anything unseemly or vulgar, but by strong conviction that empty intellectual discussion (according to Aristotle's rules) can lead to no valuable results. This by itself does not deserve condemnation. It is only when he proceeds further and declares intellect, as such, to be wholly valueless, that we cannot follow him.

Activism is distinguished from Pragmatism in that the latter is not objective enough. To this, the first objection is that Pragmatism is but a method, that it has not as yet been fully worked out, and that it is too early to judge of its success or the reverse. Secondly, for Pragmatism, the main centre of interest, no doubt, is the individual. This does not, however, mean that a universal basis (provided a workable one is suggested) is either undesirable or impossible. If any hypothesis be suggested bringing into relation the universal or the individual, without violating the claims of either, Pragmatism can have no hesitation in accepting it.

Passing to Eucken's views about religion, his conception of a universal religion is peculiarly valueless. Religion, like philosophy, is a matter of temperament. As Eucken himself has shown, the facts on which these are built are life-demands. These cannot but vary with individuals and to an even greater extent with races. The physical and mental characteristics of

(*b*) *The Realm of Ends*.

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different races, differ widely and what satisfies one cannot but depress another. A universal religion is an impossibility unless and until the demands of all individuals are harmonised. Such harmonisation can be possible only with complete knowledge of the spirit, which is the same as the realisation of the spirit. But when once spirit has been realised, where is the further need for religion ?

All religion, then, *must* be characteristic. The historical basis cannot completely be left out of consideration. That such a personality as Christ actually lived and died, may convey more inspiration to many than Christ as a bare ideal. It is unwise, however, to set against Eucken's statements as to the unworthiness of historical tradition, passages from theologians like Drs. Harnack and Sanday(*a*). The contrast establishes nothing but that Eucken does not choose to believe what these other writers do. Theological controversy respecting the historicity of Christ is still raging hot and we are not justified in condemning as supercilious, with Prebendary Fausset, Eucken's treatment of historical tradition. To condemn such evidence as barely existential, is, however, more serious. It has become a tradition among idealists (especially German idealists) to disregard the existential aspect. The *that*, of course, can never be separated from the *what*. But the former is not less valuable than the latter. "Certainly," says Hegel, "it would be strange if the Notion, the very heart of the Mind, the Ego, or in one word, the totality we call God, were not rich enough to embrace so poor a category as Being, the poorest and most abstract of all." True, being in itself, is but a poor category, but is it not the condition of the validity of every other category ? What is the value of a perfect fairy castle, unless it have existence as well ? As indicating this de-realising tendency of German Idealism, Eucken's treatment of historical tradition must be condemned.

Miracles are supposed to be impossible since they interfere with the realm of science. Eucken forgets that if science is given such ultimate validity, there is no room for a *philosophy of life*. Naturalism, not natural science, has any quarral with miracles and the former has been weighed and found wanting. Why, then, so much hesitation in accepting miracles as an article of faith ?

Incarnation is supposed to be inconceivable and irrelevant. But is not the finite appropriation of the infinite life, more so ? Eucken seeks to provide a separate a-temporal realm for spiritual life. This, however, is a frank impossibility. Such a doctrine, if accepted, cannot but lead us to Absolutism or Immanent Idealism. Given such an infinite reality, how can we have finite centres outside it ? Or, how can an a-temporal reality enter into temporal relations? Either the world-process is one huge illusion, or in some mysterious way, the infinite and the finite co-exist, but are absolutely unrelated.

(*a*). The "Neo-Christianity of Eucken" in *Church Quarterly Review*, October, 1912, (esp. p. 35).

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It cannot but be admitted that there is an element of truth in Eucken's main conception. This, however, is over laid with a mass of idealistic trash and can be separated only with difficulty. The valuable element could have been developed more successfully had it not been for Eucken's contempt for psychology. Associationistic psychology deserves much blame, but that is no ground for rejecting all psychological explanation. Even a passing acquaintance with psychical re-search activities would have familiarised Eucken with the hypothesis of the sub-liminals, a hypothesis of supreme value in solving his difficulties. The main idea of Eucken's philosophy is that of a *mode* of spiritual life existing at the back of and reinforcing flagging human endeavour. The difficulty is in conceiving of this re-inforcement. Eucken seeks an answer in the infinite and the timeless. This attempt, as we have seen, has been a failure.

A truer conception would have been that of a finite spirit which includes all humanity and yet exceeds it, and whose purpose is realised by humanity in diverse ways. This Spiritual Life is appropriated in this world, in various degrees. We might admit an initial duality of spirit and matter, a conflict between the two entered into by the former for the purpose of spiritualising the latter, the insinuation of spirit into matter in various degrees, as things and as persons, and a subsequent carrying-on of the struggle by these things and persons. These latter constitute the limbs, as it were, of the spiritual body-politic. It is to their own interest to co-operate and carry on the work of the spirit. If, however, they succumb to the temptations of pure matter, they suffer.

The main corpus of the spirit must be conceived of as existing of these individualities and re-inforcing them whenever necessary. The re-inforcement must be sub-liminal. This conception of the sub-liminal as well as the attendant one of a fourth dimension seem indispensable for the explanation of psychical phenomena, too numerous to be mentioned here. Thus, the objection that a finite spirit must be limited spatially and is, hence, incapable of intervening whenever necessary, is successfully met. Spirit may be spatial, but its space is distinct from ours. The spiritual dimension is neither length, breadth, nor height, but a permeating all three-dimensioned things. Similarly, of temporal limitations. Spirit is neither past, present, nor future. Nor is it timeless, for, then, it cannot get into temporal relations at all. Its time must be some type of relation which is not *anyone* of the above three, but yet is capable of being all.

The problems of unity and multiplicity, change and persistence can now be solved. The spirit supplies the sub-liminal unity, whereof the individuals are the multiple manifestations. The spirit, again, is the permanent basis, whose high purpose is progressively realised by the ever-varied activities of individuals. Similarly of other problems.

One advantage of this conception is that it enables us to understand how the things of this world are amenable to human use. It is because,

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there is a spark of spirituality, even in them, which spark unites them to us. On Eucken's conception, this is inexplicable, since the universal spirit is appropriated only by Man.

The above re-construction brings out all that is valuable in Eucken's philosophy. The rest is but idealistic, tall-talk. Much has yet to be done before Euckenism can be rendered really valuable. But we may rest assured that something, at least, *can* be done, since unlike Bergsonism, this philosophy is based on a true and secure foundation. The Universal Spirit is a far more valuable concept than the universal flux. And when some one comes up, in after-time, with a workable development of this spirit-concept, we may well say, "ring out, ring out these mournful rhymes, and ring the fuller minstrel in."

REVIEWS AND NOTICES.

LITERATURE OF DESCRIPTION AND TRAVEL.

The Near East. By Robert Hichens. Illustrated. (Hodder and Stoughton, London) 1913. Price £1 5*s*.

A Tour Through South America. By A. S. Forrest. Illustrated. (Stanley Paul & Co. 31 Essex Street, Strand, London, W. C.) 1913. Price 10*s*. 6*d*.

The Life and Thought of Japan. By Okakura Yoshisaburo. (J. M. Dent and Sons, Ltd., London) 1913. Price 7*s*. 6*d*.

With Other Races. By A. Hoskin. Illustrated. (Watts & Co., 17 Johnson's Court, Fleet Street, London, E. C.) 1913. Price 6*s*.

The Silent India. By Lieutenant-Colonel S. J. Thomson, C. I. E. Illustrated. (William Blackwood and Sons, London) 1913. Price 12*s*. 6*d*.

Studies from an Eastern Home. By (the late) Sister Nivedita. (Longmans, Green & Co., 39 Paternoster Row, London and Bombay) 1913. Price 5*s*.

A Winter in India. By A.B. Spens. Illustrated. (Stanley Paul & Co., 31 Essex Street, Strand, London, W. C.) 1913. Price 6*s*.

MR. Robert Hichens, who has already made his mark as one of the best writers of graphic travel-sketches, presents us in his *The Near East* with vivid delineations of the picturesque scenes and sights of Dalmatia, Athens, Constantinople and the surrounding country. The book comprises delicately-written and fascinating letter-press, embellished with really wonderful photographs and coloured prints of the famous spots in the lands traversed and so graphically described by the author. Mr. Hichen's descriptive powers are seen to the best advantage in picturesquely delineating such matchless scenes as the view from the Acropolis on a fair summer day, or in rendering with a few strokes the strange sights of the Turkish capital. Of the first-named he says: "Very pure, very perfect, is this great view. Nature here seems purged of all excesses, and even nature in certain places can look almost theatrical, though never in Greece. The sea shines with gold, is decked with marvellous

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purple, glimmers afar with silver, fades into the color of shadow. The shapes of the mountains are as serene as the shapes of Greek statues." In a later stage of his eastern journey, and in another mood, he writes: "Pera has all that is odious of the Levant: impudence, ostentation, slyness, indelicacy, uproar, glittering commonness. It is like a blazing ring of imitation diamonds squeezing a fat and dirty finger." Eighteen brilliant paintings by Mr. Jules Guerin, with a much greater number of excellent photographs, have contributed to the illustration of the book, which is a royal octavo in form, with beautiful print, wide margins, and handsome binding. The author, publisher and the reader all deserve congratulation on the production of this splendid volume, which is a notable addition to the literature of travel in the Balkan peninsula.

Mr. A. S. Forrest is well-known as the author of a capital book of travel, *A Tour Through Old Provence*. He recently turned his footsteps to South America and pretty extensively travelled in that Continent, especially in the region of the Panama canal and has now offered a record of his experiences in his beautifully-illustrated book—*A Tour Through South America*. He carried credentials which gave him unique facilities of exploration, and much that he has put into his book comes before the public for the first time. Mr. Forrest went on his travels, sketch-book and note-book in hand, and it is an added charm to his work that he is a delightful raconteur. He sets forth his impressions in a way that is at once extremely interesting and informing. His South American travels covered a wide area, and his book will be of infinite value to those wishing for an accurate and picturesque presentation of the characteristics of a fascinating country. A word must specially be said about the illustrations, which are 145 in number. They are wonderfully realistic and materially enhance the value of the book, which thus combines the double advantage of interesting letter-press and capital illustrations.

The literature of Japan is now appalling but most of it in the European languages is the work of foreigners—many of them vacation tourists—and the number of works about their country by the Japanese themselves is still very small. We, therefore, welcome Mr. Okakura Yoshisaburo's *Life and Thought of Japan*, which seeks to offer a study of the subject from a point a view hitherto largely ignored. The author's main line of argument and exposition is to show that Japan in spite of modern developments, still remains the same in spirit as formerly, and the author's profound knowledge of his countrymen enables him to do so in a convincing manner. He shows, among other things, that many of the so-called mental peculiarities of the Japanese owe their origin to the love of purity and its complementary hatred of defilement, an item that previously has not been realised by the Western world, as previous writers have usually failed to come into contact with the right class of the inhabitants. The effect of Chinese civilisation on Japan and the influence Buddhism and Confucianism have exerted are detailed and some vivid pictures of Japanese home life and society presented. The author thus makes us see things through Japanese eyes and, on the whole, his contention

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seems sustainable that Japan is after all, not so new a nation as outsiders would fain believe. The book brings together much useful and inaccessible information about Japan and will be found a valuable contribution to the literature of that country. It is well illustrated.

Mr. Hoskin offers us in his book—*With Other Races*--descriptive sketches, interspersed with reflections, of large tracts in Europe, Asia and Africa. The author is a Rationalist and his reflections are naturally tinged with the ideas of the school to which he belongs. As a result of it a leading publishing firm of Sydney backed out of the contract for publishing the book, under pressure brought to bear upon them by religious functionaries. Hence the imprint on the title page of the leading firm of publishers of rationalist literature, in London. It sounds strange to us that in a place like Sydney, in the self-governing Australian Commonwealth, there should yet exist such religious bigotry, the like of which has not been heard of even in India. It is true the author's reflections and observations are more or less anti-religious or rather anti-theological, but he should not be refused a hearing on that account. The author has certainly, to use his own words, "pricked the conventional Christian bubble" and is prepared for the "disappointment" which his book will cause to his "orthodox friends." That may be, but by the large section of the non-Christian public and even by enlightened sections of Christians, his book, which embodies the results of keen observations and earnest convictions, will be read with pleasure and profit. We have much pleasure in commending it to readers of the *Hindustan Review* as a work which combines with excellent sketches of various countries of the world, sound and sensible reflections on some of the problems of current interest.

The author of *The Silent India* is a retired member of the Indian Medical Service, who served in Agra and Oudh. His book comprises six descriptive sketches of and six stories depicting—with some reflections thrown into a thirteenth chapter called "Conclusion"—Indian life, the life of the masses. Like most Anglo-Indians, the author does not like the educated classes, whom he designates in the typical style of the sun-dried bureaucrat, as "the noisy minority in towns." No, he loves, "the simple voiceless millions who live in silent India"—hence the name of the book. After the declaration by the author of his views about the educated Indians, we do not care to discuss his views about the great bureacratic machine governing this country, since there is nothing in them which is either new or worthy of serious consideration. But his sketches and stories are, on the whole, well-written and make interesting reading. Of the two series we prefer the descriptive sketches to the stories. "An Indian Village," "The Garden of India" (*i.e.* Oudh), "Camp Life and Sport," "A Religious Fair," and "The Holy Land of Hindus" (*i.e.* Garhwal in the Hymalayas) are all most excellent sketches—vivid in their descriptions of the lights and shades of Indian life. The sixth sketch—"An Eastern Voyage"—which purports to describe the common-place journey from London to India is not germane to the purpose of

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the book and should not have found a place in it. In the next edition, th and the last chapter "Conclusion," should be excised and the sketches an stories, now interspersed with each other, should be grouped together i two separate sections. Even as it is, the book is not only interesting bu more or lees instructive and deserves attention.

The collections of the essays and miscellaneous writings of the lat Sister Nivedita (Miss Margaret Noble) which are now being brought out b various publishers should appeal to educated Indians. Her premature dea has deprived India of a deeply sympathetic interpreter. She was known to wide-circle of readers through her *Cradle Tale of Hinduism*, and her book o the life and teachings of the Swami Vivekananda (*The Master as I saw Him*) This new volume—called *Studies from an Eastern Home*—is a collection o papers and sketches dealing with Indian life as Sister Nivedita knew an herself lived it in the Hindu quarter in Calcutta, and with scenes of trav on some of the famous pilgrim routes and in Eastern Bengal during a time o famine and flood. A feature of the book is a series of studies of the gre festivals of the Hindu sacred year, considered chiefly in regard to their ethic and social significance. It goes without saying that all the sketches ar brilliant and marked by a deep insight into and fervid sympathy with th ideals and traditions of the people of this country. Mr. S. K. Ratcliffe, Pro fessor Patrick Geddes, Dr. Cheynes and Mr. Novinson contribute short paper in which they pay well-merited tributes to the memory of the deceased, an which add to the value of the book.

Of the many globe-trotter's recent books about India, about the best i Mr. A. B. Spens' *A riter in India*. The author was a visitor to the la Durbar but he saw a good deal of the country. He sedulously kept diary, from which he has now published the extracts brought together i the book. He says in the Preface that he has recorded in his book "ligh impressions of its cities, peoples, and customs." His pen is quite equa to the theme, and indeed many a theme, which would otherwise arouse n interest, becomes alive with interest when handled by him; and the knowled of India which he has gained from books forms a solid background to th impressions recorded from personal observation. We are told modestly i the Preface that if in these pages the reader spends a pleasant hour or tw "wandering through the grim fastnesses of the Khyber Pass, dreaming o the immortal battle-fields of the Mutiny, and inhaling some faint spirit o the ancient splendour of the Mogul Emperors, then the writer will not hav written in vain." The author has thus himself selected and commende to our notice the best and the most instructive parts of his book; we can on add that in Patiala and Gwalior, in Benares and Jaipur, in Amritsar an Bombay, his sketches will be read with as much pleasure as in those place through which he appears content to take his reader. In Bombay he saw th haunts of vice as well as the halls of pleasure. He disowns all intention o criticising any of the "problems and aspirations" of the people, and th book is singularly free from the expression of any opinion on controversia

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politics. In one place, however, we have noticed perhaps an unguarded deviation from the ideal which the author had set before himself. After describing a dinner given to him by the Prime Minister of Patiala, at which the Home Minister was also present, our auther proceeds as follows :—"It has not been my lot as yet to meet any member of the National Congress, nor to listen to the private expression of his annual public shriek, but from what I have heard from authoritative sources—from men who know them personally—not one in five really believes in what he is paid to preach." Here is a revelation—by whom are the Congress people paid to preach? And why "annual public shriek"?

Books of Reference.

Whitaker's Almanack for 1914. Edited by Joseph Whitaker, F. S. A., (12, Warwick Lane, London.) Price 2*s.* 6*d.* Abridged edition 1*s.*

Hazell's Annual for 1914. Edited by T. A. Ingram, M. A., LL.D. (Hazell, Watson & Viney, Ld., 52 Long Acre, London.) Price 3*s.* 6*d.*

The International Whitaker, 1914 (12, Warwick Lane, London). Price 2*s.*

The Daily Mail Year-Book for 1914. (The Associated Newspapers, Ltd., London, E. C.) Price 6*d.*

Who's Who for 1914. (Price 10*s.* 6*d.*) and *Who's Who Year-Book for 1914.* (Price 1*s.*) (Adam & Charles Black, Soho Square, London).

Whitaker's Peerage, Baronetage, Knightage and Companionage for 1914. (12, Warwick Lane, London.) Price 2*s.* 6*d.*

The Literary Year-Book for 1914. (Heath, Cranton and Ousley, Ld., London) Price 5*s.*

The Writer's and Artist's Year-Book for 1914. (Adam and Charles Black, Soho Square, London.) Price 1*s.*

The Englishwoman's Year-Book and Directory for 1914. Edited by G.E. Mitton (Adam and Charles Black, Soho Square, London.) Price 2s. 6*d.* net.

Dictionary of Economic and Banking Terms. By W. J. Weston, M. A. B. Sc. and A. Crew. (Sir Isaac Pitman and Sons, Ltd. 1 Amen Corner London. E. C.) 1914. Price 2*s.* 6*d.*

A Rosary of Literary Wisdom. By T. C. Pandit (Raipur Akashet's Street, Ahmedabad) 1914. Price Re. 1.

WHITAKER'S *Almanack* and *Hazell's Annual* are *par excellence* "books of reference," in the popular sense of the term. The *Almanack*—of which the present issue is the forty-sixth annual edition—contains "an account of the astronomical and other phenomena, a vast amount of information respecting the government, finances, population, commerce and general statistics of the various nations of the world, with special reference to the British

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Empire and the United States"; while the *Annual*—which is in its twenty-ninth year of issue—is "a record of the movements of the time" and each of the books is furnished with a full index. These extracts from the explanatory titles will fairly convey to the reader the scope and object of the two publications. Both books deal largely with statistics, with perhaps this difference that while *Whitaker's Almanac* is a statistical book both in intention and achievement, *Hazell's Annual* is not so frankly statistical but professedly readable. The difference between the two works might be brought out by saying that, whereas *Whitaker's* deals with statistics only, *Hazell's Annual* handles statistical facts, which are put in a fairly readable form. Both books exhibit on the part of their editors vast industry, limitless patience, and an admirable spirit of collation and comparison. It is a different thing, of course to say, that no such book can claim absolute accuracy. But with *Whitaker* and *Hazell* on his bookshelf—as the two supplement each other—no public man or publicist can have any excuse for pleading ignorance of, or making misleading statements on, any of the topics of the day. The Indian sections of both the books have been improved in the light of the criticism offered by us in our notices of the previous *year's* editions, yet some minor mistakes remain. Making allowance, however, for such mistakes in the Indian sections—mistakes inevitable in the case of writers gathering materials from administration reports and blue-books, without much personal knowledge of India—the bulk of the information contained in both the books is extremely accurate and trustworthy, and they are, on the whole, works of reference of striking merits and exceptional excellence, which no student of current events can possibly do without. The present editions of both, teem with thoroughly up-to-date and most valuable information on almost every currrent topic of popular interest. The 1914 edition of *Hazell's Annual* is worth many times the price paid for it, if only for the extremely elaborate article on the Balkan Wars, written by a very distinguished military historian. In it are summed up from the standpoint of the soldier and tactician the operations both of the campaigns of the Allies against Turkey and of the subsequent combine against Bulgaria. The story of the campaigns is easily followed with the assistance of an admirably-printed two-page map, which gives also the new boundaries of the Balkan States, as at present arranged. The new features of *Whitaker's Almanack* are too numerous to mention seriatim, but it may broadly be stated that there is hardly a subject of current interest which has not a "statistical table" devoted to it. The *International Whitaker*, which is an entirely new publication—is fittingly described as a statistical, geographical and commercial handbook for all nations, more especially designed for the two hundred million English-reading people of the world. Prepared by the publishers of the world-famous *Almanack*, *the International Whitaker* supplements, but does not supersede, the former. The contents are made up of four parts, the first of which deals with the relative functions of the components of the universe; the second with a general description of the continents; the third with the
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nations of the world and the last gives a list of British and American representatives abroad. The contents of the *International Whitaker* are thus specially adapted to the requirements of publicists in India and it should have a large sale in this country. It is about the best compendium of current geographical knowledge.

II.

To those who cannot afford to purchase any of the books of reference noticed above, might be cordially commended the *Daily Mail Year-Book* "the little red book," as it calls itself. Its explanatory title is :—"A Hand-Book to all the Questions of the day," and it is now in the fourteenth year of its publication. The *Daily Mail Year-Book* is certainly one of the most marvellous compendiums of general and statistical information, which can be had at the low price of six pence. It covers a large range of subjects, and each section of it is so full of information, alike interesting and instructive, that every one who will dip into it will materially add to his stock of useful knowledge. Our only complaint against the *Daily Mail Year-Book* is that it does not pay adequate attention to the fortunes of the Indian Empire and the space allotted to Indian subjects is scarcely commensurate with the importance of India as a factor in the British Empire. Again *The Daily Mail Year Book* is usually accurate and up-to-date, but the news of the administrative changes that came into force on April 1st, 1912, does not seem to have reached it yet. In the edition for 1914, there is, on page 280, a list of Imperial representatives, in which Sir Charles S. Bayley appears as Lieutenant-Governor of Eastern Bengal and Assam. There is no mention of the Province of Behar and Orissa. Nor is the North-West Frontier Province considered worthy of separate mention. We hope that in its next issue the editor will see his way to correct these and similar mistakes and to materially expand the Indian section, so that it may be an exhaustive repertory of sound and useful information about the great British Indian Empire.

III.

Who's Who and *Who's Who Year-Book*, as their names indicate, practically constitute one work in two separate parts. The *Year-Book*—which can not be excelled for rapid reference—as it offers in a highly compressed form the cream of many expensive and voluminous works consists of a series of useful tables, so well-arranged that the information sought can literally be seen at a glance, and it also comprises much original matter, not accessible in even more expensive works of reference. Thus it is a most useful and handy compendium of general information and a necessary adjunct to the great biographical annual—*Who's Who*—from which it takes its name. *Who's Who* is *the* annual dictionary of contemporary biography. It is a biographcial manual briefly recording all that is worth knowing of living celebrities. Making allowance for omissions and deficiencies inevitable in a work of this kind, *Who's Who* is, beyond all doubt, the best and the most compendious annual biographical directory of the world's prominent persons in all walks of life and is, as such, a most valuable and absolutely indispensable work of reference. Men and women of the British

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and Irish nationality naturally predominate, but the leading men and women of note of the Continental, American and Australian countries also find a place in its pages. The latest edition of *Who's Who* contains nearly one hundred pages more than its immediate predecessor, and consequently demonstrates the fact that the number of distinguished persons qualified to take their place in this most wonderful of biographical dictionaries is till on the up-grade, and that the editors and publishers are determined to keep the volume as complete as possible. India, however, cannot be said to be adequately represented. Even in the sketches of the few Indians whose names appear, there is a "sense of disproportion"—Indian noblemen and titled men being lionised (such, for instance, as is the case in Sir Roper Lethbridge's *Golden Book of India*) at the exepense of distinguished Indian public men and leaders, the vast majority of whom are conspicuous by their absence in *Who's Who*. We hope that the usefulness of the next edition will be materially increased by a serious attempt being made to furnish sketches of the distinguished Indians —the leaders of public opinion in the different provinces.

IV.

Whitaker's Peerage, Baronetage, Knightage and Companionage is, if we may say so, a *Who's Who*, on a small scale, of peers, baronets, knights and companions of the British Empire. There are many bulky publications on the subject, two of the best-known being those of Burke and Debrett. But for ready reference and every-day use in India, *Whitaker's Peerage* fully serves the purpose. Its arrangement is simple, its statements are, on the whole, accurate and it gives just the information about peers, baronets and companions, that an Anglo-Indian or Indian publicist would ordinarily require. Its handy size, neat printing, excellent get-up and, above all, its very moderate price, are all strong recommendations in its favour, and it should find a place on the book-shelf of every publicist in India. The usefulness of the book to seekers after knowledge in this country, is enhanced by its including sketches of the knights and companions of the Indian orders, as also by supplying information about what are infelicitously called "Native Indian" titles, and a glossary of Indian words bearing on the subject. Of the cheaper books of its class, none has met with greater appreciation than Whitaker's, as it is excellently compiled and its simple alphabetical form, with all the necessary cross-references, makes its information very readily accessible. The present volume includes all the latest information to the date of issue.

V.

The next two books on our list are works of reference for literary persons, as they deal with the world of literature and journalism. The *Literary Year-Book* is now in its eighteenth year of issue and it has long been acknowledged to have supplied a real want. It gives a literary calendar, an exhaustive list of contemporary authors and their chief works, a list of literary agents, typists and press-cutting agencies, summary of the laws of copyright, a "table of

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royalties" for the benefit of authors who adopt the method of payment called 'royalties," a list of leading British, Continental and American publishers and booksellers, lists of periodical publications with contributors' guide—one alphabetical and the other classified according to the subject-matter of the contents of the periodicals—a list of learned societies all over the world, and lastly, technical information about the production of books. A "classified list of publishers' requirements" is a new and useful feature. It would thus be seen that the *Literary Year-Book* is an indispensable *vade mecum* for all persons connected with the press or devoted to literary pursuits. It is, so to say, a bookman's directory, on a large-scale, and it may fitly be designated the "Bookman's Manual." In the present edition, a new section dealing with photo-play-writing, with an introductory title thereon, has been added, as also a list of firms who purchase photo-plays and their requirements. In the Preface there is, as usual, an interesting account of last year's important events in the literary and journalistic world. We are glad to find that the editor has been able to expand the section devoted to Indian journals and newspapers. This has materially enhanced the value of the book, as a work of reference, to seekers after information about Indian publications. We notice with pleasure that the editor has again appended in the present issue a complete classified list of the various series of cheap reprints of classics, which have been so prominent a feature of the publishing trade during the last few years. The list is of great value to all book-lovers, but it is particularly appreciated in India—educated Indians, as a class, being too poor to purchase expensive editions.

The *Writers' and Artists' Year-Book*, in a way, supplements the *Literary Year-Book*. It contains a large number of addresses of British, American and Canadian periodical publications, to which manuscripts may be sent, as also an indication of the contribution that each particular publication requires, besides all such general information as would facilitate the placing of literary work. In the list of journals mentioned, special attention is drawn to all details of importance--such as the length of manuscripts likely to be accepted, the kind and quality of matter suitable and the style of illustration generally employed. The book also supplies the want of artists who, though working with pen and brush, desire acceptance of their output in magazines. It is thus a very useful little book, the information in which, though necessarily concise is of great utility to all connected with the press or literature. Admirably compiled, not only is it of value to the working author and artist but also indispensable to the tyro, whose needs have not been overlooked. In its pages will be found the facilities for rapid reference the busy man or woman requires, while at the same time the literary or artistic aspirant will find clearly set out the elementary rules of procedure that must be adopted if editors are to be placated. It would largely increase the value of the book as a work of reference, if the editor could see his way to devote—like the *Literary Year-Book*—a special section to Indian periodicals.

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VI.

The *Englishwoman's Year-Book and Directory* is now in its thirty-third year of publication and is too well-established a favourite with those for whom it caters to need the reviewer's commendation. It is divided into several sections grouped under various headings. Each of these sections is comprehensively dealt with and the information brought together by the editor is valuable and interesting. In India, the book will be found to be very useful not only by Anglo-Indian ladies, but also by social reformers and publicists interested in questions concerning "women's cause," of which it is an encyclopædic record. The present edition has been completely revised and rearranged and, with a view to facilitate reference, many new headings and a wide system of cross-references have been introduced and the index appreciably enlarged. One of the new features in this edition is the table of "Records for Women," which demonstrates how in recent years women have broken down the barriers that excluded them from honours and professions at one time held to be exclusively men's privileges. A valuable article on "Health Centres and School Clinics" is contributed by Miss Margaret McMillan. Particular attention has been paid to the sports section; indeed in every direction where improvement was possible that improvement has been made.

VII.

Messrs Weston and Crew's *Dictionary of Economic and Banking Terms* is the latest and one of the most useful additions to the works of reference, brought out by the publishers of the book. A handy work like the one now available was certainy a desideratum to students of Economics. The definitions of the terms are though concise yet clear and are often adapted from such classics as Adam Smith, Ricardo and John Stuart Mill. These extracts materially enhance the value of the book as they are calculated to familiarise the student with the very words and ideas of three of the greatest masters of the British School. Altogether a valuable little book, which no student of the subject of Economics can do without. The get-up is excellent.

VIII.

Mr. T. C. Pandit is evidently an omniverous reader but a careful gleaner and the *Rosary of Literary Wisdom*, which he has brought out "for thinkers, writers and speakers" is intended "to present before the reader's mind in the most comprehensive, lucid and systematic form a panoramic view of the wisdom of the men of all ages and all countries." The author himself realizes the difficulties before him and declares that "the task is undoubtedly a stupendous one." And so it is. But making allowance for the compiler's high ambitions, his work may be commended as a handy manual of proverbs, phrases, mottoes, familiar lines and quotations, all conveniently grouped, which will be found useful as a work of reference both by the aspirant to literary distinction, as also by the general reader.

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OUR LIBRARY TABLE : MISCELLANEOUS LITERATURE.

We heartily welcome the new (fifth) edition, revised and largely rewritten by Mr. E. R. Pease, of that standard work—the late Mr. Thomas Kirup's *History of Socialism* (Adam and Charles Black, London). The book, under notice, is the only complete account in the English language of a world-wide movement which is every year attracting more attention. Since the first edition was published in 1892, no less than three revised editions have been called for, the last of which was issued in 1909, in the author's lifetime. The preparation of the new edition has been entrusted to Mr. Edward R. Pease, who has been secretary of the Fabian Society for more than twenty years past, and has taken an active part in the English Socialist movement from its beginning in 1883. The editor has done his work skilfully and judiciously and has added new chapters on Syndicalism, and on the history and doctrines of English Socialism, which have not hitherto been adequately described. The chapters in the old edition descriptive of the modern movement have been condensed and re-arranged, and the account of the progress of events abroad brought up to date. This new edition, therefore, contains a description of the principles of modern Socialism by one who has taken part in the events he describes, and has helped to formulate the policy he sets forth. It is consequently a work of exceptional interest at the present time when so much of the politics of the day, both in England and abroad, is conditioned by the attitude of the Socialist and Labour parties, both to home legislation and to foreign affairs. Now that the work of some of the leading socialists in the interest of India is being more and more appreciated, Mr. Pease's edition of Kirup's *History of Socialism* should find a large circle of readers in this country. The book will continue to occupy for many years to come the position of the one indispensable work on the subject.

Mr. E. Clement's *Introduction to the Study of Indian Music* (Longmans, London and Bombay) should be found valuable both by the European and the Indian students of the subject. The author—who is a member of the Indian Civil Service in the Bombay Presidency—has attempted successfully to reconcile modern Indian music, with ancient musical theory and has propounded an accurate and comprehensive method of the subject of Indian musical intonation. Recent research has made it possible to treat the subject of Indian intonation in a scientific manner, and to devise an accurate method of transcribing Indian music. The book fulfils these objects, and gives a novel explanation of ancient theory. Incidentally, the author discusses the tuning and adaptation of European keyed instruments to render Indian airs in correct intonation. The book should prove of interest not only to the musician, but to those responsible for Indian education. We are glad to notice that European students of Music are now paying more attention to Indian Music and the Oxford University Press—the well-known Clarendon Press—have announced as "in preparation" an important work called the *Music of Hindustan* by Mr. A. H. Fox-Strangways.

A Short History of Marriage by Ethel L. Urlin (William Rider & Son, Ltd., London) is a useful and compendious sketch, within reasonable limits, of a great subject. The book is obviously a compilation but the authorities have been well selected and judiciously drawn upon. Primitive marriage, marriage among the ancients, marriage in the West and in the East, old English marriage customs, marriage superstitions and omens, and the wedding-ring, are all dealt with in a manner both interesting and instructive. The last chapter containing extracts in

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prose and poetry from eminent writers, embodying their wise and witty sayings on love and marriage will interest even lay readers. To those interested in the study of a fascinating subject, we cordially commend the perusal of this book.

Yet a new series—"The Nations Library" (Collin's Clear Type Press, London)—which attempts to supply specialised information by the most competent living authorities on almost all subjects of first-rate, immediate and general interest to the busy man of the world. These are books of the moment by the men of the moment. Bold type, good paper, neat get-up—all for a shilling—should render this series very popular in India. A notable feature of the series is its modernity, and it will be found that each writer has, besides throwing the strong light of his experience and knowledge on his subject, brought it right up to the point of its relationship to modern life and thought. The section devoted to literature will be 'catholic in regard to choice of subject and treatment.' One section of the Library will be devoted to economics. Among the earlier publications are *Socialism and Syndicalism* by Mr. Philip Snowden, *Sane Trade Unionism* by Mr. W. O. Osborne (of the Osborne judgment), *Industrial Germany* by Mr. W. S. Dawson ('the leading British authority on modern Germany'), and *Modern Views on Education* by Dr. Thiseltan Mark (lecturer on Education in the University of Manchester). A recent volume by Rev. S. Baring-Gould, called *A Book of Folk-Lore*, give an interesting summary of the subject, especially of the beliefs of the peoples of Great Britain and Ireland, and is an excellent popular Introduction to the study of the Science. Perhaps the one volume which will appeal most to readers in this country is the *Principles of Evolution* by Mr. Joseph McCabe. It would be difficult to find a more lucid yet comprehensive sketch of the subject than is offered here. Appended to each volume is a select bibliography of the subject, which adds to its usefulness and value. Altogether a notable series on which we congratulate the publishers.

The great German scholar Dr. Paul Dahlke—whose learned works, *Buddhist Essays* and *Buddhism and Science* have been already appreciatively reviewed by us—has just brought out a new volume called *Buddhist Stories* (Paul, Trench, Trübner and Co., London.) The book contains five well-written stories setting forth in the form of fiction some of the fundamental ideas and doctrines of the great Buddhist faith. The necessity of solitude to develop the good in man, the true spiritual satisfaction that comes from the renunciation of all desires, even the desire for love, the calm that comes from leading a life of abstinence, the struggle to subdue the personality, such are the spiritual ideals underlying the motives and the acts of the *dramatis personæ*. The story of the Christian convert, exhibits an interesting picture of the material impoverishment and spiritual disillusionment of a young Buddhist, and his final return to his ancestral faith. The book might be recommended to missionaries as presenting some aspects of the religious problem in the East they—it seems—generally either overlook or ignore. But the stories will appeal to all readers interested in the study of religions and particularly of Buddhism.

Another book of interest to students of Buddhism is the latest addition to the "Wisdom of the East Series" (John Murray, London)—called *Buddhist Scriptures*, edited by Mr. E. J. Thomas, and comprising a series of most interesting and instructive selections translated from the Pali, with a luminous Introduction. In the latter we find it stated that the first Buddhist Council was held at Rajagaha "now Rajgir in Behar, on the borders of Bengal." As a matter of fact Rajgir, which is in the Patna District of Behar, is far away from the borders of Bengal.

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The old sonnet-anthologies being out of print and scarce and the new ones being hardly comprehensive, Mr. William Robertson has rendered a service to this great branch of English poetical literature by bringing out his *Golden Book of English Sonnets* (George G. Harrap & Co., London,) which covers the ground from the earliest times to the present day. The selections are made with tact and judgment and the volume will be found very useful by all students of English literature. An index of first lines and a neat get-up enhance the attractions of Mr. Robertson's sonnet-anthology. No student of English literature can do without the book.

Mr. E. A. Johnson has offered a new translation (from the Lucknow edition) of the *Rubaiyat of Omar Khayyam* (Paul, Trench, Trübner & Co., London.) The text translated is much more comprehensive than that used by Fitzgerald in his world-famous translation of Omar's *Rubaiyat* and the translation is decidedly more faithful than that of the latter. For those making a study of the original Persian, Mr. Johnson's work would be useful, but we doubt if the general reader will forsake Fitzgerald for the sake of an even more accurate translation than his.

Mr. J. D. Anderson—late of the Indian Civil Service, (Bengal)—has well put together an exceedingly useful compilation in his *Peoples of India*, which is one of the latest volumes of the "Manuals of Science and Literature" (Cambridge University Press, London.) The book deals with but three subjects—Race and Caste, Languages and Religions—but the information extracted from the Census and Administration Reports and other standard works, which are mentioned in the useful bibliography appended, is brought together in a way calculated both to interest and instruct the reader. It is a pity the author could not avail himself of the results of the Census of 1911. He should do so in the next edition.

The Walter Scott Publishing Company, Limited, (London) were certainly well-advised in reprinting, in two volumes, in their well-known "Scott Library," the first edition of Newman's great theological and polemical work—*Apologia Pro Vita Sua.* Few readers are aware that the editions available in the market are repoints of the second edition, in which the author omitted the characteristic passages which lent interest to the work. The Rev. Dr. Gamble, who has edited the present reprint, has prefixed a useful Introduction giving a history of the work and the controversy which called it forth. Apart from its theology, the book is a classic and deserves to be read with care.

Mr. Ram Narain Lal, the well-known Allahabad publisher, has just brought out a set of three useful books for our students—*English Unseens* and *Types of English Prose* by Professor A. C. Mukerji, M. A. and *One Hundred Typical Essays for Indian Students with Outlines* by Messrs. K. C. Banerji and N. G. Chatterji. These books, we are sure, will be found of great service by Indian students preparing for examinations or desirous of acquiring proficiency in English. They are neatly got up.

We are glad to notice that the great and invaluable services rendered to the Hindu community by Swami Dayanand Saraswati are receiving wider appreciation, from day to day, not only among his professed followers but even among non-Arya Samajist Hindus. We welcome, therefore, the work which Messrs. Ganesh & Co., (Madras) have just brought out called the *Life and Teachings of Swami Dayanand Saraswati.* The book which is written by Mr. Sivanandan Prasad, is a glowing tribute to the genius and character of a social, and religious reformer of great originality and boldness, whose influence is felt in Northern India in almost every sphere of life to-day. It may safely be assumed that the life of such a great

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personality, written by an ardent admirer, will be read with appreciation throughout the country. The book opens with an exhaustive foreword by Professor Rama Deva, B. A., M. R. A. S. the editor of that excellent periodical—the *Vedic Magazine*—in which the book first saw the light in a series of articles. We commend the book to all interested in studying the *origines* of the Arya Samaj movement, which we feel sure has yet a great future before it. The work is neatly got-up and is cheaply priced at a rupee.

In *Law and Laughter* by Messrs. George Morton and D. Macleod Malloch (T. N. Foulis, London) there is little of law and much of laughter, but it is all the better for it. The book is an interesting collection of the *bon mots* of the legal world in the United Kingdom and America, from the earliet times to the present day. Beginning with Sir Thomas More, whose quiet humour exhibited itself even at the scaffold, the compilers of this collection of legal wit and humour carry us through the grim pleasantries of Jeffreys and Braxfield to the caustic remarks of the late Scottish Lord Young, and bring us down to the dry retorts of Mr. Justice Darling. The volume contains 32 portraits of legal luminaries all excellently executed (we mean the portraits and not the "legal luminaries", of course). As a presentation of the lighter side of law, the book is unique and deserves a warm welcome from the Bench and the Bar.

Modern Parliamentary Eloquence by Earl Curzon of Kedleston, (Macmillan & Co., London) being the full text of an essay, part of which was delivered at Cambridge as the Rede Lecture, is a clever, entertaining but instructive and informing performance. Lord Curzon has heard all the greatest speakers from Gladstone, Disraeli, and Bright, down to the present day and he is, therefore, fully qualified to speak of oratory, and to contrast it with the parliamentary eloquence of earlier and later times. Delivered to a learned audience, the language used is simple and natural, and consequently wholly artistic. The earlier portion in which Lord Curzon contrasts the condition in which oratory found play in the eighteenth century as compared with that in recent years, is a masterly sketch and should appeal to cultivated readers; while his analysis of modern parliamentary eloquence, illustrated with choice extracts, will be read with pleasure and profit by all readers of his excellent treatise.

We are glad to see greater interest being taken in the study of Indian constitution, especially by our students. Of the students' manuals the best is the text-book prepared by Mr. A. R. Iyengar, which reached a second edition last year. Two other competitors in the same field are Mr. C. Anderson's *British Administration in India* (Macmillan & Co. London) and Professor V. G. Kale's *Indian Administration* (Fergusson College, Poona.) The striking feature of Mr. Anderson's book consists in apt quotations from standard authorities, forming mottos to the various chapters. For the rest the book, though a little too sketchy, is well put together and is, on the whole, non-controversial. Professor Kale's book is more comprehensive than Mr. Anderson's, and though stating facts and arguments impartially on both sides naturally favours the Indian view of administrative problems, as Mr. Anderson does the Anglo-Indian. Within a short compass it brings together a large amount of valuable information not easily accessible to the average Indian student and it will, therefore, be found exceedingly useful, being a capital introductory text-book to the study of an important subject.

The fourteenth annual edition of *Hindi Punch* cartoons is as welcome as its predecessors. The paper is quite unique in Indian journalism, being the only one of its kind in the country. Its cartoons and letter-press have received the

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widest appreciation not only in India but even in England. The annual edition, in which the best cartoons are conveniently brought together, forms a handy repertory of the humourous aspects of current Indian events and problems.

Mr. A. Basu of the Servants of India Society, is responsible for an excellent *Congress Diary and Indian Year-Book 1914*, which is now in its third year of publication (57, Chowringhee, Calcutta). Apart from the Diary—issued in two editions—there is a wealth of information on matters political comprised in its pages which renders it of great value to politicans and publicists interested in India. A series of instructive papers written by some of the eminent Indian publicists on current political problems will soon be separately issued as a supplement.

Rai Saheb G. K. Roy, Retired Superintendent of the Home Department of the Government of India and author of the *Indian Arms Act Manual*—recently noticed by us in appreciative terms—has also brought out *A Collection of Rules and Orders Relating to Public Servants* (Lahore). It deals comprehensively with all matters affecting the relations of public servants with the Government and it will undoubtedly be found by them very useful for purposes of reference.

Louisa Stuart Costello's *Rose Garden of Persia*, which was first published in 1845, is a well-known Anglo-Oriental classic and has been more than once reprinted in recent years. Its latest edition (T. N. Foulis, London) is quite worthy of its high position in the literature of the subject. Print, paper, illustrations, and binding, each about the best of its kind, have been made to produce a dainty book. The work which comprises excellent translations in verse of selected pieces of the famous Persian poets, short biographical sketches of them and an Introduction on Persian poetry, could not be read in a handier and prettier edition than the one under notice.

A canal, which is going to be inaugurated with an exhibition, certainly deserves a book and such a one is now offered in Mr. Logan Marshall's *Story of the Panama Canal* (Sampson Low, Marston and Co., Limited, London). Mr. Marshall has done his work satisfactorily and presented us with a comprehensive historical sketch covering every notable feature of the project from its inception in the days of Columbus to its completion, as also an exposition in popular language of the great engineering enterprise—perhaps the greatest attempted so far in canal construction. The book will appeal to lay readers as well as to specialists.

Major Anderson's *A Short History of Lucknow*, (The Pioneer Press, Allahabad) contains a full and lucid account of the famous seige of the Lucknow Residency during the Mutiny and its two reliefs, and the excellent map of the city appended at the end helps the reader in following the narrative. In spite of a few assertions here and there which appear to us unwarranted, *e. g.*, his too sweeping indictment of the kings of Oudh (page 9), some of whom at least, Saadat Ali for example, were really good rulers, and every one of whom was constantly pestered by the greedy demands of the East India Company and the *zabardasti* of its agents, or his remark (page 113) that Hodson was the beau ideal of a soldier and has been the subject of much ignorant abuse, the story of the seige is well told. We however fail to understand why the author, whose book after all deals only with one episode in the history of this great and historic city, has called it *A Short History of Lucknow*. It is as if some one writing an account of the seige of Paris during the Franco-German War of 1870—71 were to call it A *Short History of Paris*, and if a second edition of the book is called for, we hope that the author will remove this misleading title, and give his book a more correct and more modest name.

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Mr. Zafar Omar, B. A. (Deputy Superintendent of Police, Etah) has distinctly rendered a public service by publishing an English translation of his Hindustani book, called the *Indian Policeman.* Mr. Percy Bramley rightly speaks of it, in an Introductory note, as "a comprehensive publication of the greatest possible value from an instructional point of view." In a brief compass it covers the whole ground and deals with almost all the problems connected with the police force in India, in a way which is not only interesting but instructive to the reader. The chapters on detection of crimes and cognate subjects will be found very useful by practitioners in criminal courts, magistrates and judges, besides officers of the police for whom they are primarily meant. Altogether, the author is to be sincerely congratulated on his success in writing a highly useful work, which should be prescribed as a text-book.

In the issue of the *Hindustan Review* for December, 1906, in noticing Mr. Wopendra Nath Ghosh's edition of the Land Acquisition Acts, in terms of appreciation, we said that we "can unhesitatingly declare that it is, on the whole, better arranged and more comprehensive than Mr. Beverly's well-known work on the subject." Since then several other editions have been placed on the market, but the second edition of Mr. Ghosh's work, which has just been issued in a completely revised and enlarged edition (Orissa Mission Press, Cuttack), will hold its own against any rival. The book has been subjected to careful scrutiny and largely recast. It is now thoroughly up-to-date both in its digest of rulings and also in its statements of official circulars and notifications. We commend it to all concerned with the laws of land acquisition as about the best work on the subject. The get-up is very neat and the book is cheaply priced at Rs. 4.

The number of really good weeklies in this country is so small that we welcome, with all the more pleasure, *The Commonweal*, which Mrs. Besant has started in Madras, from the begining of this year. It is conducted on the lines of high-class journals, is exceedingly well written, and stands for progress and liberalism not only in the field of Politics but, what is more gratifying, even in those of Society and Relegion. For the benefit of those who may have (however unjustifiably) a horror of Theosophy, it may be added that the *Commonweal* is not an organ of the Theosophical propaganda. Judged by the standard of weekly journals in India, it may safely be said that Mrs. Besant's *Commonweal* is one of the very best of its kind and class and it is a notable and valuable acquisition to the ranks of the weekly press in this country.

The *English Review* for January—the sixty-second number—maintains the unique distinction of being a really high-class (and at the same time a shilling) monthly. The literary *menu* should satisfy a veritable gourmet, most fastidious in his tastes. The present number leads off with a poem by Mr. Aleister Crowley on "The City of God (Moscow)," followed by a chapter of Mr. George Moore's forthcoming book, *Vale.* Mr. H. G. Wells continues one of his tales,—"The World Set Free:" A Tale of Mankind (in the Socialistic State). A paper on the importance of the Study of "Dialetic-Words," a fine study of Laurence Stern by Mr. Edmund Gosse and a translation from the Russian of the preliminary sketch of Leo Tolstoi's "Krentzer Sonata" are among the articles which we should commend to earnest students of contemporary periodical literature. By reason of the exceptionally good quality of its articles and its comparative cheapness, the *English Review* should command a wide circulation among the educated classes in India.

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TOPIC OF THE DAY:

THE CENSUS OF INDIA: A BIRD'S-EYE-VIEW—II.

MR. Gait's treatment of the census of religion is a perfect example of the lucidity with which he can marshal facts. The subject of the classification of the population by religion bristles with extraordinary difficulties. To the Hindu—be it said to his credit—religion connotes conduct, not creed. Being, not believing, is the thing that matters. Nevertheless, within the Hindu fold, strong social cleavages have been established by the growth of protestant sects, such as Buddhists, Jains and Sikhs, which repudiate the ordinary forms of Hinduism. For census purposes, therefore, it was considered necessary to differentiate from Hinduism its three main offshoots—Buddhism, Jainism and Sikhism—and the primitive beliefs conveniently lumped together as Animism. A separate table, however, groups the followers of the four religions as Indo-Aryan. The Hindu residuum is a most heterogeneous mixture which could not easily be classified in terms of beliefs, races or sects, or social organisation. An attempt was made to prepare a list of all but the minor castes which, *qua* castes, held certain beliefs, conformed to certain standards or were subject to certain disabilities. The results vary in different parts of India and, on the whole, are disappointing. Indeed, according to Mr. Gait, "in various parts of India groups are found whom it is difficult to class definitely either as Hindus or Muhammadans. There are so many so-called Hindus whose religion has a strong Muhammadan flavour." "On the other hand," Mr. Gait proceeds, "many descendants of persons 'converted' to Islam are far from being genuine Muhammadans, though they have been classed as such at the census." If the boundary line between certain Hindu groups and Muhammadan groups is indeterminate, even more so is it as regards Hindus in relation to Sikhs and Jains.

The total number of Hindus in India (including Brahmos and Aryas) is a little over 217½ millions, which is rather more than two-thirds of the population. In British territory, the proportion is 67, and in the Native States 78 per cent. In the British territories, the proportion is as follows:—

Madras	89	per cent.
The United Provinces ...	85	"
Behar and Orissa The Central Provinces and Berar	90	"
Bombay	76	"
Assam	54	

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In Burma, Buddhists predominate, as Muhammadans do in the North-West Frontier Province, the Punjab and Bengal. There are local variations,—for instance, Mysore has the largest proportion of Hindus 92 per cent., while Hyderabad, although it has been under Moslem dominion for nearly six centuries, has about the same Hindu population as Madras (86 per cent.). The era of forcible conversion is ended. There are defections to Christianity counterbalanced, however, by gains both to Hinduism and Muhammadanism, from the Animists.

The Muhammadans number 65·6 millions, or more than one-fifth of the total population. The distribution varies from 93 per cent. in the N.-W. Frontier Province, to 55 in the Punjab, 53 in Bengal, 28 in Assam, 20 in Bombay, 14 in the United Provinces, 10 in Behar and Orissa, 4 in the Central Provinces and Berar, and less than 3½ in Burma.

The curious fact may be noted, in passing, that while Buddhism originating in and propagated from India flourishes elsewhere, only 10·7 millions were enumerated in India, of whom all but one-third of a million were in Burma, "which is India only in a political sense." Then, again, only a million and a quarter Jains have been enumerated. Animism, which covers a miscellany of superstitions, claims a little over 10 millions, while professing Christians number over 3¾ millions (Europeans and Eurasians included). Of these about 3½ millions are Indian Christians, three-fifths of whom are found in Madras, 268,000 in Behar and Orissa, and 180,000 in the United Provinces. Europeans and allied races number nearly 200,000.

II.

Exigencies of space compel us to pass over the interesting chapters in which Mr. Gait deals in a masterly manner with age and sex problems, subjects of the deepest moment to social reformers. Students of Indian Sociology feel a compelling interest in the marriage question, and we could commend what this true and worthy witness of Indian social ills has to say to the careful attention of our countrymen,—aye,—and of our countrywomen. Mr. Gait gives an admirable account of the main features of Indian matrimonial customs. There is, for instance, the matriarchate—mother-kin or mother-right—which prevails in Assam and Malabar, although polyandry, which is a survival from a primitive state of society, is not necessarily connected therewith in the present day. Polyandry, which may be regarded as a state intermediate between promiscuity and monogamy, is of two kinds (1) the matriarcal, where the

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husbands need not be related, and (2) the fraternal, where they are brothers or cousins on the father's side. The former approximates to the condition in which the "husbands" are merely lovers, whose privileges depend entirely on the pleasure of the woman. The latter although, it may exist in a community which traces inheritance through the female, is generally associated with male kinship, the woman generally living in the husband's home and bestowing her favours casually on her husband's brothers. Fraternal polyandry is extremely rare in Northern India at the present day, but it exists in the Himalayan-border land, among the Tibetans and Bhotias and the Kanets and other Sudra castes of the Punjab Hill, including Kulu. In the Bashater State, there is a considerable trade in surplus women, and among the Thakkars and Meghs of Kashmir the utmost freedom prevails between a woman and her husband's brothers. The custom was formerly not unknown among the Gujars of the United Provinces, and among Jats in the Punjab and among Hindus in the submontane part of Ambala,— being attributed to scarcity of women owing to the prevalence of infanticide. The Santals not only allow a husband's younger brothers to share his wife's favours but permit the husband in his turn to share his wife's sisters! Which has its counterpart in Ladakh, where the wife of several brothers can bring in her sister as a co-wife. The Khonds are stated to allow unmarried younger brothers to have access to their old brother's wife. In Southern India, polyandry is still a recognised institution amongst the Todas and Kurumbas of the Nilgiri Hill, and the Tolkollans (leather working caste) of Malabar. Amongst a section of the Kammalans of Madras, all the brothers take part in the marriage ceremony, the elder brother cohabiting on the wedding day, and special days being set apart for the other brothers in turn. The matriarchal form of polyandry prevails among the Maduvars of Travancore, and among the Kallans a woman may have as many as ten husbands, who are all regarded as the fathers of her children. There is evidence that polandry till recently prevailed among the Mayars. On this head and on premarital communism, Mr. Gait has much interesting information to give us, as also on freedom after marriage. Outside the higher castes, divorce is common amongst various low castes, while, although the Hindu law places no restrictions on the number of wives a man may have, and Mahammadans may have four wives, it is nevertheless in fact that "as a rule, it is only the comparatively rich who indulge in the luxury, if such it should prove, of a second wife." Then again, marriage among Hindus being a religious sacrament, the idea of divorce is excluded

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altogether, as far at any rate as the higher castes are concerned. The extent to which the feeling against divorce has permeated the lower castes varies in different localities.

Some of the most instructive passages of the chapter on marriage are those in which Mr. Gait discusses the influence of civilisation on sexual morality. What has been the result of the contact of Western civilisation on Indian morality? There has been no falling off in the high ideals of female chastity held in reverence for centuries in this country. Communities which, according to Western standards, followed customs regarded as immoral, have steadily improved. The irregular sexual relations of Malayalis are slowly disappearing. Premarital freedom, once so common amongst certain classes, is now firmly discountenanced. Polyandry is doomed. Tribes like the Todas who followed the fraternal form of polyandry are becoming monogamous. Divorce is much less common everywhere. The facts cited justify Mr. Gait's conclusion that "on the whole there can be no doubt that the relations of the sexes in India are steadily becoming more regular.". Still, in one respect things have worsened, and that is in respect of commercial marriages. As Mr. Gait puts it, "As a rule, marriage is by purchase:", and admittedly, bridegroon price has been affected very largely by the educational qualifications of the bridegroom. It is unnecessary to do more than deal very briefly with the statistical portion of the chapter on marriage. According to the age statistics, only one bachelor in 24 is over 30, and only spinster in 14 is over 15. At the higher ages practically no one is left unmarried, except persons suffering from disease or infirmity, professional prostitutes, concubines, devotees, &c, and it is this class which contributes the 4 per cent. of males over 40 and the 1 per cent. of the females over 30, who are not, and never have been married. Not only is the universality of marriage so striking a feature of the returns of the Indian census but also the early age at which marriage takes place. In the whole of India there are 2½ million wives under 10, and 9 millions under 15 years of age. Another feature which is peculiar to India is the large number of widows being no less than 17 per cent. of the total number of females, as compared with 9 per cent. in Western Europe. To complete the comparison, it must be added that while in Western Europe only 7 per cent. of the widows are less than 40 years old, in India 28 per cent. are below this age, and 1·3 per cent. are under 15, an age at which no one is married in Europe. Infant marriage and the prohibition of widow marriage are of course responsible for the presence of so large a proportion of widows. A curious fact

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emerges from an examination of the statistics of marriage by castes and that is that while the Hindus as a body are more addicted to infant marriage than any other community, it is the lower castes that are more prone to it than the higher; but as some of the lower castes permit widow marriage, the proportion of widows is relatively smaller amongst them. Mr. Gait inclines to the view that there is a slight diminution of the practice of infant marriage. It is a disquieting fact, though, that the lower castes regard infant marriage as a badge of respectability, just as the higher castes regard the prohibition of widow marriage in the same light and there is reason to fear that there is a strong tendency among the lower castes to prohibit, or at least discountenance, widow marriage. As against this must be set the notable tendency among the higher caste people to denounce the enforced widowhood of virgins, and Mr. Gait is probably right in thinking that although the actual results are small so far, the first step has been taken and the most violent of the opposition has perhaps been overcome.

III.

The short chapter in which Mr. Gait discusses the statistics of education is replete with instructive facts and must, to be fully appreciated, be read, chewed and digested by all interested in the educational advancement of India. Of the total population of India, only 59 persons per thousand are literate in the sense of being able to read and write any language. Of the total male population only 106 per thousand are literate, and of females only 10; that is, there is one literate female to every eleven males. Leaving out of account children under 15, the proportion of literates is 149 per thousand for males and 13 for females, rising to 21 at the age 15—20, and declining thereafter. In the case of males, however, the proportion rises continuously from 12 per thousand at the age—period 0—10, to 95 at 10—15, 144 at 15—20, and 150 at 20 and over. Burma holds the first place in point of literacy, followed by Bengal and Madras, Bombay following closely on their heels—Assam, Behar and Orissa and the Punjab coming after a long interval. At the bottom of the list are the United Provinces and Central Provinces and Berar. There are great variations between provincial boundaries. British provinces show great superiority to the Native States, taken as a whole, in the matter of educational advance. But the three Native States of Cochin, Travancore and Baroda, take rank above Bengal, Madras and Bombay; while in the matter of female education Cochin divides with Burma the honours of first place. Kashmir is the most backward in education. The causes of the

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relative superiority of certain localities to others in the matter of education are the predominance of the Aryan strain among the population; exceptional advantage arising out of an indigenous educational system, as in Burma; and the period that has elapsed since the different tracts came under British rule. The variations in respect of female literacy are attributable to the prevalence of the purdah system; the spread of Christianity; and the influence of the matriarchate, as in Malabar. Then, again, the inhabitants of large towns possess educational facilities which are more or less lacking in rural areas. The Parsis easily bear the palm in respect of education. Of the males nearly four-fifths are literate, and of the females nearly two-thirds. The Jains come next with half the males literate but with only 4 per cent. of the females. The Buddhists follow closely on the Jains. The Christians are on a par with the Buddhists, but in the case of the former the proportion of literate females is far higher. The Sikhs are next in order, the Hindus and Muhammadans bringing up the rear. Mr. Gait sums up the relative position of Hindus and Muhammadans in respect of education as follows:—

> The low position of Muhammadans is due largely to the fact that they are found chiefly in the North-West of India, where all classes are backward in respect of education, and in Eastern Bengal where they consist mainly of local converts from a depressed class. In the United Provinces, Madras and the Central Provinces and Berar, they stand above or on an equality with the Hindus, and the same is the case in Bombay excluding Sind. In Sind the Muhammadan population is exceptionally illiterate, but in the rest of the Presidency it consists largely of traders, and education is much more widely diffused amongst them than amongst Hindus. The figures for Hindus, again, are a general average for all castes, high and low. It will be seen that some of the higher caste Hindus are better educated than the Buddhists, while others are even less so than the Animists.

A comparison of the statistics of literacy yielded by the present census with those of 1901 is rendered difficult by reason of the standard of literacy adopted this time, by which no one was regarded as literate unless he could write a letter to a friend and read his reply. The standard of 1901 was a lower standard. Fortunately, two enumerations were taken in Madras and the results render tolerably safe deduction to be made for all India. Mr. Gait points out that in the whole of India, excluding Madras, the number of persons returned as literate, exceeds by only 16 per cent. the numbers so returned in 1901, but in Madras the increase is no less than 28 per cent. If this comprison can be taken as a guide to the real rate of increase in the number of literate persons throughout India, it follows that it is at least 50 per cent. greater than would appear from the returns. As

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far as the figures go, they tell an interesting tale. The total number of literate persons has risen during the decade from 15·7 to 18·6 millions, or by 18 per cent—the number of literate males increasing by 15 and that of literate females by 61 per cent. Excluding persons under 15 years of age, the proportions who are literate per thousand males has risen from 138 to 149, and for females from 8 to 13. The total number of literate females is now a million and a quarter, as compared with less than half a million twenty years ago. Here, again, the Native of Travancore, Cochin and Baroda show the best results. In Baroda, the number of literate females per thousand has risen from 8 to 21, in Travancere from 31 to 50, and in Cochin from 45 to 61.

The study of the figures as to education by caste yields some instructive facts. In Southern India the Brahmin leads the way, but this is not so in Bengal, where he is surpassed by the Baidya, Subornabanik and Agarwal ; in the United Provinces by the Kayastha, Agarwal and Saiyid ; in Behar and Orissa by the same communities and the Karan, and in the Punjab by the Khatri, Agarwal and Arora. The occupation of the caste determined the progress of literacy. Thus the Rajputs show a smaller proportion of literates than certain low castes which have adopted trade as their profession. Then again the so-called low castes in advanced provinces exhibit a higher proportion of literates than the so-called high castes in backward provinces. The most interesting example of the progress the "depressed" classes are making is furnished by the Pariahs of Madras, who have now nearly three times the proportion of literates to what they had ten years ago. In the whole of India 17 millions are literate in English ; of every ten thousand persons of each sex, 95 males and 10 females possess this knowledge. The Parsis claim precedence in this respect, followed by Indian Christians, a long interval separating them from the Jains, the Hindus and Sikhs, while Muhammadans, Buddhists and Anismists bring up the rear. By provinces, Bengal is easily the first, followed by Bombay and Madras, In the other provinces, the proportion is less than 1 per cent. and in the United Provinces and Behar and Orissa, it is less than 5 per thousand. Lastly the number of English-knowing persons has increased by 50 per cent. during the decade.

IV.

The chapter on occupations contains an enormous mass of information on the avotions of the people. At the very threshold of our inquiry, we are confronted with a striking feature in the functional distribution of the people, and that is that 71 per cent, are engaged in pasture and agriculture and only 29 per cent. in all

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other occupations combined. The proportion of persons supported by agriculture is the smallest in the Punjab and the largest in Behar and Orissa; but in the former province, industry supports most persons (20 per cent.), the proportion varying from 12 to 13 per cent. in Bombay, Madras and the United Provinces, and 8 to 10 per cent. in Bengal, Behar and Orissa and the Central Provinces and Berar. Burma supports the largest number of persons in trading occupations, the proportion elsewhere varying from 7 to 9 per cent. in the major provinces and reaching the lowest limit, 5 per cent. in Behar and Orissa, where also the proportion of persons who live by the professions is the lowest, being 10 per thousand. There is nothing calling for notice in the functional distribution by religion, but it may be noted that the differences in the means of livelihood of Hindus and Muhammadans arise from the fact that the latter take rather more freely to industry, transport and military and domestic service, while the former take to trade and the professions and the liberal arts. Naturally the feature of the functional distribution in town and country is that industries support more persons in urban than in rural areas. The industrial population is largest (53 per cent.) in Ahmedabad with its numerous cotton mills, while it exceeds 23 per cent. in Delhi, Agra, Bombay and Howrah, and 25 per cent. in Rangoon, Madras, Cawnpore and Karachi, and 21 per cent. in Calcutta. The general functional distribution of occupations is extremely primitive. Incidentally, Mr. Gait dwells upon the decay of village organisation:

Even in India proper the village is no longer the self-contained industrial unit which it formerly was, and many disintergrating influences are at work to break down the solidarity of village life. The rising spirit of individualism, which is the result of modern education and western influences, is impelling the classes who perform the humbler functions in the economy of village life to aspire to higher and more dignified pursuits. There is also a tendency to replace the prescriptive yearly remuneration by payment for actual work done. In many parts for instance, the village Chamar is no longer allowed the hides of dead cattle as his perquisite, but receives instead a payment for removing the cattle and for skinning them; and the hides are then sold to a dealer by the owner of the animal. Improved means of communication have greatly stimulated migration and the consequent disruption of the village community, and by facilitating and lowering the cost of transport of commodities, have created a tendency for industries to become localized. The extensive importation of cheap European piece-goods and utensils, and the establishment in India itself of numerous factories of the western type, have more or less destroyed many village industries. The high prices of agricultural produce have also led many village artisans to abandon their hereditary craft in favour of agriculture. As Pundit Hari Kishan Kaul puts it, "the old days when each village was a self-sufficient unit replete with the industries, trades, and professions necessary for its modest requirements are over." The

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extent to which this disintergration of the old village organization is proceed varies considerably in different parts. The change is most noticeable in the advanced provinces, whereas in comparatively backward tracts, like Ce India and Rajputana, the old organization remains almost intact.

Another striking feature is that of every hundred of the population, 47 has been returned as actual workers and 53 as dependants. In the whole of India only 530,000 persons, or 17 in every ten thousand, are supported by the extraction of minerals, coal-mines and petroleum wells accounting for half the number. Occupation connected with the preparation and supply of material substanc —that is the industries—support 58·2 million persons, or over per cent. of the total population. Of the 35·3 millions person pendant on industrial occupations one-fourth are supported tile industries; those engaged in hide and skin industr 2·8 millions; in wood-cutting and working and basket-n millions; and in metals less than half that number. The ture of glass, bricks and earthenware supports in all 2·2 seven-eighths of these being ordinary village potters. million are returned as being engaged in industries conn chemical products; but the figure shrinks to less than we exclude the manufacture and refining of vegetable an oils. Food industries, mainly of a primitive type, millions, while 7·8 millions find support in industries the toilets. Industries of luxury and those appertainin ture and the arts and sciences claim 2·1 millions. nected with refuse matter employ 1·4 millions. Transpo 5 millions. Those dependent on trade number 17·8 millions. Public administration and the liberal arts support 10·9 millions distributed as follows:—

Public force 2·4 millions.
Administration 2·7 millions.
Profession etc., 5·3 millions.
Independent means ½ million.

Under the head Administration are only shown those persons who are directly engaged in the Executive and Judicial Administration and their establishments including municipal and local boards staff, doctors, printers, schoolmasters, land-surveyors. Of the professions, &c. religion accounts for rather more than half, letters and arts and science for more than a sixth, instruction and medicine for one-eighth and law for one-eighteenth. A variety of miscellaneous occupations (including domestic service, insufficiently described or unproductive occupations) account for 17·3 millions.

Space forbids anything more than a hurried glance over the very interesting remarks Mr. Gait offers on the Industrial census.

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ot rding to the table which sets forth the statistics of indus- by there are in the whole of India 7,113 factories employing 2·1 ar lion persons, or 7 per thousand of the population. Of these 610, 000 are employed on the growing of special products, 558,000 in textile industries, 224,000 in mines, 125,000 in transport, 74,000 in food industries, 71,000 in metal industries, 49,000 in glass and earthenware industries, the same number in industries connected with chemical products, and 45,000 in industries of luxury. Of the special products referred to above, tea employs 703,000. A very interesting question is opened up by the discussion of occupation by caste, by e the contrast between the actual and the traditional occupation nothin ain castes is most striking. Traditionally the Brahmin's but it ious calling, but what one finds is that only one-fifth of of Hindu follow the traditional calling. The Baidya is by tradi- take rat ysician, but in North and East Bengal only one in six domesti ractice. In the same tract, only one Kayastha in sixteen and ther. There are great variations in the extent to which the tribution l wine-selling, and fishing and boating castes follow their persons l occupations. The Doms are traditionally scavengers and is largest kers, but in the United Provinces only 14 per cent. live by mills, wh its. The weavers are fairly faithful to their ancestral Howrah, d the Dhobis the Kumhars (potters) are more or Karachi, d the castes whose traditional occupation is agriculture tribution sert it for other means of livelihood.

Gait dwel ate statistics are given of the caste of Government servants. In Bengal, Behar and Orissa and Assam taken together, of 2,305 gazetted appointments held by Indians, four-fifths are held by Hindus and less than one-fifth by Muhammadans. Of the 1,823 appointments held by Hindus, about eight-ninths are held by Brahmins, Baidyas and Kayasthas. The variations in the other provincial services are equally striking. The statistics as to persons assessed under Part IV of the Income Tax Act (incomes other than salaries, pension, &c.,) the Kayasthas come first, closely followed by Muhammadans, Brahmins, the Shahas, and so on.

We must conclude here, however reluctantly, these perfunctory notes taken from the masterly report on the Census of India. Our object was less to give an exhaustive review than to stimulate interest in a publication of surpassing interest, which should be studied first-hand by every patriot and public worker. The methods of the Indian Census have reached a high stage of perfection, and it is not too much to say that Mr. Gait's treatment of the statistical results marks a distinct improvement upon that of his distinguished predecessors.

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THE OPEN FORUM.

CRITICISMS, DISCUSSIONS AND COMMENTS.

THE CRIMINAL PROCEDURE CODE.

FROM time to time suggestions are made in various quarters, and with various motives, for the amendment of the Criminal Procedure Code. In the January number of the *Hindustan Review*, Sahebzada Abdul Wahid Khan offers some brief suggestions as to the direction in which any impending emendatory legislation might take. The writer first deals with confessions, and his opinions are not without special interest in view of the reference thereto which were made in the House of Commons by the Under-Secretary of State for India and Sir Reginald Craddock's reply to Sir Fazulbhoy Currimbhoy in the Imperial Legislative Council on January 16th, to the effect that the Government of India was awaiting the presentation to Parliament of the papers embodying the views on this subject which have been collected from local governments and other competent sources, before publishing them in India. There can be no difference of opinion as to the truth of Mr. Justice Erle's dictum "I am of opinion that when a confession is well proved, it is the best evidence that can be procured." Where such confessions are entirely voluntary and specially when they are against self-interest, they are, of course, almost unimpeachable evidence. Unfortunately there is room for more than suspicion, that confessions are not invariably spontaneous and that they are almost always offered from motives of self-interest, except in certain cases of callous crimes against the person actuated by jealousy or notorious enmity. We are quite ready to believe that there is a continuous improvement in the protection of prisoners against police torture, but there are other means of influencing a prisoner, including promises of leniency for instance, without resorting to actual physical torture, and we are strongly of opinion that such confessions should only be recorded by magistrates of the first class, who are competent to try the case in which the confession is made. The second and third class magistrates, especially in the mofussil, are seldom men of first class ability, and their inferior position, socially and financially, renders them peculiarly liable to the influence of police "hypnotism." Magistrates of the first class, on the other hand, may almost invariably be trusted to convince themselves that a prisoner is really offering a voluntary confession, either by questioning the prisoner or by his

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demeanour. In addition to this it would be very hazardous to produce a prisoner a second time before a first class magistrate, after he had once drawn back from confessing, while it is not outside the realms of possibility that a magistrate of the second or third class might accept a confession as voluntary after a prisoner had been "gingered up" subsequent to a first refusal to make a confession. At the same time voluntary confessions enabling the police to produce corroboratory evidence or which are themselves capable of being tested by independent evidence are very valuable assets, and provided they are only recorded by first class magistrates and are capable of being supported by independent evidence, they should not be abolished.

The Sahebzada seems to look with some measure of approval on a suggestion that a system of examining and cross-examining a prisoner in court during the progress of the trial is advisable and he cites Sir James Fitz-James Stephen, in his *General View of the Criminal Law of England*. This substitution of examination for confessions is open, however, to grave objections. It is true that it exists in France, where the examining magistrate's function is to break down an accused person's story by persistent questioning and cross-questioning. It is indulged in, also, by the third section of the American police—in both cases before the trial however. Competent observers have borne testimony to its inhumanly harassing effect upon prisoners, extending even to serious mental breakdowns and false confessions to escape the mental torture. An accused person, with his life or liberty or even his reputation at stake is seldom, during the course of a trial, in a fit mental state to answer questions or repudiate suggestions in such a manner as will carry any great measure of conviction to the court, and eminent criminal lawyers at home have expressed grave doubts as to the propriety of allowing even voluntary evidence by an accused person. Certainly such evidence has frequently resulted in a conviction which would not otherwise have been obtained. It is true that the court may at any stage of any trial or enquiry, and without warning the accused, put such questions as it may consider necessary, but such an examination is expressly stated in the Code to be "for the purpose of enabling the accused to explain any circumstances appearing in the evidence against him." The examination is protective in character, therefore, not offensive, though an accused by his failure to answer satisfactorily may prejudice his case. On the whole, therefore, we are not prepared to endorse the proposition that "if an accused is protected from questions out of court the

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same protection should not be extended to him within the court" as an argument in favour of abolishing confessions altogether and substituting the examination and cross-examination of accused persons on trial.—*The Morning Post of India* (Delhi.)

'The Enemies of England.'

Dr. Satish Chandra Banerji has written in the *Hindustan Review* on 'the Enemies of England'. The title has been adopted from the late Lord Salisbury, the greatest Conservative Statesman of Britain in the Victorian era and one of the greatest of India's Secretaries of State. In Lord Salisbury's opinion 'the Enemies of England' were those Englishmen in India who did not treat the people of this country with proper courtesy and respect. Another great Secretary of State, Lord Morley, expressed it as his opinion that bad manners on the part of Englishmen in India were a political crime. On the same subject Sir Charles Hobhouse, an old Anglo-Indian official of the Haileybury school, still alive in his advanced age, whose son was not long ago India's parliamentary under-secretary and president of the Decentralisation Commission and is now a member of the Cabinet—Sir Charles was giving out his views to a press representative and reported to have said: "The competition system succeeded the Haileybury system. It is not for me to draw comparisons between the two, but, from what I have heard and read, it seems to me that the men of the present day do not and cannot establish friendly relations with the native, as was done in former times. Railways, telegraphs, and red-tapeism have supervened, and, with bushels of returns and records to sign day by day, the district officer is obliged to say *Fursut nahin* (I have no leisure), or to hold his tongue to a visitor with whom a friendly talk might do much good. I had experience of something of the kind before I left India, and if it be true that the country has its circles of discontented subjects in most parts, may it not be that there is not that love and trust in us which formerly existed, nor, consequently, that freedom from sedition or early information as to its beginnings which friendly relations with the natives used to afford us?" It is not so much the want of time that is responsible for the fact complained of, nor will it disappear if the quantity of official correspondence is reduced. If we are to go to the root of the matter, the real evil will be found to be the sense of racial and political superiority that lies imbedded deep in the mind of the average Englishman and Scotchman in India. This feeling creates in him a certain expectation of how an Indian should

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approach him and behave towards him, and the length to which he himself might reasonably be expected to go in showing courtesy to him. The relation that in his judgment should normally subsist between the Englishman and the Indian is one of superiority and inferiority. He may in his goodness be kind to the Indian, the latter ought to be or must be respectful. This is not the relationship that is regarded by the non-official educated Indian as quite the right one; he rather expresses it in the terms employed by a late Governor of Madras as 'manly comradeship.' So long as the Englishman, official or non-official, cannot bring himself to accept this relationship, so long will there be an aloofness between him and the non-official educated Indian. The latter has outgrown the stage of being pleased with himself and rising in his own estimation if an English official simply patronises him. He cannot pretend to understand the psychology of the 'native gentlemen's waiting room' at collectors' residences the drawing rooms of which are too good to receive him. In a word there is but one condition under which social relations can usefully be cultivated by the Englishman with the Indian—racial and political equality.—*The Leader.*

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"SRI RAM—THE REVOLUTIONIST."

NOW that the author of *Sri Ram—the Revolutionist* no longer wishes to preserve his anonymity, and the daily Press throughout the country has given him the publicity which he evidently desires and which the character of his book certainly requires, we may be permitted an expression of our views on this—to us—extremely unpleasant matter. It is now publicly known that the author of this book which in the guise of a "transcript from life" in this country, during a period of considerable intellectual and political upheaval casts much uncharitable odium on the Hindus in general and the Arya Samaj in particular—is Mr. E. Candler the principal of a first grade college in one of our biggest Indian States in the Punjab. The book has been condemned throughout the length and breadth of this country as an offensive political pamphlet making uncalled for and uncritical attacks on Hindu manners and ways of thought. It has repelled highsouled Englishmen like Mr. Andrews for its none-too-veiled thrusts at the Arya Samaj. The various Samajic organs have more than once expressed their indignation at the provoking tone of the book. It is said that some even sober members of the Samaj have not been able at times to suppress the disconcerting apprehension—which of course, to us seems absolutely baseless—as to whether the State which a few years back prosecuted some Samajists could itself have anything to do with the publication of this book. It is sad enough that such a book should be published in this country; it is pitiful that it should proceed from the mind of one who has selected the education and training of young Indians, mainly Hindus, as his profession. The Government of India recently enunciated in very emphatic and clear language what they regard as a serious disqualification in a University lecturer. Certain brilliant young Indian scholars, strongly supported for lecturerships by the Senate of the Calcutta University, were not approved of by the Government, because they were thought to have definite political sympathies and could not therefore be relied upon for maintaining that atmosphere of pure academic study which was said to have been regarded as so necessary to our Universities. It will therefore, be readily seen that in the case of the author of "*Sri Ram—the Revolutionist*" it is not necessary to invoke the aid of any such high principles as the Government of India have officially declared, to discover the influence which the perverse views in the book would have on the Hindu

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students in charge of the author. We shall only ask the question—can a person who holds such opinions and has not the restraint to keep them to the secret chambers of his own heart, who, in fact, must publish them and then not seek anonymity but welcome publicity, be a respected and healthy guide among the young minds of this country. We know nothing of life in the College over which the author of this book holds sway, but if the chapters on College in the book, do at all represent a "transcript from life" anywhere, we can only conclude that unsympathetic interpretations of Indian history must indeed be accountable for any unrest among students there may be. The mischief is in the dogmatic and caustic doctrine and not in the hearts of pliable youth.

It is not our intention to review the book. It may have its good points; it may be a work of no consequence, of no enduring value and therefore as some apologists have put it, not worth taking any serious notice of, it may have been so to say, meant for a season's light reading, to be cast away after an hour into the endless litter of forgotten fiction. Be that as it may, the Indian point is entirely different. It is a production that pretends to describe actual facts and movements and cannot, therefore, fail to wound Hindu feeling, and justly excite hostile comment. Shall people entrusted with the care of our youth indulge in such provoking statements or publish such heart-galling views? We are of those that believe in freedom of word and liberty of speech and we do not wish to imply in the least that Mr. Candler has not every right to his own opinions. But we certainly think that by accepting the charge of a college, a person necessarily places certain restrictions upon the expression of his beliefs and prejudices. Every man has several sides to his nature, but society is based upon the recognition of conventions; and every station of life carries with it serious but necessary limitations.

The head of a college may not indulge in political pamphleteering or expressing controversial views on matters that injure susceptibilities. He can do so only at the sacrifice of efficiency as the teacher and trainer of the young. We know Mr. Candler is a keen journalist who has before this produced descriptive works of no mean order. He has obviously won the esteem of high class journals in England for he is said to have represented the *Times* (London) at the last session of the Indian National Congress. Dame rumour also ascribes to him the writing of many a telling article on the political unrest in India. But we cannot sometimes help wondering whether he has not missed his *métier*. The hard attacks, which Indians might dismiss as not worth notice from another, they naturally resent from one whom they rightly look upon as their children's teacher and guide. India did not expect to see these attacks proceed from the academic armoury of a professor and principal in a college and the Indian public wait anxiously to hear what the Government that disqualified from university work Indian scholars of recognised academic worth has got to say to a European who openly engages in political literature of a provoking and controversial character.

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THE MESSAGE OF HAFIZ:
A POEM.

By PURAN SINGH.

The *Saki* of the Tavern brings
To me his shimm'ring shadow faint,
By far a nobler, brighter Faith
Than that of calm a Cavern Saint,
The Juice of Grape is sacred-Drink !
And let the Pehlui songsters sing,
And kiss the Lips of Cup again,
And let it go around the Ring,
For who can solve the Riddle of Life ?
And who can peep beyond the Grave ?
Come ! Fill the cup again with Wine,
And kiss, on knees, the Tavern-Slave.

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THE KAYASTHA WORLD.

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice ; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.* (William Lloyd Garrison in the *Liberator.*)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworth's *Reason and Revelation.*)

THE KAYASTHA PATSHALA.

By Mr. ISWAR SARAN

AT the last election M. Govind Prasad Sahib was unanimously elected president of the Kayastha Patshala. He did me the honour of nominating me as a member of his committee and of placing me in charge of the school and the college and school boarding houses. I wish it to be distinctly understood that the views I shall give expression to in this communication are my own and do not in any way bind the committee.

An Ideal.

No institution can possibly have any future which possesses no ideal. The lack of an ideal lies at the root of the failure of many an educational institution in this country. "Failure" and "success" are understood in different senses by different people, according to their different notions. One man will regard an educational institution successful which manages to secure a high place at University examinations. Another man will not feel satisfied unless it is able to secure high posts in the service of the Government for its *alumni.* A third will only feel happy when it makes a name for itself in the cricket or hockey field. But I consider an educational institution practically worthless which does not affect the life of the nation. It should raise the students to a higher plane of national consciousness. It should prepare them for the higher life without which all talk of national progress and advancement is meaningless cant. It should make them realise that they have to serve the Motherland so that she should contribute her share to the culture and civilisation of humanity as a whole. It should make them loyal citizens and devoted servants of the Motherland. The Kayastha Patshala has to become a family where it will be the privilege of the elders to serve the youngers. Strict discipline will go hand in hand with ordered freedom. Discipline becomes positive and heartless cruelty if it does not lead to freedom. Freedom degenerates into wicked license if there is no discipline to guide and

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control it. Discipline in order to be effective must be based on love. Love and service should be the watchwords of the Patshala if it desires to send forth to the world men worthy to play honourable parts in the life of the nation. The ideal should be fixed and amidst all difficulties and disappointments we should march towards it slowly though it might be.

A Sectarian College.

Some people say that it is a sectarian movement and cannot work for national unity. I humbly join issue. It will depend on the workers to make it national or sectarian. If you infuse the right spirit the result will be excellent. The young men placed under our charge have to be told in season and out of season that the only object of their education is to bring about the uplift of the nation as a whole. They should be made to realise that the institution is trying to serve the nation through a particular community. The community is only a part of the great whole and he who serves for the part necessarily works for the whole. If a house is to be built, you have different workmen working in their respective spheres but the ultimate aim of all is the same, *viz*, the building of the house. In this spirit the Patshala has to work and if it does so, I venture to trust it will not go far wrong.

Need of Patience.

I do not wish that the faults of the present committee should be condoned. It will be helpful if our mistakes are pointed out to us. Sympathetic criticism has its own value and no sensible committee should resent it. But criticism without the object of helping us will, I am afraid, prove barren. I shall only beg our critics to remember that we have been in office for less than a year. We do not claim any merit but one thing I shall most certainly claim *i.e.* we have been doing our humble best to serve the institution. In our devotion to the Patshala we will yield to nobody. We should be allowed some time and opportunity to carry out the schemes we have in view. We have made small beginnings but for the fruits of our humble labours the public will have to wait a little.

Application for affiliation to the B. A. Degree.

Our application for affiliation to the B. A. Standard of the Allahabad University is now before the University authorities. Anyone who has the slightest knowledge of the feelings of the Kayasthas knows thoroughly how keen is our community on seeing the Patshala raised to the status of a first grade college. I have been struck by the enmity of non-English knowing Kayasthas living in villages

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about this matter. It is not easy to forecast the fate of our application. Hope stimulates and sustains all our activities and I sincerely hope that we shall get the sanction we have prayed for. If sanction is granted our dream of many years will be realised. We shall get that which has been the theme of many a brilliant peroration. The devotion of the community in all parts of India will be tested when the sanction will be granted. Shall we rise equal to the occasion? I believe, we shall.

Wanted Men.

Men are wanted who will come to the Patshala and try to work for the attainment of the object I have ventured to indicate. We want men who will not come for money but for the love of the work that has to be done. To be dreaming about ideals is good but what is better is to labour unceasingly in the spirit of love and service for the realisation of those ideals. Self-sacrifice is the key-note of the edifice which we wish to raise. I cannot believe that the Kayastha community is so poor in its young men as not to spare a few for the service of the Patshala. Will they come? Of one thing I shall assure them: the present committee will offer them a warm and genuine welcome. We shall greet them as fellow-workers in a cause which is as much theirs as it is ours.

Of course everyone who has any acquaintance with the affairs of Money the Patshala knows that several lacs of rupees will be needed to make the institution really efficient. There is a popular notion that we have more money than we want. I beg to be excused for saying that it is absolutely unfounded. After the decision of our application for affiliation, we propose to publish a detailed account of our income and expenditure. My own conviction is that no institution can languish for wants of funds if there be men willing to make sacrifices in order to work for it. We have the examples of the Hindu and Mahomedan University movements before our very eyes. Yes, the conditions were different but earnestness creates favourable conditions.

Our Activities.

The Founders' Day celebrations were very successful this year. Mr. Justice Tudball kindly distributed prizes to the deserving students. We had games and theatricals. Meetings were held and excellent speeches were made. The Hon'ble Rai Gokul Prasad, Bahadur, presided over the anniversary meeting of M. Kali Prasad, where it was pleasant to see the retiring and the new president sitting side by side. The *personnel* of the committee does not matter, what

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The HINDUSTAN REVIEW deserves attention from British readers as showing the trend of thought—philosophical, literary and political—among the educated classes of India."—"Truth" (London).

"The HINDUSTAN REVIEW is of especial value as lifting the brain cap of India and letting us see the thoughts that are moving in her educated mind."—The late Mr. W. T. Stead in the "Review of Reviews." (London).

"The HINDUSTAN REVIEW is representative of the higher intellectual life of India and enables us to learn the thoughts that are agitating her cultivated circles. Its articles are of especial value from a political and philosophical point of view and it occupies among Indian periodicals a position analogous to that of the Nineteenth Century or the Fortnightly Review."—"United Empire." (Monthly Organ of the Royal Colonial Institute London).

THE

Hindustan Review

EDITED BY

SACHCHIDANANDA SINHA, *Bar-at-Law.*

"Too much must not be demanded of any editor."—The Rt. Hon. Augustine Birrell, K. C., M. P., on "The Critical Faculty."

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MODERN EUROPE AND MODERN INDIA—II.

By 'AN INDIAN NATIONALIST."

THE third great formative force, which has worked in Europe side by side with the idea of Nationality, is Democracy, Liberalism or Constitutionalism. It first took shape during the English Revolution, which though tinged with religious controversy, was chiefly concerned with the limitation of the royal prerogative. The principle continued to expand and it derived much vitality and strength from the American and French Revolutions. In all the political struggles waged in Europe during the nineteenth century it was closely interwoven with the principle of nationality and to-day there is hardly a European or American State which is not governed, in theory at any rate, on democratic and constitutional principles. These principles involve not only the limitation of the power of the Executive, but the participation of the governed in government and, as far as possible, the provision of equal opportunity for all. And these are the lines, on which not only European and American States, but Asiatic peoples like the Turks, the Japanese and the Persians, are trying to work. In fact Parliamentary Government in one or other of its forms is the only Government considered meet and proper for a civilized people, and in spite of its deficiencies it is on the whole undoubtedly the best form of government yet devised by the wit of man. It has it is true failed to fulfil many

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of the expectations formed by its early admirers in Europe and America, yet to use the words of Mr. Bryce in his lectures on the "Responsibilities of Citizenship", it must be admitted that "all the countries where such institutions now exist show a marked improvement in the condition of the masses of the people, an improvement due not merely to the advance of science and consequent diffusion of comfort, but also to a juster and more humane legislation. Nobody denies that our world of to-day is a better world for the common man. Few deny that it is largely due to better political institutions."

The British Government in India has been from the very beginning a sort of bureaucratic despotism, tempered more or less by benevolence. But it introduced at its very commencement an altogether new and wholesome limitation on the power of the Executive in the principle of the equality of all in the eyes of law, and howsoever short of the ideal the bureaucratic practice may have fallen, the principle itself was never questioned even in the worst days of the East India Company. The substitution of the idea of Government by law for the idea of Government by human volition is one of the greatest boons which the British Government has conferred on India and it is now one of the most valued privileges of our people. The principle of the participation of the governed in their own Government is also being recognised more and more both in Local and Imperial affairs, and better and more equal opportunities are being provided for Indians in different walks of life. We are far from saying that all that should be done has been done in these directions. In spite of the fact that all are equal in the eyes of Law, it is very common complaint that justice is not done between the Indian and the European, and it would be foolish for any one to assert that the powers conferred on the enlarged councils have made the Executive responsible to the representatives of the people. As for the equality of opportunity for all, it must remain far from accomplishment as long as three children out of four are allowed to grow up without any education, the door of the higher appointments in the army is kept closed to the children of the soil, and the competitive examinations for the civil and other services continue to be held in London. It is a never-failing consequence of human nature that the most virtuous will offer violent resistance when they believe their interests to be imperilled, even though the change be clearly for the public good, and it is one of our misfortunes that every advance in the direction of democratic and constitutional Government brings the interests of the people in conflict with the interest of the bureaucracy. But we have not the least hesitation in asserting that in spite of all these deficiencies and defects the principles as well as the practice of the British Government in India is far more in consonance with the democratic and the constitutional principle than that of any of its oriental predecessors, and the movement, howsoever slow and fitful it may be, is in the right direction, and in harmony with the spirit of the age, the Government howsoever short they may have fallen of our expectations, have made a real and tangible

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advance in the democratic and constitutional direction. But to use the words of Mr. Bryce once again "the theory of democracy assumes a far higher level of good sense, judgment, honest purpose, and devotion to the public welfare, in the citizen of a free country, than is either looked for or needed in the subject of a despotic monarchy or of an oligarchy," and consequently any advance in this direction can only be fruitful when it is accompanied by a corresponding advance in the civic virtues of the ordinary citizen.

A great deal of nonsense is talked in these days about the incapacity of the Asiatic people for self-Government, and some self-complacent European writers have pursuaded themselves that democracy and popular Government are, like the pigment of the skin, ethnological characteristics. We may safely ignore these prophets of pessimism, for we know that not long ago it was regarded as a part of the order of nature that whenever Europeans and Asiatics happened to meet in battle victory must go to the former, till the Japanese soldier hurled the pride of the Czar in the dust on the battle-fields of Manchuria. Democracy therefore, is the only possible ideal for us in this country and it is well that it should be so. But it is too often forgotten that democracy has its own temptations, difficulties and dangers, and in the peculiar circumstances of this country, it will require the widest vision, the sanest judgment, the sternest rectitude, and the most unremitting devotion to public duty among our political leaders to make it successful. All these, we hope, will be found, but it were well, if amidst the blatant and hysterical cries for Swaraj, these prosaic but necessary facts were remembered by our people.

So far we have dealt, if we may use the expression, with the non-material factors, which have built up the fabric of modern Europe. But in any account of modern European civilization it is impossible to neglect its material side, for *Industrialism* has played almost as great a part in its formation as secularity, nationality or democracy. Germany affords a typical instance of the advance made in this direction by the European people and to all those who are interested in the question of Indian industries and their improvement, we recommend a careful study of *The Evolution of Modern Germany* by Mr. W. H. Dawson. Two quotations given below from this book will make our readers realise the wonders of German Industrial advance.

"It is estimated that in 1843 the population engaged in agriculture, forestry gardening and fishing formed 61 per cent. of all persons earning a livelihood. When the first great occupation census was taken in 1882 it was found that the proportion has fallen to 43·4 per cent. and at the next occupation census of 1895 a further decline was found to have taken place to 37·5 per cent. The percentage of the entire population actually dependent on agriculture etc., (dependents being here included), declined between 1882 and 1895 from 42·5 to 35·7 per cent. On the other hand the occupation census of 1882 showed that 33·7 per cent. of all persons earning a livelihood were engaged in industry and mining, and that of 1895 showed a percentage of 37·4, while during the same period the percentage engaged in trade

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and transport increased from 8·3 to 10·6. Thus while between these two enumerations the share of agriculture in the "earning" section of the population decreased by 5·9 of the whole, the share of industry increased by 3·7 per cent. and that of industry and commerce together by 6 per cent.

* * * * * * *

"Germany's industrial expansion is best illustrated by the statistics of foreign trade. It is estimated that the imports of German States in 1860 amounted to fifty-four and three-quarter million pounds, the exports to seventy millions, equal to about £1—12*s*—8*d* and £2—1*s*—5*d* respectively per head of the population. Between the years 1850 and 1860 the imports, had doubled and the exports nearly trebled in value. In 1880 Germany's total imports for home consumption were £144,000,000, and its imports of manufactured goods for home consumption were £ 39,100,000 ; its total exports of native produce were £144,800,000, and its exports of manufactured goods of native origin were £83,500,000. The value of its imports in 1907 was £443,000,000, and the value of exports was £356,000,000 ; the imports being equal to £7—2*s*—10*d* per head of the population and the exports to £5—15*s*. The value of the imports of raw materials for industrial purposes increased during the ten years 1895 to 1905 from £90,250,000 to £172,850,000 ; the imports of manufactured goods increased from £46,250,000 in 1895 to £66,400,000 in 1905 ; and those of food, luxuries, and cattle increased from £69,450,000 in 1895 to £117,200,000 in 1905. The exports of raw material increased in value from £36,100,000 in 1895 to £70,100,000 in 1905; those of manufactured goods from £108,900,000 in 1895 to £191,200,000 in 1905; and those of food and luxuries from £20,700,000 in 1895 to £25,370,000 in 1905."

Now the question which naturally arises is, what are the causes of this marvellous success, and is it possible for those causes to be made to work in our country ? We know that at one time India enjoyed pre-eminence in arts and industries and her manufactures, from the muslins of Dacca to the shawls of Kashmere, excited the admiration and despair of European craftsmen. The economic policy of the East India Company and the competition with the products of the steam-factories of Europe led to their ruin, and the sad and instructive story of their decay can be read in two volumes of Mr. R. C. Dutt's *Economic History*. India has no doubt learnt her lesson, but the question is can she make use of the knowledge thus gained.

So far as we can see there are two principal reasons for the industrial success of Germany : Protection and Education. Of these the first is beyond our reach. Swadeshi and the industrial boycott no doubt represent efforts made by the people themselves to give some sort of protection to their struggling industries against foreign competition, but in the absence of Government action they can act only to a very limited extent. The Government of India can give us no help in the matter. Lancashire bars the way. For some time to come, at any rate, it is no good struggling against the logic of facts, and we must recognise the limitation under which we have to work. But though Protection is denied to us much can be accomplished in the direction of education both by the Government and the people. In Germany primary education is compulsory up to the age of 14 and "for three years after leaving the primary school that is from the age of 14 to 17 boys and girls must carry on their education in an advanced night school." This is

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the point which is very often missed in our country even by many of those who are advocates of technical education, the point that before technical education can bear its full fruit the intellectual level of the people as a whole and specially of those who are to engage in industrial occupations, must be raised by means of a good general education. The reason why industrial education has been so successful in Germany is that it had very good raw material to work upon. The point is very well explained by Mr. Dawson in the following passage :—

"Germany had no sooner begun its career as an industrial exports country than it felt at once the full benefit of the system of education which it had adopted long before most of its rivals had learned to regard public instruction as a serious affair of the state. Thirty years ago when industry stood on the threshold of a new era, destined to prove more brilliant than any in the past, when the incalculable value of chemistry as a marketable science was beginning to be recognised, and electricity was proving its illimitable possibilities as an economic agent, Germany more than any other European country found itself fully equipped by education for entering upon a fierce competitive struggle under entirely new conditions, for the commercial mastery of the world. Its technical colleges turned out, as by word of command and army of trained directors, engineers and chemists, armed with the last discoursed secret of science and with her last uttered word concerning the industrial processes and methods which henceforth were to hold the field. In the same way its elementary schools, in which in Prussia and Saxony at least, compulsory attendance and free instruction had been in operation for the greater part of a century—held in readiness for its factories and workshops an unlimited supply of intelligent workmen who had not only acquired a liberal education, as elementary education goes, but who even as apprentices brought to the exercise of their crafts a useful grounding in technical knowledge and often a certain manual dexterity gained in the continuation or the professional school."

As for the technical education itself we are told by the same authority that in the comparatively small state of Saxony "there are upon a moderate computation, no fewer than 360 special schools which are exclusively engaged in the imparting of technical knowledge of one kind and another. The population of Saxony was in 1905 four and a half millions so the average of one technical school to every 13,000 of the inhabitants, adult and juvenile is an extremely creditable one."

But while the extension and improvement of primary education and the establishment of technical schools are matters which lie primarily in the hands of Government, there are at least three directions in which the people can and should act for themselves. The richer classes should invest their capital in industrial undertakings instead of in the Government Promissory Notes, the educated classes should train their children as much for industry and commerce as for the learned professions and Government service, and the employment of trained and scientific experts should be made the *sine qua non* of all industrial undertakings. India is a poor country no doubt but even such capital as there is, is not available for industrial purposes. And it serves no useful purpose to complain that the trade and commerce of [illegible] are falling into foreign hands when even highly educated

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parents encourage their sons to flock into subordinate Government posts instead of qualifying them by an efficient training to meet the foreigner with his own weapons and defeat him in the industrial struggle. As for the employment of trained experts how many industrial undertakings have been wrecked in this country by the practice of false economy and the employment of industrial quacks. Industries can not be numbered on such conditions. "It is estimated that in the chemical manufactories of Germany there is an average of a university trained chemist to every forty work people a ratio of science to labour probably excelled in no other country in the world. A recent German writer makes the proud boast that 'empiricism has absolutely disappeared from present day methods of production; instead of the old plan of 'trying this and that' we see at the head of our workmen who would be an ornament to any chair of chemistry, surrounded by their staffs of highly trained chemists.'' This is the way to go to work and if we wish to attain the European standard of success we shall have to adopt European methods of industry.

But necessary and even desirable as is the adoption of these newer and more efficient methods of work, and the introduction and assimilation of these factors of European progress in our national life, we must remain on our guard against one danger. We have already, while discussing the value and necessity of secularity, explained how an excess of religiosity has been harmful to the individual and national life of our people. But that does not mean that religion, or to use a better word, *spirituality*, has no part to play in our national life. We hold that its existence in our national life is as necessary as that of any other factor mentioned above, and its expulsion from the scheme of our life will be an act of supreme folly. We admit that it has been wofully abused in the past and the consequences of its abuse have been disastrous. This means that it needs modification, limitation, discipline, not suppression or expulsion. Material progress very often requries sacrifice of ideals as the European people know their cast. In Europe spirituality has waned under the breath of a remorseless criticism and dogmatic materialism, till even the blood of the martyr becomes the seed, not of the Church, but of the Empire. But after all the staying power of a nation depends infinitely more upon its moral than its material force and it is therefore incumbent upon us to preserve the spiritual heritage of our race. Spirituality is a part of the life-blood of our people, spirituality not in the sense of the *chauka* or the planchit or the brooding in a semi-hypnotic trance, but in its real, genuine sense, in the sense of striving after the essence of things, the hidden soul of phenomena and the delight in this endeavour, in the sense of the Vedantic seer, Tat Twam asi (thou art that) in the sense of that true yogi, who when bayonetted by an English Soldier during the mutiny, turned to his slayer and said with his dying breath 'And thou art also He.' Reform means not the annihilation of the past, but the conscious adaptation of society to changed conditions, and no wise Indian reformer, can, in the course of that adaptation, ignore the spiritual, as one of the factors of our national life.

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LUCKNOW: PAST AND PRESENT.

By The Hon'ble RAI BAHADUR GANGA PRASAD VARMA.

IT is not possible to fix the exact time when the city of Lucknow was founded. Its history is shrouded more or less in mystery, but there are several legends and sayings, the one finding most popularity being that Lucknow was founded on the site of a city founded by Lakshman, brother of Ram Chandra, the hero of Ramayan, supporting evidence being the fact that the high ground situated within the Machchi Bhawan is still known as the Lachman Tila. Aurangzeb after a visit to Ajodhya came to Lucknow, and on one of the portions of this high land constructed the mosque still standing on the bank of the river Gumti, close to the new bridge. Lucknow existed as a flourishing town in 1200 A. D. In 1478 A. D. the great saint of Lucknow, Shahmina, died. His tomb stands to the south of King George's Hospital, and even to-day attracts hundreds of Mohammadans from all parts of the province. It is said that a Mohammadan saint whose name was Sheikh Mohammad and who was a disciple of another Mohammadan saint, Haji Sheikh Zeauddin, who settled in Lucknow in 1396, was so displeased with the city as to predict that it would be demolished at an early date. The great saint, Shahmina, in reply said that should such a state of affairs come to pass, only one portion of the town would show signs of decay while the other portion would prosper: this prediction has come true. Lucknow rose to great importance during the reign of the Emperor Akbar, who had a special liking for the place, and his name is associated with several landmarks which will ever remind us of the interest that Akbar took in Lucknow. It was in the Great Emperor's time that Oudh became a separate principality with its head-quarters at Lucknow, but it was not until 1732 A. D. that the Oudh dynasty was founded by Saadat Khan, a Persian merchant from Naishapore, who rose to high power and influence at Delhi. Being successful in securing the Emperor Mohammad Shah's freedom from Bara Saiyid, he received the title of Burhanulmulk and became the founder of the Naishapuri Kings of Oudh. Saadat Khan lived chiefly at Ajodhyia, but in Lucknow he built many portions of the town in the north, and on the other side of the river founded a Ganj which soon disappeared and only the ruins of a mosque here and there remain to tell us that it was once a prosperous mohalla of the city. Saadat Khan built many Katras in different parts of the city, the principal of which are Abu Turab Khan, Bagh Maha Narain in the Chauk, Katra Khudayar Khan and Bizon Beg and Serai Mali Khan in Daulatganj and others. His successor Nawab Asafuddaula transferred the seat of Government from Fyzabad to Lucknow, and to him we also owe many of the mohallas of the town, the most important of which are known as Wazirganj, Amaniganj, Fatehganj, Rekabganj, Daulatganj, Begamganj, Nakkhas Tikaitganj, Bazar Jhao Lal, Balakganj and Kashmiri Mohalla: some of them were however actually built by his ministers or other high dignitaries of the State. Among his successors a few also founded new mohallas. Saadat Ali Khan's name is connected with Saadatganj, Rekabganj, Jangliganj, Maqbulganj, Golaganj, Maulviganj and Rastogi Mohalla. Amjad Ali Shah's name is connected with Hazratganj and his minister and tutor Aminuddaula built the Aminabad Bazar.

Lucknow has continued to expand steadily. Every decade one or two new mohallas were added by successive Kings and many of them are in a flourishing

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240,116. This is a big falling off from 284,779, the estimated population of 18[illegible]. The density of the Lucknow population is much less than in other populous cities of the United Provinces, notedly, Cawnpore and Benares. The decrease in the number of inhabitants is due to the contraction of the municipal limits as also to the havoc caused by epidemic diseases. There is no retrograde tendency on the part of the population. In fact just the opposite as the city is fast becoming popular as a place of retirement for Anglo-Indians and Mohammadans in Government service, who prefer a city which has so many attractions, to their home towns after retirement from public life. The population consists of $\frac{3}{5}$ths Hindus and about 90,000 Mohammadans of whom one-third are Shias. Of the Mohammadans about 11,715 claim to be Mughals and 17,000 Syeds. Among the Hindus the predominating castes are Brahmans, Rajputs and Kayasths. The town has become a centre of missionary activity due to the growing Indian Christian population.

The famous buildings of Lucknow have been the subject of adverse criticism or praise according to the taste of different European visitors to the town. They however attract hundreds of sight-seers, both Indians and Europeans. From the Indian point of view the largest and most important building is known as the Imambara of Asafuddaula. It was built as relief work in 1784. The building consists of a single hall 162 feet long by 53 feet 6 inches wide, and is said to have the largest unsupported arched roof in the world : it cost a crore of rupees and Asafuddaula's body is buried in it.

Husainabad, which adjoins the Asafuddaula Imambara, was built by Mohammad Ali Shah, who also built a big mosque known as the Jamma Masjid. The Imambara has been endowed with an income of Rs. 1,50,000 p.a. which goes to support the Imambara of Asafuddaula the tomb of Saadat Ali Khan and the Jamma Masjid; the last named was thoroughly repaired a few years ago at a cost of Rs. 40,000, Rs. 24,000 of which was given by the Government of India. Round the Husainabad bathing tank the Husainabad Trust has laid out a beautiful park. On the south of the tank is a picture gallery where life size oil paintings of the last Kings of Oudh are a source of attraction to visitors.

The Residency which was built by Nawab Asafuddaula in 1780 A. D. is one of the places of great interest in Northern India. Its grounds are picturesque and well maintained and the place will ever live in history because of the sacrifices made by Englishmen and English women in the defence of the town and where at the time of the Mutiny Englishmen and Indians fought side by side against foreign which, had they been successful, would have put an end to all the progress and advance which the town has made during the past 60 years.

From the grounds of the Residency one can see the Chatter Manzil Palace built by Ghaziuddin Haider. On the south of the Chatter Manzil stands the Kaiserbagh, the construction of which was finished by Wajid Ali Shah in two years 1848 – 50, at a cost of 80 lacs of rupees. The tombs of Saadat Ali Khan and his wife stand at the northern end of the Kaiserbagh from where one can see the Tara Wali Kothi, built by Nawab Nasiruddin Haider as an observatory. The Khurshed Manzil next to it is now occupied by the Martinière Girl's School, while to the north of the Kurshed Manzil is the Moti Mahal, now the residence of the Maharaja of Balrampur : it was built by Nawab Saadat Ali Khan.

On the bank of the Gumti a short distance from the Moti Mahal is situated the Shahnajaf, which was built by Nawab Ghaziuddin Haider and he and his wife are buried there. This building is endowed with an income of about Rs. 3,000

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month. Sikandarbagh, known as the Horticultural Gardens, and the Wingfield Park are old gardens now used as places of public resort and both are maintained from State funds. On the south-east of the Wingfield Park is situated La Martinière, built by General Martin, a French merchant. The building was erected some say at the request of Nawab Asafuddaula, another allegation being that General Martin built it as a residence for himself. Nawab Asafuddaula was unwilling to pay a crore of rupees for the building and General Martin therefore left a will directing that the building should be used as a school for European and Indian students. On the east of La Martinière is situated the Dilkusha Garden and to the north-east on the banks of the Gumti, the Bibiapur Kothi, which was built by Nawab Asafuddaula to serve as a country residence.

This very brief description of the buildings in Lucknow will not be complete without mentioning later additions which have added to the attractiveness of the town. Round the Asafuddaula Imambara, a large tract of land measuring over 300 acres, once densely populated, had to be cleared for military purposes during the Mutiny, and on those grounds was first laid out an extensive park which has been followed by the magnificent buildings of the King George's Medical College and Hospital. In the garden known as the Badshahbagh across the Gumti, the new buildings for the Canning College have been constructed, together with a hostel, and adjoining the Canning College, buildings have been constructed for the School of Arts and the Nadwatul Ullma, while there is the Colvin Institute for the sons of the Taluqdars of Oudh opposite the Canning College. Among other new buildings mention must not be omitted of the Judicial Commissioner's Court, which is possibly the only Court house other than the new Munsiff Court constructed by the British Government in Lucknow. Almost all other public offices are accommodated in old buildings which have however undergone many alterations to make them suitable for the purposes to which they are at present devoted.

Lucknow is well provided with bridges over the river. The oldest bridge was the Badshahi bridge built by Nawab Asafuddaulah close to Machchhi Bhawan. This was recently demolished and in its place a bridge of ferrow concrete has been constructed which was the other day opened by His Excellency the Viceroy. The Iron Arch bridge was put up in Nawab Amjad Ali Shah's reign though its pieces were brought to Lucknow by Nawab Nasiruddin Haider. Bruceis bridge was constructed by the Provincial Public Works Department, so was the Iron Girder bridge. We have also two railway bridges for the two guages of the railways passing through Lucknow.

In the pre-British administration there was no constituted body to look solely to the affairs of the city, no minister in special charge of the city the affairs of which were administered by the same central authority which ruled the rest of the province. A system of octroi duty on all imports in the town existed, but it was more like a transit duty than a tax levied for local purposes. If no special fund was earmarked for local purposes the needs of Lucknow as far as public buildings were concerned were met by the state exchequer. Shortly after the Mutiny the Local Agency and Municipal Committee came into existence. The duty of this Committee was to administer Government nazul lands in the city and to carry on the municipal administration. On the 1st January, 1862, a separate body called the Municipal Committee of Lucknow was formed which consisted of officials and non-official members entirely nominated by the local Government. This Committee continued to exist till the 14th September, 1884, when the present Board came into existence under the scheme for local self-Government. There are few of the achievements of

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the old Municipal Committee which can be singled out as permanent landmarks to remind us of the 22 years of its existence. The Committee improved the drainage of the town by constructing some big drains to which were connected the old under ground drains, but the work done was so defective that the entire system had to be changed. The big drain known as the Sarkata Nala which serves the purposes of a sewer and storm water drain for the western part of the town, gives us some idea as to the drainage scheme which forty years ago was considered sufficient to meet the requirements of the entire population of two of the most thickly populated wards of the city. The area of the municipality of Lucknow, excluding Cantonments is 19·61 square miles with about 80 miles of metalled roads. What the Municipal Board as at present constituted has been able to do since it came into existence 30 years ago can be better appreciated if we first try and realise the sanitary condition of the city prior to its constitution. Dr. Reginald Heber, Lord Bishop of Calcutta, made a journey through the upper provinces of India from Calcutta in the winter of 1824—25 and in October 1825 he paid a visit to Lucknow He rode on an elephant between Mir Hasan Khan on the right and Captain Solomon on the left, while a motely multitude preceded them and spare elephants followed. He gives the following description of Lucknow as he found it then :—

"We advanced into Lucknow through a very considerable population and crowded, mean houses of clay with the filthiest lanes between them I ever went through and so narrow that we were often obliged to proceed in single file and even a single elephant did not always pass very easily * * * as we advanced the town began to improve in point of buildings though the streets remained equally narrow and dirty."

Two years later Captain Munday, A. D. C. to Lord Combermere, the Commander-in-Chief in India, paid a visit to Lucknow and was struck with the narrowness of the streets of the city and with the number of wretched looking beggars.

Tenant visited Lucknow just after Nawab Asafuddaula's reign, when the splendour of Lucknow was at its highest zenith. He gave the following description of Lucknow :—

"I yesterday went to view this capital which is said to contain half a million souls. Happening to enter the town at the west and which contains the poor mechanics and labourers of every sort I never witnessed so many forms of wretchedness filth and vice. The streets which lead to the Palace is upwards of five miles long, more than one-half of which you wade through mire and filth. During the lapse of time the streets sink from cleaning or by the blowing away of dust while dry, so that they are fallen in the middle to the depth of ten or twelve feet and are so narrow that two hackeries cannot pass, nor indeed any carriage, however small. My palanquin was frequently stopped by the small asses which were passing along loaded with bricks. This animal is here so slender that a stout porter could have no difficulty in literally carrying both the beast and its burden. Solomon must have employed an immense number in carrying the materials of the Temple, if his asses were not of a superior breed to those of Lucknow."

It is not only foreigners who gave an account of Lucknow which would not rouse feeling of local patriotism in the citizens. Indian writers and poets were not less frank in their description of the town. Beni, a well-known poet and satirist who flourished under the patronage of the well-known Hindu minister Maharaja Tikait Rai, gave a description of Lucknow

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which will be read with feelings of amazement. The English translation of one of his well-known Hindi poems runs as follows :—

"The mire of Lucknow is so bad and deep that horses halt at it, elephants get stuck in it, camels get cramp at it and a cow gets into difficulties at the mere sight of it. If one by mistake puts ones foot in it, after taking up the skirts of ones garments one is lost in the mire and only ones turban can be seen. The poet Beni adds that a man shivers at its sight, there is no way for chariots and even a bullock gets into difficulties in it, "and then he says" "O Creator, I invoke Thee again and again, I accept death willingly as an alternative to the mire of Lucknow."

"The mangoes * of Lucknow have so spoilt the roads of the city," the poet adds, "that they flow like big drains and thus the mangoes have become the enemies of the clothes of the citizens. Even on the days of entertainments, when gentlemen collect together, the terribly bad smell of the drains pervades the atmosphere and makes them quite uneasy. The mosquitos of strong and tyrannical tenacity never leave ones ears and continually fly near them making horrid noises. They are in such vast numbers in this compound in particular that they seem to have been produced by the trees showered from them or as though new mines of them have been opened up."

The picture given above might be considered to have been overdrawn by the poet, but one can form some idea of the conditions prevailing in Lucknow before the organization of the Municipal Board.

This body is solely responsible for the sanitation of the town and a few figures only will give an idea of what it has done for its sanitation. Besides its savings from revenue, the Board has sunk Rs. 25,91,000 in carrying out several schemes of extensive water works and drainage. Practically the whole town has been provided with an up-to-date supply of filtered water and a large portion of the city drained on modern lines.

Mr. P. R. Hewlett, Supervising Engineer, in his note gives an account of the drainage system of the town and describes at some length the several schemes carried out by the Board. A note by Mr. H. T. Carter, Superintendent, Water Works, contains a brief account of the water supply system in Lucknow. (Appendix A.)

Having regard to the resources of the Board, it spends quite a good percentage of its revenue on the conservancy arrangements of the town. To look after the convenience of 240,000 people, the Board spends over a lac and a quarter on the conservancy of the town and employs a staff of 1,264 persons. It maintains 110 latrines, 127 dust bins and 19 urinals. It spends over a lac and a half on the maintenance of its roads and on public works. The Board has a net-work of Primary schools in the town and every parent who is anxious to send his son to school has no difficulty in doing so. Lucknow has a number of well provided State and aided dispensaries and hospitals. These have been supplemented by the Municipal Board by founding its own dispensaries in different parts of the town, so as to place them within easy reach of the people.

A paper on the City of Lucknow will not be complete without some reference to the several town improvement schemes in which the Board has been engaged for the past 7 years.

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* In the mangoes season people suck the juice of the mangoes, throw their skin and seed on the roads, which if not promptly removed make the road slippery.

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The first improvement scheme of any magnitude worthy the name was the opening of the LaTouche Road. This was brought about by a memorial from the residents of Aminabad and the neighbourhood who were anxious to secure a through road to the principal Railway station in Lucknow, Charbagh, and at the same time to open up the land for a park in Aminabad. The memorial clearly showed what the ideas of the residents who signed it were, and Sir James La-Touche inspected the sites during his monsoon tour of 1905 and decided that the road should be constructed from provincial revenues and the park carried out at the expense of the municipal fund. Regarding the road little more need be said. The scheme was carried out entirely by Government agency, and I have no figures or particulars at my disposal from which I can comment on the scheme. The Aminabad Park scheme as originally proposed covered the whole area which has finally been included there in, but when the estimates were prepared it was thought that the Municipal Funds could not stand, that the strain and the scheme was modified to include only the portion where the park has been laid out, the roads round it and the two shops at each end adjoining the Aminabad Road. When the revised scheme had advanced to this stage and the sites of these shops were sold, the return was so good that it was decided to go on with the scheme as originally proposed and finally nine acres of land were acquired at a total cost of Rs. 1,59,649 out of which 3 acres were sold as sites for combined shops and dwelling houses for Rs. 1,85,628. The profit thus obtained was devoted to the constructions of the park, clock tower, road stalls, etc. Throughout the period occupied by the carrying out of this scheme only Rs. 10,000 was taken from municipal funds and this sum was subsequently refunded. Irrespective of the profit on the scheme, the Board has in its possession 52 road-side stalls, bringing in an annual income of about Rs. 3,000 and the park, road and lane lands.

The buildings surrounding the Park and facing LaTouche Road have all been built to a standard design as far as their frontage is concerned. The lower storeys are used as shops and the upper storeys which have a nice wide balcony are used as residential quarters. They have rented readily and there has been no paucity of purchasers when any of the buildings have been sold, the rates obtained being eminently satisfactory to the sellers.

The next step in any organised improvement was the grant of Rs. 2½ lacs made to Lucknow, Cawnpore and Allahabad by the local Government for the opening of congested areas, and for the administration of which grants the local Government created in each town what is now known as the "Improvement Trust." Our Trust consists of five members including the Chairman of the Municipal Board. A deed has been drawn up between the Trust and the Secretary of State for India and the Trust administers the fund and also supervises all executive matters.

The scheme for opening up congested areas in Lucknow consisted of the construction of a 60' road from east to west of the city, commencing at Abbott Road and ending at Alamnagar in the south-west and Napier Road in the north-west the bifurcation being effected at a point close to Ranikatra in the Daulatganj ward. Sufficient land on either side of the road was included for the erection of decent buildings. The scheme was divided into 7 sections, the first extending from Abbott Road to LaTouche Road, the second from LaTouche Road to the Aminabad Road, the third from the Aminabad Road to Canning Street, the fourth from Canning Street to Victoria Street, the fifth from Victoria Street to the Akbari Darwaza and the sixth from Akbari Darwaza to Napier Road, a branch road being taken off at a point near Ranikatra to Alamnagar, which is known as the seventh section.

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The original alignment was adhered to as far as possible, but considerable alteration was found necessary as work progressed. On the first section, now known as the Hewett Road, extra low lying land was included west of the Jhuria Tola crossing, as it was considered inadvisable to leave low land within such close proximity to the new road. Including sewers, roads and pavements this section has cost Rs. 89,519, while the total return, excluding the value of road and lane lands and the open space adjoining LaTouche Road, was Rs. 76,540.

The second section was not so profitable as the total cost came to Rs. 57,783, against a return of Rs. 24,815, but the cloth market scheme was, at my suggestion, added to this section and the above deficit was considerably reduced thereby, as the market cost only Rs. 57,247 and the return was Rs. 81,483, while the Board retains land in the centre of the market and in roads and lanes to a value far exceeding the deficit, besides being in a position to enforce the removal of the old cloth market, a very necessary reform which the Board has taken up as a separate scheme and which has been approved by the present Lieutenant-Governor, His Honor Sir James Meston.

The alignment of the third section underwent considerable change. Originally it was designed to take off where the second section ended and to pass through the Aminuddaula Serai, but this was found to be a very costly line, and as it was necessary to take up the Aminuddaula Bagh to clean up the land opposite the Aminabad Park and to widen the Aminabad crossing, it was eventaully settled that this section should take off opposite the southern corner of the Aminabad Park and travel practically due west to the bridge on Canning Street over the narrow gauge railway. Even this alignment was a costly one, but it was considered very necessary as it provided a direct through route from the western portion of the city to the public offices, etc., and to make this route even more useful a branch road known as the Pir Jalil lateral was opened at the north-western corner of the Aminuddaula Bagh near the Aminuddaula mosque. The Aminuddaula Bagh, together with another garden adjoining it which faced the Aminabad Park, have been retained by the Board and converted into a Park with stalls on the side adjoining the Aminabad Road, while the road between the two Parks has been widened to 100 feet. These stalls will fetch an annual income of Rs. 3,000. At the corner of this Park near the Aminabad crossing a large C. I. hackney carriage stand, properly drained and paved with stone sets and capable of holding 50 carriages, has been constructed and fulfills a longfelt want as the congestion of traffic at this point needs to be seen to be realised. The buildings south of the Aminuddaula Park near the Aminabad Road end are of the same design as those round the Aminabad Park; from the Goongey Nawab Garaya onwards, no special design has been insisted on, but only buildings of which the design has been approved by the Trust Committee may be erected. The bridging of the Moulviganj main drain and the Subhannagar Road helped to enhance the cost of this section, and from the Moulviganj Bridge to Canning Street it was found impossible to arrange for sites of any value, with the result that the return was very small; but in calculating the return it must not be forgotten that besides road and lane lands, the Board retains the whole of the land in the Aminuddaula Park and gave two larger sites at cost price for school buildings. Including roads and bridges this section has cost Rs. 5,09,798, while the income amounts to Rs. 2,86,332 only. The local Government however was pleased to make a further grant of one lac of rupees which enabled the Trust Committee to continue its operations and the fourth section is now well in hand.

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This section takes off opposite the third section and travels practically in a straight line to Victoria Street. The original alignment has undergone very little change, but it was thought advisable to bring in the Agha Mir Serai to provide a park for this portion of the town. There was a group of Bhatiaras spread over this Serai who have been allotted sites on the acquired land and are building quarters for themselves to standard plan fixed by the Board.

Demolition of acquired buildings is proceeding rapidly and the acquisition of the whole section should be finished by the end of this month. It has been decided that no site on this section shall be sold until the land has been cleared, the sites marked out and the road laid, as it has been found that unless this is done the prices fetched are not good. The step means locking up capital and the local Government has therefore very kindly advanced two lacs of rupees to the Board to tide over this difficulty.

As regards the remaining sections little can be said beyond that the surveys have been completed and the acquisition estimates are under check.

Of the benefits accruing from this scheme much might be said, but to be fully appreciated a knowledge of the state of affairs that existed prior to the opening of the road would be necessary. The third section, long before it was properly metalled, was utilised to its full extent by foot passengers, but since the road has been thrown open to vehicular traffic, the steady stream of carriages passing up and down it, especially in the evening, is a sight worth seeing.

Side by side with the foregoing improvements the Board on its own account has been very busy with many other improvements, both large and small. Principal among these are the Saunders market, Ganeshganj grain market, Model House scheme and Civil Lines extension.

The Saunders market which has been erected on a triangular plot of land formed by the junction of the Cantonment and La Touche Roads, was designed by the Sanitary Engineer to Government and has now been added to by the erection of a block for the sale of beef. The main building provides for mutton, fish, eggs, poultry, etc., while across the road a vegetable market has been started, the extension of which the Board hopes to provide for during the coming financial year. The main building has yet to be fitted with automatic closing doors and needs one or two other minor improvements. It has enabled the Board to do away with a large number of insanitary meat shops within a certain area, but experience has shown that it is on too large a scale for efficient public service and small mohalla or ward markets would probably be more useful.

The Ganeshganj grain market, besides doing away with a most unsightly and insanitary spot, will, when completed, provide one of the most necessary wants of the town, as the present market in Fatehganj is insanitary to a degree and being privately owned under a "sanad" from Government is susceptible to little, if any, control.

The Model House scheme is nearing completion as far as the Board is concerned. The only item remaining to be completed being the sewer, the scheme for which is with the Sanitary Board. Model houses were erected by the Board in accordance with the plans provided by Government and these are rented regularly. Purchasers of sites however have not been at all keen on constructing their houses to these plans and the Board has not pressed the point, being content with decent sanitary dwellings.

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The Civil Lines extension has been completed with the exception of the drainage and the houses are fast springing up, some of them already being in occupation. The area affected has been named Butlerganj after our worthy President who was closely associated with the scheme while serving as Deputy Commissioner of Lucknow. The people unhoused by this scheme were located on nazul land across the river in a model basti now known as Boasganj. The basti only needs drainage and road metalling to make it sanitary in every respect. During erection care was taken to leave plenty of space for roads and a large open space in the centre. Arrangements are being made for a branch dispensary and a school, and a small market of 6 stalls will be erected there shortly. When these improvements have been carried out, this basti will be self-contained to a degree which no other part of the town can boast of.

Much more could be said of these improvements, but I have already taken up considerable space and will content myself with a few general remarks regarding other improvements. The Hazratganj pavements which we owe to our worthy President have made this important thoroughfare the cleanest in the whole town, while the Weir for which we are indebted to Sir John Hewett has given the town a river frontage which it sadly needed. We are also indebted to Government for the removal of the Cheda and Ghasi Ram Purwas, a much needed reform, as these places were nothing more or less than a haven of refuge for women of ill-fame. The construction of the Hazratganj Police Station and the Jehangirabad Mansions have cleared up the old Hazratganj bazar or market to a great extent, but much more remains to be done before this part can be called anything like sanitary. The transfer of the conservancy cattle and cart lines from the heart of the eastern portion of the city to the other side of the river has settled a long standing complaint. All this has only been achieved through the cordial co-operation of both the official and non-official members of the Municipal Board and its staff, and the excellent relations existing between the Municipal Corporation and the citizens of the town whose interests have been very jealously guarded by their representatives in keeping the incidence of taxation as low as possible. It is the lowest of all first class towns, being Rs. 1-12-0 per head of the population.

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AVIATION IN ANCIENT HINDUSTAN.

By V. N. NARASIMM IYENGAR.

IT is flattering to our self-love to be conscious of our descent from a highly civilized race of antiquity, from conquering heroes, holy seers, authors of undying fame, learned Mahatmas,—who had elevated themselves by penance and second sight into super-men, and who have laid the world under obligation in some shape or other. The Brahman's self-complacency and pride of quasi-celestial lineage, the Kshatriya's planting the root of his pedigree in the Sun and the Moon, the claim of the handicraftsman to be the direct child of the celestial architect and mechanic, Visvakarma, the assertion of the needy applicant for official preferment that, although of inferior qualifications, he is the direct descendant of a defunct Raja's or Sultan's body-servant or hookah-bearer, and many another demand alike on the credulity and esteem of mankind may, in our opinion, be catalogued under this mental condition. The abyss in which the "depressed classes" are abandoned by Hindu Society is due to a variant of the same feeling; for they must have forsooth sinned grievously in prior births; while the superior castes had wrought more good than evil in order to be born in a higher social grade.

It may not be far wrong to ascribe to the same source the scorn with which the white civilized peoples look upon the brown or black civilized communities; and also the prestige demanded and tacitly conceded in India at least, to the name and *tout ensemble* of the European. As a citizen of a mighty world wide Empire, built up by valour, diplomacy, sheer pluck and grit, on the vast expanse of which the Sun never sets, the Britisher exacts, from a similar sentiment, an unrivalled respect and consideration, for which other Europeans sigh in vain. This desire vicariously to shine in borrowed light is a pardonable human frailty, which is firmly ingrained in our moral make, and which few mortals can overcome.

The foregoing thoughts have been stirred in us by the comtemplation of the attitude of the Neo-Hindu mind, steeped as it is in modernism, which would fain believe and try to convince all the world that the ancient intellectual giants and heroes, who peopled this vast continent of India, had attained such a sublimity in civilization that no scientific, chemical, mechanical discovery or invention of the present day was unknown to them. It is asserted with a charming *naivete* in support of this contention, that the electric and wireless telegraph, the railway, the highly-specialized methods of ocean-navigation, aviation, telepathy, etc., were all well understood and partly in use by the Hindu great men of the past, and that the *modus operandi* of these structures has been lost to mankind by the loss or mutilation of the fourth or *Adharvana Veda*. It is further argued that the ancient warriors and artizans knew the explosive compound now known as gunpowder, which has

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so much revolutionized the science of warfare in the world, and which has consigned the classical bows and arrows into an obscure back-seat among the weapons of destruction. We remember reading a few years ago in the *Calcutta Review* a spirited controversy, the objective of which was to prove that gunpowder is no new invention, and fire-arms, cannon, etc., were in use in ancient warfare by the Aryans under the designation of *Shataghni*, *Nalika Astram*, *Agneya Astram*, etc. We will not, however, allow ourselves at present to be drawn into this digression; but will be prepared to receive such proof as may be discovered from time to time to establish any undoubted proposition. The mention of the "Pushpakam" in the Ramayana is imagined to prove that aviation by means of aeroplanes, air-ships, and other celestial vehicles, was current in Puranic Hindustan. If that great epic is historical evidence of a fact, it is also proof of the other incidents detailed in the same. The Ramayana mentions that the "Pushpakam" was a vehicle peculiar to the Dévas, who are deathless during a kalpa æon; whose days and nights are of much longer duration than the human diurnal; who do not touch the earth inhabited by us mortals, and whose lives are conditioned only by the enjoyment *ad. lib.* of sensual pleasure; and that Kubéra the custodian of the heavenly coffers, was the owner, from whom his demon brother, Ravana, had robbed that great Viman. The Dévas are also credited with the possession and the display of endless automatic sky-flyers of Vimanas, more or less richly decorated and upholstered, with which they roam about the unlimited space of the skies in search of sensual enjoyments. They seem, by the way, to be very keen on rendezvousing in thick clusters above battle fields, sacrifice pavilions, marriage-scenes, etc., of the Earthly Great. A special *métier* of the Dévas, not unlike the juvenile spectators of a cricket match now-a-days, is to clap hands at and shower cataracts of unfading celestial flowers from their Vimanas, on the winners of battles, whenever their own partizans and friends happen to be victorious. But no mechanical structures and motive powers of these seemingly fabulous airy chariots are described. Nor do they seem to have had any *chauffeur*. The same remark applies also to the Pushpakam. What was it? It is said to have been miraculously created by a celestial (not Chinese!) mechanic, especially for the use of Kubera, the potentate of the north. What was its size? Here imagination runs riot, and it becomes, as it were by the magic wand of the poet Valmiki, a dirigible aeroplane of unknown and elastic proportions, driven no one knows how. From Lanka to Ayodhya, Rama's capital, it accommodated the vast hordes with whose aid the conquest of Ravana and of Lanka was accomplished, consisting of semi-human, talking, tailed, shouted, learned, divinely-sprung baboons, apes, bears, Nilgais, etc., which were not at all *sans culotes*, but wore decent clothes of civilization. Following Valmiki himself, it is safe to say that these abnormal creatures numbered millions upon millions, well nigh countless, and while the demons (Rakshasas), killed by the prowess of Rama, his brother and his army,

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on Rama's side were left on the battlefield, till resurrected by means of a miraculous root or plant growing on a mountain peak, transferred bodily by the route of ether in one night from the Himalayan regions by that all-powerful hero, Hanuman, who was a mystic compound and blend of man, monkey, and godling. Guided by the same authority, we find that all those myriads upon myriads, plus the select demon (Rakshasa), followers of Ravana's brother and Rama's *protegé*, Vibhishana, took the well-groomed shape of ordinary men and got into the Pushpakam, which, with its stupendous and supernatual cargo, sailed in the sky from Lanka to the City of Kishkinda (Hampe) by command of Rama. As if this unique load was not sufficient, the great Viman picked up, at the Capital of the Monkey Kingdom, the harem of King Sugriva and the wives of his simian army, all decked with jewellery, finery, etc., so dear to the female heart; and this great concourse was conveyed through the atmosphere to the suburbs of Ayodhya by the Pushpakam in one day. (Yuddha Kanda, Chapter 126.) These folk travelled in the celestial car as ordinary men and women, their tails and quadrumanaic appendages being shed for the moment. As if not to terrify the mere human denizens of Ayodhya, they were apparently blessed with infinite make-ups, which would cause the mouth of a modern Beerbhom Tree to hopelessly water.

Ancient history in all climes is indissolubly intertwined and overclouded with fable and legend. If the above account of the flight of the Pushpakam be stripped of verbiage and of the supernatural element due to the flamboyant imagination and poetic license of Valmiki, does the result justify, in the mind of a careful and critical modern student, the conclusion that aviation was common among the ancients? Vimans were unknown to the humans: they were the special property of a different and higher order of super-men; whenever men-warriors and heroes were required as allies and auxiliaries, the Devas used to fetch them in their own air-travelling cars, and, even among the transports of the Devas, the Pushpakam is said to have been unique. None of the aviators of the Supreme and inferior Beings had in use any air-ships, except on special occasions, as above described. Krishna, Rama, etc., travelled usually in earthly locomotives of the contemporary periods.

It is thus pertinent to ask whether that Viman was a live or inanimate construction. As the former only, can it have obeyed Rama's command first in the aerial journey to Ayodhya, viâ Kishkindha, and finally in the valedictory flight to Kubera's garage in Kailas. For, an inanimate car could scarcely move, stop, and fly as a sentient being at the word of command of an absent master. If animate, it had not the remotest affinity to the modern inanimate aeroplane and balloon; we are thus driven to the horns of a dilemma.

The Puranas are disappointingly silent as to the mechanism supplying the motive power to these so-called celestial locomotives. The Pushpakam is said to have been automatic in its movements, devoid of a chauffeur and mechanical appliances. It was in addition capable, by a miracle apparently

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infinite contraction and expansion. The present-day aviators are by comparison most prosaic and unæsthetic. Otherwise the sacred authority ascribed to the Ramayana will demand our belief in entirety in the jump of Hanuman not only across the ocean, but more than once in one night over far more incredible distances through space, in order to fetch the Sanjivini plant; in the creation suddenly by Vasishtha of countless barbarian armies and hordes from the posteriors and limbs of his celestial cow, in order to defeat the trained troops of Visvamitra; in the miraculous treat given by the sage, Bharadvaja, to Bharat's army and followers, and in many another weird and fabulous episode, which makes the great epic such entrancing reading from start to finish. If flying was known to men at the time of Rama, why did it take a whole week for mounted couriers to take to Bharata the news of his father's death, and for Bharata himself to reach Ayodhya to perform Dasaratha's obsequies? (Ayodhya Kanda, Chapter 71.)

We read in the ancient lore of the Hindus that there was current another method of aerial locomotion also, *viz.*, the Rishis, Adepts, Mahatmas, Siddhas, *etc.*, had acquired by their penances and virtues the command of the elements, so that they could at will proceed in inconceivable fractions of time from any place to any other place, either on this planet or elsewhere, without any means of locomotion. Thus Narada and the host of celestial Rishis were all there, wherever they had a business,—sacerdotal, didatic, diplomatic, or otherwise. That sage, by-the-by, seems to have enjoyed a unique *penchant* for setting people by their ears, and the fatal facility with which he could unexpectedly drop, in an envelope of fiery glory, at any subjective point, gave him an unenviable coign of vantage, so that even now people who are unneighbourly enough not to mind their own business, are distinguished by the *sobriquet* of "Narada." But nowhere is it described that they moved only in Vimans, the alleged prototype of the modern mono or bi-plane.

Again, this dynamic force of travelling by air, to any place willed, seems also to have been conferred by a perverse and thoughtless destiny on certain criminal tribes and evil-doers, who had so early out-Herod the present frontier tribes of the North-West India as marauders, caterans, murderers, thieves, and generally as the curses of humanity. These were the Rakshasas, Daityas, etc., who were always arrayed against the good and virtuous. Although of the worst characters and the antipodes of the good, they were able, to the eternal discomfiture of law-abiding and godly man, to inflict their hateful presence in all manner of impossible places and across insurmountable barriers. They were simply *Kama Charis*, or travellers at will; but they had no motor or Viman, terrestrial or airy, so far as the *written* evidence of the ancient literature goes. Ravana's sister Surpanakha, his spies, generals, the garrison in Jana Sthan, his tool Maricha, etc., went everywhere, across seas, over the earth, and through the air, without any aeroplane or Viman, in pursuance of their nefarious missions.

The mythical Kapis, or tailed apes of the Ramayana, were said to be the [illegible] of the Devas, specially incarnated, in order to aid

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Rama to destroy the demons. They were as unlike their kind as possible either then, before or since. They, too, were endowed with extra-natural and prodigious prowess and strength, and were besides *Kamarupis*, and many of them also *Kamacharis*. In their case, also no mention is made of any mechanical contrivance whereby they could travel through ether at will.

These instances are usually and glibly cited by the orthodox as a possession to show that the ancients were familiar with, and had forestalled, the electric telegraph, the railway, etc. It is easy to reply that, granting the possession hypothetically by a gifted few of extraordinary psychological and super-physical faculties, no evidence is forthcoming that the modern physical contrivances for the million benefitting mankind in general, good, bad and indifferent, throughout the known world, were even adumbrated in their wildest fancies by the ancients.

The antiquarian researches of the past half a century have unearthed large fractions of the tale of defunct civilizations on this globe. In Babylon, Egypt, Peru, Chili, Java, etc., ruins have been discovered of magnitudes and characteristics evidencing a mighty and glorious past. Greek and Roman ancient history is being more and more reeled off to the gaze and wonderment of the student. But, so far as we are aware, the evidence has not yet been met with justifying a belief in their knowledge and use of the mechanical aeroplane.

We do not in the least desire to belittle the great Aryan nation, who colonized, ruled, and raised in civilization the former equivalent of India. They were a mighty and illustrious people, and in every department of human knowledge and deed they have left their mark on the land for all time. They were especially conspicuous in their unrivalled achievements in all that concerns the intellect. Their philosophies, religious concepts, and political doctrines, possess the germs of truth and permanency. But without more positive proof, it is an unwarranted strain on our credulity to ask us to believe that they had known, and used for their daily purposes, the modern mechanical and physical discoveries and inventions, which tend to minimize the crosses of mundane life.

Further, if the use of explosives and gunpowder was within the ken of the ancients, why did the bows and arrows remain, even till after the invasion of the Greeks, the only effective war weapons of the Hindus? In Rama's army, only he and his brother had even the bows and arrows strengthened by mythical astrams, while all his countless soldiers, commanders, etc., had to depend on stones, boulders, trees, claws, teeth, etc. It is needless to point to the distance between archery and astrams, and firearms; as the curious may easily recall from their reminiscences of the Delhi Durbars of 1902-1911; from a study of ancient armouries, and from the present history of our own Abors, Bhils, Nagas, savages of the Nicobars, etc.

We may be pardoned from indulging after the foregoing discussion, in a little generalization. Necessity is said to be the mother of invention.

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Inventions do not spring suddenly and spasmodically, like the bolt from the blue, from the forehead of Brahma. Time, place, environment, and the necessities of the situation have a direct causative influence on fresh appliances for increasing the comforts and conveniences of man. If we study with a soberly critical mind the literature of the times, in which the Viman, etc., are shadowed forth, we should be slow to conclude that the contemporary people had attained in certain arts and industries of civilization and in commerce the eminence of the modern world. In certain branches of knowledge, such as metaphysics, philosophy, etc., they had reached almost the North Pole, and their conclusions are most elevating, and remain unapproached even to this day. But in many others they were much behindhand. It is given to few people in this world to make progress simultaneously along all the lines, and the ancient Hindus were no exception to this rule of progressive development.

The mental temperament of the ancient Hindus is by no means a negligible factor in such discussions. Their visions were always rivetted on the problems of the great unknown Beyond, and they spared little or no thought for the betterment of this life which to most of them was fleeting and illusive. So far as related to the comforts and enjoyments of this world, they had a superlative pessimism. While the modern European genius has been, since Bacon, engrossed with the methods of increasing the comforts and reducing the miseries of this life, the great sages of ancient Hindustan, from the semi-demi-divine authors of the Upanishands downwards, seem to have meditated only on the eternal verities and on the true thoroughfares for the unkillable soul to reach soonest the abodes of eternal bliss. What might have happened if their metaphorical gaze had been lowered earthward it is hard to say. But from the admitted facts they seem to have relegated material considerations to a secondary seat. The Mahabharat thus condenses these ideas into an epigrammatic pithiness :

"The body of the Brahman is not here best utilized for wealth and pleasure. Inured to suffering and penance in this existence, he will enjoy unlimited bliss in the life to come."

Here the word Brahman may be accepted as representing the classes following the Brahmanical creeds. It is no slur or slight on our forefathers to say that they had not reached certain stages of progress in sundry worldly concerns, because their activities in those early times were otherwise directed.

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THE DOCTRINE OF KARMA.

By Mr. KRISHNA SAHAY VARMA, B.A. L.L.B.

SOMETIME back Professor Raio, of St. John's College, Agra, delivered a very eloquent, and in some respects instructive, address on the Doctrine of Karma. The object of the learned speaker, so far as could be gathered from his address, was to show that our pleasure and pain are not determined by our actions, but they must necessarily depends on some other agency. Being a Christian and a missionary preacher, he exhorted the audience to believe in Jesus Christ, through whose instrumentality alone we could attain happiness. The reasoning by which he arrived at the above conclusion was somewhat like the following :—

The Doctrine of Karma is only a special application or a particular aspect of the general law of causation which we find at work, everywhere around us. We may in ordinary parlance call a certain event which seems to precede or co-exist with another to be the cause of that other, and no practical harm will result by our adopting the common phraseology and thus connecting the two events by the relation of cause and effect. But considered philosophically, what seems to be the immediate cause of the happening of a certain event is itself the result of a long and unbroken chain of events extending far back in point of time, and so intertwined and intermingled one with the other, that to detect, out of this tangled web of events, the real cause of a particular event may not only be an extremely difficult but a hopeless task. Moreover, a variety of events may have conspired together in producing a particular result. In such a case, it will not only be necessary to trace out the cause or causes of the apparent cause of an event, but also the other events which have contributed their share towards its occurrence, and again the causes of these events. While searching for the cause of a particular thing, all that we can therefore say is that the entire and collective history of things, up to the moment when the thing happened, is its cause. The law of causation, as thus stated, is also seen at work in our relations towards one another. As in the material world we cannot say with any approximation to certainty that a particular event is the cause of another, so in our relations with one another, it cannot be said that we are the causes of what seems to proceed from us, and we cannot therefore be held responsible for our actions

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Our happiness or misery is therefore not the fruit of our actions Hence the necessity of the intervention of divine agency, on which solely must depend our present happiness or misery.

Such in substance was the reasoning adopted by the learned speaker in proving that our actions are not the determining factors in our happiness or misery, and thus endeavouring to undermine our belief in the Doctrine of Karma, which the Rishis and sages of ancient Aryavarta, propounded with that wisdom and foresight of which we find unmistakable evidences in every department of their thought, and the belief which remains unshaken to this day in the minds of the masses, when exotic influences have tended to weaken or undermine so many of our old beliefs and convictions. It is possible that many of these beliefs and convictions had ceased to be of any practical value to us in our present altered conditions. But the Doctrine of Karma is full of immense possibilities of good to us, and may be utilised by all workers in the field of social and political reform, as a useful weapon in uplifting us from our present degenerate condition. Apart, however, from utilitarian considerations, the Doctrine of Karma is founded on a solid rock of eternal truths. Let us therefore proceed to examine and discuss, in some detail, the several points raised by the learned Professor in his address.

The learned Professor has started with certain premises, which, if true and well-founded, could not but lead him to the conclusion at which he has ultimately arrived. He has, *e. g.*, assumed the possibility of an event or a combination of events to be the cause of a phenomenon. Now this view of the law of causation is essentially erroneous. The cause of every thing can be none other than an intelligent rational being. All objects which we perceive with our senses are either the productions of human beings or of God. Those objects which are altogether independent of our volition or control, and which may be designated as permanent objects, *e. g.*, the sun and the moon, are the works of God. All other objects, in the forms in which we find them, are the productions of human beings. For example, the carpenter is responsible for having manufactured the chair in which I am seated. It was he who gave the raw materials placed in his hands the shape of a chair. The carpenter is therefore the cause of the chair and not the materials out of which, or the tools with which, he shaped it. No doubt, it would have been impossible for him to manufacture it, in the absence of the wood

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be called the cause of the chair, nor can the tools. It would therefore be altogether futile and absolute waste of time and energy to go about in quest of the causes of the wood and the tools, so far as an enquiry after the cause of the chair is concerned. Such a search may be necessary and fruitful when the causes of the wood and the tools are at issue.

Before I proceed further in the development of my argument, it would be well to anticipate aud answer some of the objections that may be advanced against the view of the law of causation which I have adopted. What, it may be asked, is the cause of the dropping of a fruit from a tree? There seems to be no intelligent, rational being to whom the phenomenon may be ascribed. Apparently the wind and the law of gravitation are the causes of the phenomenon. But who set the wind in motion, and who is the author of the law of gravitation? The wind and the law of gravitation may be the apparent causes of the phenomenon, but the real cause is God, who set the wind in motion and to whom the law of gravitation owes its origin and existence. It may perhaps shock some people with sensitive nerves to be told that God is the cause of all the phenomena in the universe over which we have no control and which are independent of our volition. But a little thought will convince us that this is a fact. It may perhaps be objected that this view of the law of causation is hardly distinguishable from that held by Prof. Rajo, for his theory also has the effect of taking us back to the very beginning of creation, in our search for causes. My answer is that the distinction between the two is obvious, and one who has intelligently followed the arguments of the learned Professor and those for which the writer of this article is responsible, cannot and ought not to confound the two. With Professor Rajo our search for causes must, *in every case*, lead us back to the beginning of things, whereas according to the view, presented above, we need go to the beginning of creation and attribute a particular phenomenon to God, only where we find the same independent of our volition and control, and the event or events preceding or co-existing with it may be called the means employed by the Supreme Being. In the particular instance before us, we attribute the phenomenon of the dropping of the fruit to God, because we find that the same is independent of our volition or control. The setting of the wind in motion and the law of gravitation are the means whereby God has caused the fruit to drop. Moreover, while Prof. Rajo assumes the possibility of material objects to be the causes of the

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correct view of the law of causation, as set forth above, negatives any such possibility, inasmuch as, according to it, only intelligent, rational beings can be the causes of all phenomena, and we must therefore, in our search for causes, stop where we come across an intelligent rational being, while Prof. Rajo would take us through the labyrinth of a multitude of events *ad infinitum*.

Again, it may be contended that certain species of animals also perform actions which excite our wonder and admiration in a remarkable degree, by reason of the beauty and complexity of their productions; in fact the productions of some of the animals defy the wit and ingenuity of human beings. This, it may be argued, is capable of only two explanations, *viz.*, either animals are also endowed with rationality or the proposition that only intelligent rational beings are the causes of all phenomena is not founded on fact. To say that animals are endowed with rationality would be to take no cognisance of the recognised line of demarcation between animals and human beings. The assumption of rationality in animals from the beauty and complexity of their productions is unwarranted. A little thought will reveal to us that the productions of animals are not the results of a consciously conceived end. In all that the animals do, they are swayed by *instinct*, rather than by an end, deliberately and consciously conceived. Only intelligent, rational beings are capable of consciously conceiving an end and directing their energies in pursuance of that end. The acts of human beings are voluntary, those of animals are involuntary. Human beings can deliberate between alternatives, animals are incapable of doing so. The latter may produce things of extreme beauty and nicety, but their productions are always of a uniform and stereotyped size and pattern. The nest of a *baya* (a species of bird) *e. g.*, is remarkable for its beauty and nicety. But the *baya* is incapable of making a nest of any other pattern or size. Human beings, on the other hand, can construct residences for themselves of a variety of sizes and patterns. Who then, it may be questioned, is responsible for the actions of animals if not the animals themselves? My answer simply and unequivocably is that the actions of animals are the actions of God, who employs them as so many instruments for the performance of His actions.

From the preceding observations it will appear that only intelligent, rational beings are the causes of all phenomena. Our search for causes must invariably lead us to one or more intelligent, rational beings. If we are not the cause of a particular phenomenon, it must

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have been caused by God. In either case, material objects cannot be its cause.

It follows that since human beings alone are the causes of all the phenomena, other than those which are independent of our volition and control and which may be said to have been caused by God, they are capable of being held responsible for their actions. Hence the proposition "As you sow, so shall you reap" implied on the Doctrine of Karma, which has been handed down to us from hoary antiquity and which must be jealously cherished, and tenaciously adhered to, by every Hindu, as a sacred heritage from his ancestors. But why should not God also, as a Supreme, Rational Being be held responsible for His actions? God is the Supreme Law Giver. All human laws are merely copies of the Divine Law. The copies may be more or less perfect according to the degree of their approximation to the original. But the original not being the copy of any other original, cannot be imperfect. The laws of God being therefore perfect are above all criticism and His actions also are, for that reason, above moral judgment. Moral responsibility attaches only to human beings and not to God. For that reason, the actions of human beings alone are susceptible of being pronounced good or bad. Here we find ourselves face to face with the problem. How are we to judge whether a particular course of action is good or bad. This question really touches the outer fringe of that difficult and important branch of Philosophy, the scope and business of which is the investigation of a moral standard, and which is generally known as Ethical Science. Such an enquiry, however, does not, strictly speaking, come within the purview of the subject-matter of this paper, which is concerned with presenting in a connected and coherent form, a general idea of the law of causation which underlies the Doctrine of Karma.

It will be seen from what has gone before that while the view of the law of causation, as held by Professor Rajo pushed to its legitimate conclusions, negatives, the possibility of human beings being held responsible for their actions, in as much as according to him, the entire and collective history of things preceding the occurrence of an event is its cause, the correct view of the law, as presented above, not only does not negative such a possibility, but positively asserts that human beings are solely responsible for their actions.

The practical consequences flowing from the two views respectively are important and far reaching. The one makes us dependent on some extraneous agency for our happiness or misery in this world or

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in the world hereafter and tends to encourage and foster in us habits of slavish dependence, so detrimental to our progress and advancement. The other teaches us manly self-reliance, and confidence in our own inherent powers. Belief in the Doctrine of Karma is the only safeguard against the temptations which beset us in our path in this world. According to it, it is we alone that make or mar our destiny, and no other agency, divine or earthly. Rightly interpreting and acting in obedience to the laws of God is the only way of ensuring our happiness, both in this world and in the world to come.

Professor Rajo talks of sin. But if his view of the law of causation be accepted as correct, there can be no room for sin. For how can we sin, if we are not responsible for our actions? Moral quality can only attach to the actions of those who can be held responsible for them. Hence, if there is no sin, no question of redemption arises.

The subject-matter of this paper is very wide and bristles with difficulties of theoretical as well as of practical character. The above in no way pretends to be anything like a full and exhaustive treatment of the subject, considering its magnitude, nor does it lay claims to originality of thought. The writer, however, shall have been amply repaid for his pains, if the above observations excite thought in the minds of his readers and induce a close and disinterested study of the problem or problems involved.

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WOMAN IN ISLAM.

By Mr. SYED ABDULLAH BRELVI, M.A.

IT is a well-established fact that European writers on Eastern subjects have—with but few notable exceptions—generally followed a beaten track. They have always had a pre-conceived theory to advance or to defend ; and no reader of their writings can fail to see that the conclusions to be reached are fixed in advance and determine the nature of the discussion instead of being determined by it. In their criticism of Islam they have not only "taken no account of the explanations of its recognised expounders" but have also betrayed a singular reluctance to face the plain meaning of the Koranic texts. Nothing better illustrates this point than the volume of calumnious controversy which has been wasted on the vexed question of polygamy. The greatest drawback the critics find in the Muslim ideal of Womanhood is the sanction which Muhammad is supposed to have given to polygamy.

Now, as Bosworth Smith—who has treated this question in an exceptional spirit of fair criticism—pertinently remarks, "it is not fair to represent polygamy as a part of Muhammedanism any more than it is fair to represent slavery as a part of Christianity." Rather, to quote the same writer again, "Muhammed put strict limitations on the unbounded license of Eastern polygamy and the facility of Eastern divorce." Polygamy is certainly a gigantic and unendurable evil. But in a country in the primitive stage of civilization, as Arabia was before Muhammed, 'the frequent tribal wars and the consequent decimation of the male population, the numercial superiority of women, combined with absolute powers possessed by the chiefs rendered polygamy an unavoidable circumstance and a universal custom. Its practice by royalty, which everywhere bore the insignia of divinity, sanctified its observance to the people." Among the ancient Medes, Babylonians, Assyrians and Persians, there was no restrictions as to the number of wives a man might have." Moses found polygamy existing among the Israelites and continued it. An Athenian was allowed to marry any number of wives. In Rome polygamy was, indeed, not legalised, but "after the Punic triumphs," as Gibbon wrote, "the matrons of Rome aspired to the common benefits of a free and opulent republic, and their wishes were gratified by the indulgence of fathers and lovers." The Emperor Valentinian II by an edict allowed all subjects of the Empire, if they pleased, to marry several wives : and all the succeeding Emperors practised polygamy. The prohibitory laws of Justinian could not check this evil which had entered into the lives of the people. Among many tribes of pagan Arabia, who carried their aversion to women so far as to destroy many of their female children, woman was no more than a mere chattel and the widows of a man descended to his son or sons by right of inheritance, as any other portion of his patrimony.

These facts and a brief examination of Koranic teachings which follows will be sufficient to show that there can be no greater mistake than to suppose—as those who derive their idea of Islam from its European critics invariably do—that Muhammed either adopted or legalised polygamy. Rather must it, once for all, be said that no law-giver was a greater uncompromising foe to all evil practices to which human society is liable to be a prey. Wherever he cast his eyes—whether in his own country or outside it—he found polygamy practised in it

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frightful and degrading aspects, and he boldly and in a practical spirit grappled with this ancient and universal evil which Moses had continued and Christ had overlooked. And it will be merely repeating a historical truth to state that it was as the result of the reforms instituted by Muhammed that for the first time a vast and marked improvement was effected in the position of women.

Ever since the reign of al-Mamun—"when the first Mutazalite doctors taught that developed Koranic laws inculcated monogamy--enlightened Muslims have always acted up to their convictions that polygamy is not only incompatible with the progress of society but also entirely opposed to the spirit of Muhammed's religion. For, on this question nothing is more usually ignored than the real intent of the Koranic text. It is true that it contains a permission to contract four contemporaneous marriages. Nevertheless it is more important to note that this permissive clause does not stand alone but is immediately followed by a sentence 'which cuts down the significance of the preceding passage to its normal and legitimate dimensions.' The text runs thus, you may marry two, three or four wives, but not more; *but if you cannot deal equitably and justly with all you shall* marry only one." Another text of the Koran says. 'If you act kindly and deal piously (towards wives), verily God is well acquainted with what you do.....And you will not have it *at all* in your power to *treat your wives alike with equity*, even though you fain wanted to do so.'"

The extreme importance of the proviso in the first text and the inference suggested by the second—bearing specially in mind the meaning attached to the word equity in the Koranic teachings—have not been lost sight of by progressive thinkers in Islam. It is true that a large body of Muslims—especially Calipho, Sovereigns and chiefs—have generally disregarded the spirit of their prophet's injunctions. More lamentably true; again, it is that there has always been a class of obsequious Ulemas and jurists ever ready to misuse the master's name to satisfy the capricious dictates of their patrons. Still it is a most gratifying sign of times that polygamy in practice, is fast becoming an exception rather than the rule in the Muslim world. Among the Indian Mussalmans themselves, according to Mr. Ameer Ali, ninety-five men out of every hundred are either by conviction or necessity monogamous, while the educated classes look upon this custom with distinct disapproval.

A word more must be said. There is nothing in the teachings of Muhammed which does not satisfy the highest aspirations of man. According to our modern conception few customs can, indeed, be more degrading and reprehensible than polygamy. But we should not forget that down to the times of Muhammed this custom was not only universally followed but that, generally speaking, no blame was attached to it. He could have absolutely prohibited polygamy as he vigorously forbade all intoxicating drinks. But he was not only a noble dreamer but also a wise law-giver. The evil institution which Jesus had overlooked Muhammed boldly faced and contented himself "with planting a principle in the hearts of his followers which would, when time was ripe for it, work out its abolition."

"What God has joined," said Jesus Christ, "let no man put asunder." This is certainly a noble sentiment which is an echo of the Hindu idea of marriage as an indissoluble sacrament. Muhammed—though he allowed it—repeatedly declared that nothing displeased God more than divorce. "But it is doubtful if this sentiment is at all compatible with the spirit of modern thought which has [illegible] itself in the divorce laws of Europe and America. Viewed in the light

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of modern times Muhammed's laws relating to the treatment of women in divorce are certainly of "better humanity and regard for justice than those of any other Scripture."

As M. Sedillot observes, "Divorce is permitted (by Muhammed) but subject to formalities which allow (and we will add recommend) a revocation of a hurried and not well-considered resolution. Three successive declarations at a month's interval are necessary in order to make it irrevocable." Within these three distinct periods the parties may try to become reconciled and it is only when all attempts at reconciliation fail that the third period, in which the final repudiation is made, supervenes. "According to the legists, the wife is also entitled to demand divorce on the ground of ill-usage, want of proper maintenance and other causes." And whenever the divorce proceeds from the husband he has to give up to her everything which he had settled upon her at her marriage. In practice this provision, combined with the custom, in India, of stipulating for a larger dower than ever can be in the power of the husband to pay, acts as a wholesome check to his power of misusing his liberty.

But that Muhammed, in spite of the sanction he gave to divorce, strongly disapproved of it is seen from the frequent admonitions in the Koran against separation and his repeated recommendations to heal quarrels by private reconciliation :—

"If a woman fears ill-usage or aversion from her husband, it will be commendable in them if they agree with mutual agreement; for reconciliation is best." Again, "And if you fear a breach between man and wife, then send a judge chosen from his family, and a judge chosen from her family if they desire a reconciliation, God will cause them to agree: verily God is knowing and appraised of all."

Too much has been written on the "Purdah;" and certainly no words can describe the blighting effect which it has had on the progress of the Muslims. But in justice to them it must be said that this custom was practised long before them by most of the nations of antiquity; and even among them it became generally three centuries after the death of Muhammed (in the time of the Abbasside Caliph Kadir B'Illah) and then, too, as a result partly of their contact with the Persians and partly of jealousy and pride rather than of any legal or religious injunction. For there is nothing in the Koran which lends support to the view that the seclusion of women is a part of Islam. "O prophet," runs the text, "speak to the wives of the faithful, that they let their wrappers fall low. Thus will they more easily be known, and they will not be affronted" ..... "and speak to the believing women that they refrain their looks and observe continence and that they display not their ornaments except those which are external, and that they draw their kerchiefs over their bosoms."

To a people immersed, as the Arabs were then, in the midst of social and moral chaos, such directions were necessary, "having for their object the promotion of decency among women, the improvement of their dress and demeanour and their protection from insult." But to suppose that the prophet ever allowed or enjoined the *seclusion* of women is not only opposed to the Spirit of his reforms but also to his practices. For nothing is more remarkable than the perfect freedom from restraint or seclusion which the members of his own family always enjoyed. His daughter Fatima often took part in the discussions regarding the Succession to the Caliphate. His grand-daughter, Zainab, the Sister of Husein, braved the tyrant Yezid in his court to save her nephew after the massacre of Kerbala

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Thus it will be seen that a strange irony of circumstances has led the Muslims, in their practices, further away from the Spirit of their prophet's recommendation. And the Purdah system has now unfortunately so deeply taken root in their social life that so long as the level of general culture among them continues to be what it is, any violent and immediate effort on their part to free themselves from its shackles—cannot be hoped for." What is more strange, indeed, is that in spite of some spasmodic attempts—even those Muslims who are convinced of the un-Islamic character of this custom fight shy of any organised campaign against it and long—unavailingly—for the time when their brethren awaking from the dream of centuries, will listen again to the voice that thirteen hundred years ago resounded in Arabia exhorting every man and *woman* "to go in search of knowledge—even unto China."

It cannot, certainly, at this stage be denied that this custom has sapped the strength of the Muslims inasmuch as it has deprived Muslim Society, in general, of that purifying, ennobling and humanising influence which women alone can exercise. Nevertheless it is a mistake to suppose that even in the seclusion of the harem woman has been denied her divinely-appointed mission. If the Muslims, as members of a Society, have been unjust to women,—as members of a family they have respected, admired and loved their women and have acknowledged and profited by their subtle influence. In fact what the Society has lost the individuals have gained. As Ven Hammer wrote, "The harem is a sanctuary ; it is prohibited to strangers, not because women are considered unworthy of Confidence but on account of the sacredness with which custom and manner invest them. The degree of reverence which is accorded to women throughout higher Europe and Asia (among Muhammedan communities) is a matter capable of the clearest demonstration."

"Respect for women" is the key-note of all reforms which Muhammed instituted in the relations of the sexes. "Paradise," he often said, "is at the foot of mothers :" and the reverence which every Muslim pays to his mother stands as a challenge for all time. Students of European history are perhaps aware that the age of chivalry in Europe almost synchronizes with the Saracenic Rule in Spain. But it is not generally admitted how much this idealisation of woman was the result of the contact of the West with the civilization and culture of the East. "Chivalry was not the product of the wilds of Scandinavia or of the gloomy forests of Germany ;—prophecy and chivalry alike were the children of the desert. From the desert issued Moses, Jesus and Muhammed ; from the desert issued Antar, Hamza and Ali."

By the time of Muhammed, however, much of the old-world chivalry of the Arabs had disappeared in consequence of their having adopted the lax morality of neighbouring nations. Still, in the desert "Cavaliers rushed into the fights, singing the praises of their sister, wife or lady-love." Muhammed embodied the true spirit of chivalry into the texts of the Koran which enjoin respect for women. Early in life he had founded a chivalrous league of young men who bound themselves by a solemn oath to defend strangers in Mecca from—among other acts of oppression—any violence done to their wives and daughters. The heroic exploits of Ali—the son-in-law of the prophet, the gentle Saint and poet of Islam, the embodiment of Arabian chivalry—in the cause of the poor and the oppressed, "translated into legends and carried from the text to the palace have served to influence the prowess of succeeding generations and prosperous centuries of Islam—when still the spirit of the teacher animated his followers—

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woman continued to occupy as exalted a position as she did in the time of Muhammed or as the modern ideals of Europe and Asia allow her to occupy. "Fathers were proud to assume surnames after their accomplished daughters, brothers and lovers rushed to battle, acclaiming the names of their sisters and ladies loves ; and the high-bred maiden held converse with men without embarrassment." According to Viardot "chivalry with all its institutions, such as came later into existence among the Christian nations of the West, flourished in Spain among the Saracens." In Cordova "came foreign knights to break lance with Saracen cavaliers and the Saracen lady was an undisguised spectator at the frequent tournaments which enlivened the capital." "A Muslim Sovereign in his banqueting hall puts down the half-tasted bowl on being told that an Arab maiden, carried into captivity by the Romans, had cried out, "why does not Abdul Malik come to my help?"—he vows that no wine or water shall wet his lips until he has released the maiden from bondage. Forthwith he marches his troops upon the Romans, and only when the maiden had attained her liberty is he freed from his vows... A Moghul emperor, sore pressed by relentless foes, is marching towards the frontiers when he receives the bracelet from a Rajput Queen—the token of brotherhood and call for succour. He abandons his own necessities, retraces his steps, defeats her foes, and then resumes his march."

Of the legal status of Muslim women some mention has already been made. It is true that the legal status of any members of a society is no adequate measure of their social position. The legislative tendency of modern times, however, shows that no class of persons can hope to rise in the social scale unless its claims and rights have obtained recognition by law. Muslims may well be grateful to their law-giver that thirteen centuries ago he gave them an elastic code of laws which was suited as much to his own times as it is capable of being adapted to meet the changing and complex demands of modern progressive Society. Certainly the teacher "who in an age when no country, no system, no community gave her rights to woman, maiden or married, mother or wife, who in a country where the birth of a daughter was considered a calamity, secured to the sex rights which are only now, unwillingly and under pressure, being conceded to them by the civilized nations, deserves the gratitude of humanity." He placed women on a footing of equality with men in the exercise of legal powers and functions. A Muslim girl as long as she is a minor remains to some extent under the control of her father or his representative. As soon, however, as she is of age, in the eye of the law, she is vested with all the rights which belong to her as an independent member of Society. She is entitled to a share in the inheritance of her parents along with her brothers. She cannot—if she has attained her majority—be compelled to marry under any circumstance without her own express consent—"not even by the Sultan." On her marriage she does not cease to be a separate member of Society and her husband acquires no power over her person, beyond what the law defines, and none whatever over her property. She cannot be compelled to part with earnings acquired by her own labour by a spendthrift husband nor can she be treated with impunity by one who is brutal. In short, a Muslim woman, who is not a minor—whether living under the paternal roof or in her husband's home—enjoys all the rights which the law gives to men.

In the foregoing pages it has been attempted to show that the ideal of womanhood, as conceived by Muhammed—whether viewed in the light of his teachings or of his practices—is as high as any ever conceived by man. The comparative low status of woman at the present day is due to the want of culture among the Mus-

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lims generally and to their disregard of the fundamental principle of their religion. That principle, while taking the texts of the Koran as the ultimate basis of all law, recognises their compatibility with every stage of progress and recommends the exercise of reason in adopting them to the needs of times. Many of the earlier legists thinking only of their own immediate surroundings and without comprehending the wider meaning of the prophet's words or the nature of the immediate audience whom he addressed, narrowed down his utterances to their own limited notions of human needs and human progress; while others—protégés of despotic Sovereigns—either grafted their own theories on his teachings or put glosses upon his words utterly at variance with their spirit. But more lamentable has been the apathy of the majority of present-day Muslims who have refused to move with the times. Thus it has happened that some of the rules which now govern the position of women are—as we have seen—hardly derived from any express or positive declarations of the Koran or even from the traditional practices of the prophet and his immediate followers. Fortunately, however, there are—as there always have been—a large number of Muslims (and these have ever been the real strength and hope of Islam) who, while recognising the universality of their prophet's democratic teachings, have always been guided by a direct appeal to the Koran itself.

While therefore any false notion about the Muslim ideal of womanhood is unjust with reference to the Community as a whole, the exalted position which Muhammed's wife Khadija and his daughter Fatima occupy in the estimation of his followers is a sufficient refutation of the calumny that his system has degraded the female sex. When overpowered by the Divine Voice that spoke to him in the cave of Hira it was to Khadija that he turned for peace and support and it was Khadija who was the first to believe in him and to accept his mission. His daughter Fatima—"Our Lady of Paradise," as the Muslims love to call her—"is the embodiment of all that is divine in womanhood—of all that is pure and holy in her sex." And she has been followed by a long line of women whose virtues and accomplishments have consecrated the sex. The ladies of the prophet's family were distinguished alike by their learning and their piety. Syeda Sakina—the daughter of Husein and grand-daughter of Ali and Fatima—was "the most brilliant, most accomplished and most virtuous woman of her time," or in the words of Perron "the first among women of her time by birth, beauty, wit and virtue." Herself a great scholar, her residence was the resort of poets, jurists and learned and pious people. Under the Abbasides reunions and conversaziones at the residence of cultured women of rank and position were of common occurrence. The mother of Caliph Muktadar herself presided at the Supreme Court of Appeal and received dignitaries and envoys. The gifted Zobeida—the empress of Haroun-al Rashid—was an elegant poetess; she played a very important part in the history of the age and by her philanthropic and educational institutions has preserved her name to posterity. The wit, beauty and scholarship of Burun won for her a great influence over her husband Caliph Mamun, which she exercised for the good of the State. Mamun's Sister Umm-ul Fazal and his daughter Umm-ul Habib were like Burun famous for their intellectual attainments. Fazal, the poetess, who flourished under Mutawwakil, ranked among the foremost poets of her time. In the sixth century of Hegira in the Chief Mosque of Baghdad students from all parts of the Empire flocked to attend the lectures of Shaikha Shuhda—called Fakhroonisa, "the glory of women"—on history, rhetoric and literature. The tomb of the famous Saint Rabia—"the mother of good"—is still a place of pilgrimage. Zainab Umm-ul-Muwayyed, who lived in the 12th century A. D., was one of the most distinguished of lady-jurists. She had received diplomas of proficiency and was licensed to teach law. Under Salaadin flourished Takieh

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a famous poetess who lectured on traditions. In Granada lived Nazhun, Zainab, Hamda and Safia—daughters of Islam, who were born and bred in Europe. Nazhun, the poetess, was also learned in literature and history. Of Zainab and Hamda a writer says: "They were both excellent poetesses, thoroughly versed in all branches of learning—they were beautiful, rich amiable and modest. Their love of learning brought them into the company of scholars, with whom they mixed on terms of perfect equality with great composure and dignity. Safia, a native of Seville, besides possessing great oratorical and poetical talents, excelled all others in the caligraphic art, "so that her penmanship was at once the subject of admiration and an example to be copied by the most skilful scribes."

This incomplete list—and the more familiar names of Nur Jehan, Chand Bibi, Zaibunnisa Jehan Ara and others of greater or less fame might have been added to it—is sufficient to show that a true understanding of the teachings of "The great Arabian" results in the recognition of woman's claim to her rightful position in Society..... .....And who does not know Mumtaz Mahal—"The Lady of the Taj"? and who, having once stood in self-forgetfulness before that monument of a Muslim Emperor's sorrow, can wonder that the "Taj" is not the last and most beautiful compliment paid by man to woman—the most perfect tribute of his Love, Gratitude and Loyalty to Her—the expression in marble of the Eastern Ideal of Womanhood?

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THE DOWRY SYSTEM IN BENGAL.

By "A BENGALEE."

THE tragic death of a Brahmin girl named Snehalata Devi has thrown Bengal into a ferment. The indignation excited by the unhappy incident is perfectly natural, and the admiration for Snehalata's self-sacrifice every one will share. For she was no unwilling martyr like Iphigenia, but burnt herself to death to save her parents from being reduced to beggary over her marriage. Heroism such as this belongs to a moral plane where all criticism is hushed into silence. The race which produces a girl of this type is fit for mighty things, and Snehalata has furnished a perennial theme for the nation's greatest poets and orators.

But when we examine the remedies suggested for the social evil at whose altar Snehalata immolated herself, we find ourselves unable to agree with all that is being said or done. As the question is one which affects other provinces of India besides Bengal, where the atmosphere is just now a little too heated over the controversy, I shall seek the hospitable pages of the *Hindustan Review* for a discussion of the subject.

The method of convening mass meetings to make students enter into a vow not to accept dowries at their marriage is one of doubtful propriety. If the youths stick to their vow, unpleasant family dissensions may ensue; if they don't, they will suffer an unnecessary humiliation. Any promise made under coercion or undue influence or by minors is, according to an accepted canon of jurisprudence, voidable at the option of the promisor. It is open to question whether vows taken in pursuance to an oratorical appeal or in circumstances which greatly stir up our feelings do not come under the same category.

But the real question for consideration is, whether the dower-system, which has taken so deep a hold on our society, can be eradicated so easily? A few happy parents may no doubt be benefited so long as this spell of enthusiasm lasts, but can the system be abolished by so simple a recipe?

To answer this question it is necessary to look at the facts in their true perspective, and try to find out the causes of the dower-system. Suppose that the custom of making a pecuniary present to the bridegroom at the wedding of one's daughter is abolished. A, a young graduate, is a candidate for marriage, or rather, his father is desirous of marrying him. He will accept no dower from the bride's parents. B, C, D, have each a daughter to dispose off. B is poor, but he comes of a good stock and his daughter is handsome, C has a fairly good social standing and his daughter without being positively beautiful has regular features and possesses some education, D is wealthy but his daughter is not good looking. Let us see what, human nature being what it is, is likely to happen under the circumstances. If A's father be

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wealthy, he may select either B or C's daughter, but will not select D's. If A has to earn his livelihood by the sweat of his brow, he will prefer C's daughter, as C's social connections may prove useful to him in carving out a career for himself. Since D's wealth is to be anathema, his daughter with plain features will simply go to the wall in the competition. Even if A's father be wealthy, he would be more likely to select C's daughter than B's, as a poor girl is not likely to possess many accomplishments, educational or otherwise, and in the choice of relations, poor men, though they may possess the bluest blood, are seldom preferred to men occupying a recognised position in contemporary society.

Here we may observe in passing that the only thing objected to is the taking of *Pon* or bridegroom-price ; you incur no social opprobium by preferring a less qualified girl, from the eugenic, calisthenic, intellectual or moral point of view, provided you do not derive any immediate pecuniary profit from the transaction. But the question may be asked, Is what Carlyle called the "cash-nexus" the only tie which involves moral degradation ? Whenever you make a choice not entirely on the merits, but allow considerations of practical convenience or worldly benefit, now or in future, to influence your decision, are you not deviating from the path of strict rectitude ? To be logical and consistent, we should allow marriages to be regulated only by the intrinsic worth of the girls available at the matrimonial market. But we know that this is an Utopian dream, for even those who are belauded for their so-called sacrifice in refusing dowries, seldom marry into any family without counting the social and worldly advantages which might be the result, indirect it may be, of the match.

But will D in the above illustration take his defeat, so to speak, lying down? Will he make no attempt to secure the envied graduate for the hand of his daughter ? He knows that he has one qualification which the others have not, at any rate in the same degree. However much we may be dissatisfied with the materialism of modern society—I doubt if the golden age of the Past was much better in this respect. We must admit that wealth *is* power, and that the golden key opens most doors. The rich father of the unprepossessing girl has it in his power to heavily dower her, so that the scale in which she is weighed against her rivals may not kick the beam. Since he has the means to offer this bait to attract the graduate, is it reasonable to suppose that his parental affection will hesitate to do it ? The portionless but handsome or accomplished girl will then have to contend against the ungainly girl with a heavy jointure, and the contest will then be on somewhat equal terms, and the chances of the former's success by no means so sure.

The same law of struggle for existence and the survival of the fittest which prevails throughout. Nature holds good even here. We all know that the fittest in this struggle are not necessarily the best in a moral sense. Moreover, just as in the animal world, the male does his best to attract the

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female with the aid of every art which Nature has endowed him with, so in the human world, where the demand for the male is greater than that for the female, the latter, and where the demand for the male is less than that for the female, the former, employs all the captivating powers that she or he possesses to secure her or his mate. The only difference is that in the zoological world the physical qualities alone count, while in human society, moral, intellectual, pecuniary, sentimental and other considerations also enter the lists and clamour for recognition.

We have seen above that the portionless but beautiful girl, with all her personal charms, is likely to be passed over in favour of the girl whose father can secure social prestige and perhaps a lift in the world for her husband in those happier times when the dowry system will be no more. On the other hand, so long as a dowry is acceptable, it is just possible that the father with moderate means may raise the money required in some way or other and secure for his daughter the coveted husband whom under the other system he would have no chance of calling his son-in-law.

Moreover, if pecuniary gain be eliminated from the contest other standards of excellence will inevitably be set up, and respectable birth will have then a higher value set upon it. The social value of ancient lineage was gradually diminishing in the clash with utilitarian considerations. But if a marriage settlement be regarded as out of order, pedigree will once more assert itself. We all know what things are done in the name of this much-abused word. Kulinism in its worst forms will, it is not unreasonable to expect, once more become rampant, and the cause of social reform will suffer a decided set-back.

Let us now consider the position of the impecunious father who curses the day when his daughter was born. It will be seen that he too, notwithstanding his poverty, is in the competition-ring for the graduate bridegroom, and will not be satisfied with one less qualified. He is as ambitious as his wealthier rival to have a bridegroom with the University hall-mark. There are inferior articles in the market, but he will not look at them, though they are cheaper. And he is wise in his generation. He knows that the cheaper article is more costly in the long run. The ideal which formerly used to prevail in Bengali society was to marry the daughter above one's social circle, with the result that she and her children had to be maintained by the father all their lives, and even her husband often became a permanent fixture under the apt designation of a "domesticated" son-in-law. But the curious thing about this arrangement was, that neither the girl's father nor her husband would consider it as in any way degrading. In fact fathers of girls used to regard these matrimonial connections as an honourable way of elevating themselves in the social scale, whereas their sons-in-law used to consider that the cost of maintaining them was not too high a price to pay for the higher rank which they conferred on the fathers of their wives. It was according to the ideas prevalent in those times, a fair bargain, in which both sides were equally satisfied. Those

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who say that the heavy dowries of these days were then unknown, forget that the rupee was not so plentiful and its purchasing power was much greater, and that the lifelong maintenance of the daughter and her offspring was a much heavier charge than the immediate cash payment which has now taken its place. Those were the days when kulinism flourished like the green bay tree. Though it cannot be said that the days of kulinism are entirely over, people now a days do not like to have their married daughters and their issue as perpetual hangers-on—a parasitic brood. They prefer to give their daughters away to persons who are able to maintain them. The educated son-in-law is preferred because he possesses, or is soon likely to acquire, that ability, and also because the daughter would be happier with an educated rather than with an uneducated husband. Thus the competition for the University graduate is based on very substantial grounds, and the anxiety of the bride's father, however slender his means, to form a matrimonial alliance with the youth who has taken his degree is easily explained.

One word on the heavy drain on the father's purse of which so much is heard. A very large percentage of the total expenditure at a marriage is, as we know, incurred in connection with feastings and *tamashas*. It cannot be said that the money thus squandered is spent for the special behoof of the bridegroom. If the truth must be told, the satisfaction of the father's vanity, and considerations of social prestige—holding one's own among one's neighbours—are responsible for this waste of money. If it be regarded as a social necessity for the bride's father the same may be said of the other party. The fact of the matter is that the parents on *both* sides indulge in this extravagance, with this difference, that the bridegroom's father accepts a burden into the bargain in the shape of a daughter-in-law. If in return for this, he expects the bride's father to recoup him the incidental expenses connected with the celebration of the nuptials, is he so much to blame for it? If, again, it be argued that most of the dower is spent by the bridegroom's father in ceremonial festivities, this at least shows that he does not want to grow rich or aggrandise himself at his daughter-in-law's expense.

Among the beneficial results of the dower system may be mentioned, first and foremost, the raising of the marriageable age of girls. Formerly girls used to be joined in wedlock before their tenth or eleventh years. Now they are seldom married among the middle classes at an earlier age than thirteen and the function is often deferred till their fourteenth or fifteenth year, if a suitable bridegroom or the requisite dower is not forthcoming. The Shastric injunction, that a girl must be married before she attains the age of puberty is often broken now as a matter of necessity. This much-needed reform which is silently at work in our midst is contributing to the uplift of women in another way. With the rise of the marriageable age, education is spreading more rapidly among women. When a girl has to be married early, her education is cut off almost at the commencement, and the little she has learnt is soon forgotten. When the marriage is deferred,

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her education can be continued through the most plastic period of life when all the formative agencies, physical and mental, are helping to build up her body and character. Besides, a child wife with little education may be acceptable as she may be trained afterwards, but an ignorant girl well in her teens naturally does not find favour with our educated young men and hence the necessity of giving her a suitable education. But it would be as well to remember that a girl so educated will not, on the whole, be less expensive than the dowered girl of to-day, though in the former case the money will have been much better spent.

Again, the influence of kulinism, of fictitious values based on ancient prejudices, is on the wane, thanks to the keenness of the competition for the University graduate. A graduate is a reality and not a sham like the blue-blooded kulin of Rajah Ballal Sen's creation. The purity (of the stock became thoroughly diluted) even with Islamic blood, by the time Devivar Ghatak rose on the horizon and introduced a fresh classification on the basis of what are known as *Mels*. The result was that by the double operation of endogamy and exogamy—prohibition of marriage within and without certain social groups—marriage for girls in certain septs, and marriage for boys in certain other septs, became exceedingly difficult. Owing to these conventional restraints on marriage, bridegroom-price and bride-price came into vogue. Excessive dowers have helped to relax the rigidity of the *Mel* system, and marriages between prohibited *Mels* have begun to take place. It must be conceded that artificial restraints on marriage are opposed to good policy, and anything that helps to remove them is welcome.

The custom of taking dower money has enabled many a poor but meritorious youth to obtain the inestimable benefits of a good education and thus equipped, they have, in their turn, rendered material assistance to their wives' parents when in distress. One of the strongest arguments urged against Lord Curzon's University Act was that by making education costly it would deprive many young men of parts of the advantages of an University education. The dowry system obviates this objection, and gives the talented youth a decided advantage in fighting against the buffets of fortune. Nature is unfortunately so sparing in her gifts that persons of a prepossessing appearance are decidedly in a minority in a sex we gallantly call fair. Without the adventitious aid of wealth, homely girls would have small chance of finding favour in the eyes of our young men. What would then be their fate? The Shastras make it obligatory for a man to marry his daughter once and if the plain girls are to be married at all, and married moreover before a certain age has been reached, suitors must be attracted by a pecuniary present. The fact that males and females are approximately equal in every country does not alter the situation, as the former are under no compulsion to marry.

Consider again how the father of a family, who feels so deeply aggrieved at the demand upon his purse on the occasion of his daughter's marriage, deals by his children. The boy is not only the favourite child, but under the Hindu Law all the immoveable property is his by right of

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succession. So much of the cash and the moveable property as is not otherwise disposed of during the father's lifetime is also inherited by him. He is educated from his boyhood upwards at considerable expense. The girl, on the other hand, inherits no property, moveable or immoveable, from her father, and little, if anything, is spent on her education. The only thing she can call her own is the jewellery given her by her parents at her wedding, and it seldom amounts to too much. At her father's place she helps her mother in the kitchen and makes herself useful in the nursery and in a variety of other ways. On the other hand, as soon as she is married, she has a status in her adopted family and succeeds to her husband in the absence of children. A Hindu can under no circumstances divorce his wife. At best he may take a second wife, but this does not relieve him of his legal obligation to maintain his first wife. The man who gives her this assured position gets no help from the man whom he has relieved of his burden save and except the dower. After his daughter has been married a modern Bengali father does not expect to be saddled with the charge of maintaining her. The marriage is in fact a riddance so far as the expense of feeding and clothing of his daughter is concerned. These being the facts, can it be said that the father is recined for the sake of the daughter when he is called upon to pay a certain sum of money to the bridegroom to equip him for the struggle of existence or give him a fair start in life? If we are permitted to take this view, why should we not, on the other hand, pity the poor victim of the imperious natural law which lures him on to his fate, by the offer of a pecuniary bait, to multiply his kind, and ruin himself in the attempt to maintain his family in dignity and comfort? In sooth the world is governed by shibboleths and catchwords, otherwise we would not hear so much of extortion in connection with this matter. Had the bride's father no option but to marry her to a particular bridegroom, and the latter enjoyed a monopoly, the word might have some meaning. But when the parents of the girl have several persons of the opposite sex to choose a bridegroom from, if they refuse to select any but the very best of the lot, surely it would be stretching the connotation of the term too far to give the selected bridegroom's pecuniary demands that opprobious epithet. It is very much like putting your finger into the fire—to take a bad view of the case—and abusing it because your finger gets burnt, or like asking for the most coveted jewel—if you are disposed to take a more charitable view—and scolding the jeweller for demanding a high price for it.

If there is an element of compulsion in the pecuniary offers made by fathers of girls to fathers of boys, does it not rather lie in the fact that the Shastras enjoin that a girl must be married before she attains a certain age? A young man is not bound to marry at a certain age, or to marry at all. But the girl is not so happily situated. Thus the tyranny of Shastric custom and social law is responsible for the heavy bridegroom-price.

To sum up, we find that the prevalence of the dowry system is due to various economic causes, and is governed by the same law of demand and supply which obtains in other spheres of life, and that retrograde custom

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and prejudices are also partly responsible for it. The Pundits have taken up the cry and are leading the anti-dowry crusade, which leads us to fear that Hindu society does not intend to liberate itself from the trammels of these pernicious customs. Already we hear it said that the remedy lies in marrying the boys early, before they have taken a University degree, for then they will not be in a position to demand a heavy dower. This reminds us of the advice of the Pundits during the Swadeshi agitation to abjure everything European, including European books and medicines. Our enthusiasts should therefore beware of the orthodox reactionaries. The marriage settlement is not peculiar to India; it prevails all over the civilised world. So long as marriages are not made in heaven, and out of pure love, and that alone on both sides, mercenary marriages will not be entirely abolished. But the most objectionable features of the system may be removed if we are prepared to keep our girls unmarried till a suitable husband is found, no matter whatever be her age. But let us have the courage to face the consequences: If we abolish the age-limit of marriage for girls, many of them will have to remain life-long spinsters. To provide for their future, we must give them a suitable education, so that they may be economically independent. With adult marriages will naturally come love matches, and as love admits of no caste barriers, the ground will be cut from under the feet of the caste system. Personally, the writer thinks all these to be very desirable ends in themselves, but the probability is that the majority of those who rail at the dowry system would not like these reforms. If so, they should cease to quarrel with dower—for they cannot stop it. Dowries are not given to ne'er-do-weels, but only to those who have succeeded, or have given promise of their capacity to succeed, in the struggle for existence. Both the parties in such a transaction are guided by considerations of worldly advantage, and neither is more blameworthy than the other. I do not of course speak of those who, after the marriage contract, break its terms and make heavier demands. It is to them alone that the term extortion may be legitimately applied. I have known of fathers-in-law who are wealthy and quite able to pay a few hundred rupees more without any appreciable loss, feeling sorry afterwards for having paid the money of their own free will, because they believed that their sons-in-law, admittedly the best available, could not have got the extra few hundreds elsewhere within the same social circle. Here we find that the father considers himself cheated though he pays and can well afford to do so, and has no intrinsic objection to the dower system, because he is not prepared to look at the matter in any higher light than that mere demand and supply. When both the parties regard the matter from the same viewpoint, the blame should not be laid at the door of the bridegroom's father alone.

It may quite reasonably be urged that the social reforms which flow from the prevalence of the dowry system are its indirect by-products, and a system, so inherently bad, cannot be justified by its results. But this is an argument which only they are entitled to advance who are prepared to adopt the only sure means of doing away with the custom. Society, as a whole, suffers no economic loss by reason of the fact that a certain sum of money changes hands at every marriage. The coffers which are partially depleted at the daughter's wedding are replenished at the son's marriage, and so there is no net gain or loss. The entertainments which are held everywhere on such occasions and absorb a substantial portion of these monetary gifts also maintain a section of the people, and, moreover, they are necessary in the sense that they save us from the misery of leading a drab and monotonous life. I have shown above that to get rid of the dowry system we must educate our women and abolish compulsory marriage among them, and anyone who has not the courage to expedite its extinction by actively taking these steps, should be satisfied if the slow process of natural evolution prepares the ground for the abolition of the dower system, so far as that is

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THE PASSING OF KOREA—II.

By (THE LATE) MR. ANGUS HAMILTON.

TAKING advantage of His Majesty's presence in their Legation, many Russians of high rank visited the King, a curious light being thrown upon the Russian view of the Waeber-Komura-Lebanoff-Yamagata Convention by the report that M. Waeber was negotiating for the lease of the spacious harbour of Ma-san-po. At the same time the right to construct a railway between Seoul and Wiju was granted on July 4th, 1896, to French interests, believed to mask a Russian claim; while in the autumn of 1896 M. Brunner, for a preliminary payment of two hundred thousand dollars and an annual subsidy of twenty thousand dollars obtained lumber rights for twenty years over the banks of the Yalu and Tumen rivers, as well as on the island of We Yang. The concession was to be forfeited unless work was begun in five years. Other concessions were also awarded, including one to an American, acting for Japanese interests, for the construction of the Seoul-Chemulpo railway.

Early in 1897 the King decided to leave the Russian Legation, and in February His Majesty took up his residence in the Myung-yi Palace, which had been recently erected. The change of abode hardly had taken place when, in the summer of 1897, Russia manifested a vigorous interest in Korea under circumstances which were dictated by the requirements of the Russian position in Manchuria. Since the eclipse of Japanese influence in 1895 the training of the Korean Army had reverted to Russian instructors. Beginning with this quarter, a more decided note now appeared in the Russian policy. In August, Colonel Potiata, three officers and ten non-commissioned officers of the Russian Army came to Seoul as additional military instructors to the Korean troops, their arrival coinciding with that of M. de Speyer in place of M. Waeber. Appearing on September 7th, this resourceful diplomatist at once demanded the cession of a coaling station on Deer Island, near Fusan, with the intention of checking the growth of Japanese prestige at that port. Rebuffed in this direction but encouraged by a certain group of Korean officials, M. de Speyer brought about the displacement of Mr., now Sir John, McLeavy Brown from his dual position as Financial Adviser to the Korean Government and Chief Commissioner of Korean Customs, and caused M. Kir Alexieff, an official of the St. Petersburg Bureau of Finance, to be appointed to the executive control of the Korean Finance Department. In accord with this policy, and to give colour to the magnitude of Russia's financial interests in Korea, the Russo-Chinese Bank opened at Seoul a branch of that institution under the style of the Russo-Korean Bank.

With the dawn of 1898 the aspect of Russo-Korean intrigues against Mr. McLeavy Brown precipitated a British naval demonstration in Chemulpo harbour, whereupon, as the moment had not arrived when the position in Korea could be forced with impunity by Russia, M. Alexieff retired in March, while M. de Speyer was relieved by M. Matunine in April. A little later the Russo-Korean Bank closed its doors and the Russian military mission withdrew. Russian policy in Korea had become as unpopular with Great Britain as Japanese policy was with Korea, and, accordingly, since each had suffered some little set-

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back, the two Powers resolved upon an understanding in respect of future action in the Hermit Kingdom. Signed on April 25th, 1898, the clauses of the Nishi-Rosen Convention are as follows :—

Article I.—The Imperial Governments of Japan and Russia definitely recognize the sovereignty and entire independence of Korea, and mutually engage to abstain from all direct interference in the internal affairs of this country.

Article II.—Wishing to avoid all possible cause of this in future, the Imperial Governments of Japan and Russia engage mutually, in case Korea shall have recourse to the advice and assistance of Japan or Russia, not to take any measure relating to the nomination of military instructors or financial advisers without having previously arrived at a mutual understanding on this subject.

Article III.—In view of the great development the commercial and industrial enterprises of Japan have undergone in Korea, and of the large number of Japanese subjects resident in the country the Imperial Government of Russia will not hinder the development of the commercial and industrial relations between Japan and Korea.

As if mindful of what had followed the Waeber-Komura-Lebanoff-Yamagata Convention, and in order to check Russian designs against Ma-san-po, Japanese diplomacy contrived to make the position of the harbour quite clear by causing the Korean Government, in June 1898, to throw open the port to the trade of the world.

While the political clouds hung over Korea in 1897, the King was filled with anxiety about the independence of his kingdom, and, as first Russia and then Japan intrigued for supremacy at his capital, he planned a change in the dignity of his State so that it should be for the future on a footing of equality with China and Japan. After careful consideration, therefore, Korea, on October 12th, 1897, was officially designated as Dai Han, or Great Han, and its ruler, henceforth described as an Emperor, believed himself to have raised his country above the risks of annexation and the menace of foreign suzerainty. As these changes took place the course of events in Seoul was characterized by singular inconsistency. Although an Imperial Edict forbade, early in 1898, the granting of further concessions, the Seoul Electric Light and Tramway Company, and the Korean Waterworks, Limited, none the less obtained their charters. In September, again, Japanese interests secured permission to build the Seoul-Fusan railway. In January 1899 the struggle between Russia and Japan advanced a stage further when, with a view to the construction of the line by Japanese, the Mikado's Minister forced the question of the surrender of the Seoul-Wiju railway concession upon the consideration of the Imperial Cabinet. In spite of the existence of a time limit, within which the project had to be started, the French had made no effort to begin, and the advantage of position, accordingly, lay with the Japanese, when M. Matunine, the Russian Minister, supported M. Colin de Plancy, the French Minister, in a request that the concession should not be revoked. Later in the year, as the Russian colony in Seoul was celebrating the founding there of a mission of the Greek Church, the Japanese administered an unwelcome reminder of the futility of Russian designs against Ma-san-po by requesting publications of the regulations controlling its foreign quarter.

With the new year, 1900, M. Pavlov, the Russian Acting Minister in Peking, arrived in Seoul, fresh from his diplomatic defeat of Sir Claude Macdonald, when the Seoul-Wiju railway and the question of Ma-san-po immediately claimed his attention. Assisted by M. Colin de Plancy, and Yi Yong Ik, a Korean official

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afterwards Minister of Finance, M. Pavlov succeeded in persuading the Korean Government to take over the construction of the Seoul-Wiju line, and to create for the purpose a North-Western Railway Bureau, of which Yi Yong Ik, who undertook that only French engineers and French materials should be employed, should be president. In regard to Ma-san-po, M. Pavlov effected, in April 1900, the Russo-Korean Convention, a secret agreement by which it was provided that, while none of the land about Ma-san-po harbour should be disposed of in any way to any foreign Power, Russia should be permitted to establish a coaling depôt and a special settlement at the port. For two years the terms of this instrument remained undisclosed, the outbreak of the Boxer crisis, in the summer of 1900, putting an end, for the nonce, to the diplomatic rivalries of the Powers in Korea.

With the opening of the twentieth century, Russia renewed her intrigues against British domination of the Korean Customs. On the plea that Lady Om, the Emperor's principal concubine, required Mr. McLeavy Brown's house, the Chief Commissioner was given, in March, summary notice to leave his private quarters. Fortunately the British Government sharply intervened and the plan miscarried. Foiled in this, M. Pavlov, in April 1901, succeeded in securing the renewal for a further three years of M. Brunner's Yalu lumber concession which, by virtue of the five-year penalty clause, had now lapsed. Meanwhile, Yi Yong Ik had not been idle, and, supported by the Korean Foreign Minister, he made the announcement that a loan of 5,000,000 yen had been arranged between the Korean Government and a French syndicate (the Yunnan Syndicate) upon the security of the Korean Customs. As the terms had been arranged without the sanction of the Chief Commissioner of the Korean Customs, Mr. McLeavy Brown declined to countenance the proposals, in which attitude he was supported by the Ministers of Great Britain and Japan, who strongly opposed anything which might give to France—and therefore Russia—a particular predominance in the affairs of Korea. In view of the attitude of the High Commissioner of the Customs, Yi Yong Ik summoned Mr. McLeavy Brown to resign his office, but the matter dropped before the firm front of the British Minister.

By way of reply to the recrudescence of Russian and French activities in Korea the first sods of the Japanese Seoul-Fusan railway were turned at Yong-tong-po, near Chemulpo, on August 20th, 1901, and at Fusan on September 21st. Measures of more far-reaching effect were under consideration, and were revealed on January 30th, 1902, when an offensive-defensive alliance between Great Britain and Japan, with special reference to the Hermit Kingdom, was announced. Signed by the Marquis of Lansdowne and Baron Hayashi, in London, the articles were as follows :—

The Governments of Great Britain and Japan, actuated solely by a desire to maintain the *status quo* and general peace in the Extreme East, being moreover specially interested in maintaining the independence and territorial integrity of the Empire of China and the Empire of Korea, and in securing equal opportunities in those countries for the commerce and industry of all nations, hereby agree as follows :—

1. The High Contracting Parties, having mutually recognized the independence of China and of Korea, declare themselves to be entirely uninfluenced by any aggressive tendencies in either country. Having in view, however, their special interests, of which those of Great Britain are principally in China, while Japan, in addition to the interests which she possesses in China, is interested in a peculiar degree, politically as well as commercially and industrially, in Korea

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the High Contracting Parties recognize that it will be admissible for either of them to take such measures as may be indispensable in order to safeguard those interests if threatened either by the aggressive action of any other Power, or by disturbances arising in China or Korea, and necessitating the intervention of either of the contracting parties for the protection of the lives and property of its subjects.

2. If either Great Britain or Japan, in the defence of their respective interests as above described, should become involved in war with another Power, the other High Contracting Party will maintain a strict neutrality and use its efforts to prevent other Powers from joining in hostilities against its ally.

3. If in the above event any other Power or Powers should join in hostilities against that ally, the other High Contracting Party will come to its assistance and will conduct the war in common and make peace in mutual agreement with it.

4. The High Contracting Parties agree that neither of them will, without consulting the other, enter into separate arrangements with another Power to the prejudice of the interests above described.

5. Whenever in the opinion of either Great Britain or Japan the above-mentioned interests are in jeopardy, the two Governments will communicate with one another fully and frankly.

6. The present agreement shall come into effect immediately after the date of its signature and shall remain in force for five years from that date.

In case neither of the High Contracting Parties should have notified twelve months before the expiration of the said five years the intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the High Contracting Parties shall have denounced it. But if, when the date fixed for its expiration arrives, either ally is actually engaged in war the alliance shall, *ipso facto*, continue until peace is concluded.

The publication of this Treaty led to an exchange of opinion between the French and Russian Governments, with the result that some seven weeks later, on March 19th, 1902, an addition to the Franco-Russian Treaty, already in existence, was made known, by which it was no less plain that France would support Russia in the event of Great Britain assisting Japan in any Far Eastern war. The clause was as follows :—

The allied Governments of France and Russia, having received communication of the Anglo-Japanese Convention of January 30th, 1902, concluded with the object of assuring the *status quo* and general peace in the Far East and of maintaining the independence of China and Korea, which are to remain open to the commerce and industry of all nations, have been fully satisfied to find in it the essential principles which they themselves have on several occasions declared established, and which remain the basis of their policy. The two Governments hold that respect for these principles is at the same time a guarantee for their special interest in the Far East.

Nevertheless, they themselves being also obliged to take into consideration the eventuality of aggressive action on the part of a third Power or fresh troubles in China jeopardizing the integrity and free development of that Power and becoming a menace to their own interests, the two allied Governments reserve it to themselves to consider in such a case means for assuring their protection.

The domestic situation in Korea, largely concerned with quarrels between the Extremists and Conservatives, was now quite overshadowed by the gravity of

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impending political complications, arising from the attempt of the Foreign Consuls to reform Korean currency, the founding of a Japanese Bank, and a loan of three million yen which a Japanese syndicate had forced upon the Korean Treasury. French and Russian interests moreover, continued to exploit the situation. In May, 1902 preliminary work in connection with the construction of the Seoul-Wiju railway was formally celebrated, while in June Baron Gabriel de Gunsberg, a Russian secret service officer, arrived in Seoul as the agent of the Foreign Timber Company of St. Petersburg, into which, under the guidance of M. Bezobrazoff, M. Brunner's Yalu concession had blossomed. Behind the syndicate stood the Russo-Chinese Bank, and in April, 1903 the company established its own offices in the Korean capital. During the next two months numerous lumber camps comprising parties of Cossack, Korean and Chinese lumbermen, under Russian protection, were formed on the Yalu river, while on July 20th, 1903, an agreement was concluded between the Korean official Cho Sung-hyup and the Russian Inspector Bojisco, by which the district of Yong-an-po which commands the Yalu estuary was leased to the Foreign Timber Company on the following terms :—

Article 1. The said district in Yong-an-po shall be rented to the Russian Company.

Article 2. The boundaries of the said district shall be defined by the Russian Minister and the Minister in charge of the Foreign Office of the Korean Government.

Article 3. The Russian Company shall pay a land-tax to the Korean Government.

Article 4. If the owner of tombs within this district wish to remove them the expense of removal shall be borne by the Russian Company.

Article 5. If the Company wish to utilize wood which Koreans have cut and are bringing down the river, it must reimburse the owners with a fair and proper price.

Article 6. The Russian Company shall not raise any stock within this district except what is to be used therein.

Article 7. Korean offenders within this district shall be dealt with by the Korean courts. Russian offenders shall be dealt with by Russian civil officers

Undisturbed by the universal attention that her activity on the Korean border was arousing, Russia proceeded to convert her various Yalu lumber camps into a military settlement, when the Japanese Minister delivered at Seoul, on August 25th, 1903, an ultimatum to the Korean Foreign Office against the confirmation of the agreement in respect of Yong-an-po. In spite of the emphatic character of the Japanese protest, Russian activity on the Yalu in no wise abated. After the lapse of a few weeks, however, the Japanese Government entered into direct telegraphic negotiations with St. Petersburg, the failure of which was disclosed when, on February 10th, 1904, the Mikado issued a rescript, declaring war against Russia, in the following terms :—

We, by the Grace of Heaven, the Emperor of Japan, seated on the Throne occupied by the same dynasty from time immemorial, do hereby make proclamation to all our loyal and brave subjects as follows :—

We hereby declare War against Russia, and we command our army and navy to carry on hostilities against her in obedience to duty and with all their strength

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and we also command all our competent authorities to make every effort in pursuance of their duties and in accordance with their powers to attain the national aim with all the means within the limits of the law of nations.

We have always deemed it essential to international relations, and made it our constant aim to promote the pacific progress of our Empire in civilization, to strengthen our friendly ties with other States, and to establish a state of things which would maintain enduring peace in the Extreme East, and assure the future security of our Dominion without injury to the rights and interests of the Powers.

Our competent authorities have also performed their duties in obedience to our will, so that our relations with all Powers have been steadily growing in cordiality.

It was thus entirely against our expectation that we have unhappily come to open hostilities against Russia.

The integrity of Korea is a matter of gravest concern to this Empire, not only because of our traditional relations with that country, but because the separate existence of Korea is essential to the safety of our realm.

Nevertheless, Russia, in disregard of her solemn treaty pledges to China, and of her repeated assurances to other Powers, is still in occupation of Manchuria, and has consolidated and strengthened her hold upon those provinces, and is bent upon their final annexation.

And since the absorption of Manchuria by Russia would render it impossible to maintain the integrity of China, and would, in addition, compel the abandonment of all hope for peace in the Extreme East, we determined, in those circumstances, to settle the question by negotiations, and to secure thereby a permanent peace.

With that object in view, our competent authorities by our order made proposals to Russia, and frequent conferences were held during the last six months.

Russia, however, never met such proposals in a spirit of conciliation, but by her wanton delays put off the settlement of the serious question, and by ostensibly advocating peace on the one hand, while she was on the other extending her naval and military preparations, sought to accomplish her own selfish design.

We cannot in the least admit that Russia had from the first any serious or genuine desire for peace. She has rejected the proposals of our Government. The safety of Korea is in danger. The interests of our Empire are menaced. The guarantees for the future which we have failed to secure by peaceful negotiations can now only be obtained by an appeal to arms.

It is our earnest wish that by the loyalty and valour of our faithful subjects peace may soon be permanently restored, and the glory of our Empire preserved.

Although the necessity of maintaining the independence of Korea was affirmed in the Japanese Declaration of war, it was not until the conclusion of a Protocol between Japan and Korea on February 23rd, 1904, that Japan accepted full responsibility for the future of Korea.

The conditions were as follows :—

Article I.—For the purpose of maintaining a permanent and solid friendship between Japan and Korea and firmly establishing peace in the Far East, the Imperial Government of Korea shall place full confidence in the Imperial Government of Japan, and adopt the advice of the latter in regard to improvement in administration.

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Article II.—The Imperial Government of Japan shall, in a spirit of firm friendship, ensure the safety and repose of the Imperial Household of Korea.

Article III.—The Imperial Government of Japan definitely guarantees the independence and territorial integrity of the Korean Empire.

Article IV.—In case the welfare of the Imperial House of Korea or the territorial integrity of Korea is endangered by aggressions of a third Power or internal disturbances, the Imperial Government of Japan shall immediately take such necessary measures as circumstances require, and in such case the Imperial Government of Korea shall give full facilities to promote the action of the Imperial Japanese Government. The Imperial Government of Japan may for the attainment of the above-mentioned object occupy, when the circumstances require it, such places as may be necessary from strategic points of view.

Article V.—The Governments of the two countries shall not in future, without mutual consent, conclude with a third Power such an arrangement as may be contrary to the principles of the present Protocol.

Article VI.—Details in connection with the present Protocol shall always be arranged as the circumstances may require between the Representative of Japan and Minister of State for Foreign Affairs of Korea.

In comparing the terms of this Agreement with the *post-bellum* position of Japan in Korea, a wide diversion will be noted. So much has happened, indeed, that it would be more than surprising if the Japanese position, as defined by *ante-bellum* treaties, had not been modified by the outcome of the campaign. At the same time, although Japan ostensibly went to war on behalf of Korea for the second time, her action aroused no appreciation among the Koreans, nor did it engender any desire for co-operation in the Korean Government. The fact is that Japan in the past possessed such a monopoly of supply and demand in relation to the requirements of the Koreans, and had so cruelly exploited her advantages, that the prospect of any extension of her powers destroyed rather than promoted Korean sympathies. Time, and the employment of less brutal methods, might enable the Japanese to appeal to the Koreans, at present repelled by their experiences at the hands of irresponsible settlers and merchants and predatory officials. In many ways a veritable campaign of aggression has been waged by the conquering Japanese, whose rapaciousness would seem to have been encouraged by the indifference of the Japanese officials to Korean complaints. Long before the war in Manchuria terminated the Japanese Government were inclined to coerce the Koreans, particularly in those instances where Japanese interests were in conflict with those of the Korean Government. Cajolery and threats alike were employed to induce the Emperor to accept a Japanese protectorate, and, while His Majesty hesitated, the Japanese Legation in Seoul promulgated the terms of a concession, by which all the waste lands of Korea were granted to Mr. Nagamori, without payment and for a period of fifty years.

Announced on June 17th, 1904, the clauses of this arrangement were as follows:—

1. That the reclamation, rearrangement, improvements and cultivation of forests, fields, and waste lands, exclusive of the grounds of Imperial mausolea, temple grounds, preserved forests, Government and private lands already reclaimed, shall been trusted to Mr. Nagamori.

2. That the capital required for the enterprise shall be found by Mr. Nagamori.

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3. That no similar concession shall be granted to any other person by the Korean Imperial Estate Bureau.

4. That the reclaimed lands shall be exempted from duty during the first five years, on the expiration of which term they are to be subject to a land tax not higher than that applied to the lands possessed by the Koreans.

5. That the details for the enterprise shall be agreed upon within six months after the signing of the Agreement.

6. That the term of the Agreement shall be fifty years, subject to extension by mutual consent.

7. That should the term be not extended, the Korean Government shall be bound to pay back to Mr. Nagamori the amount of the capital required, together with compound interest at the rate of five per cent. per annum.

8. That the concession shall be transferable either to Mr. Nagamori's heirs or any other person.

The publication of the document aroused a storm of European and Korean protest, which on the part of the Koreans assumed for the time the dimensions of a national movement, and was not allayed until the proposals were withdrawn by orders from Tokio.

Checked in this direction, greater success awaited the renewal of the Japanese efforts to bring the Korean Government under more direct control, for on August 22nd, 1904, after considerable pressure, the following Treaty was proclaimed :—

1. The Korean Government shall engage a Japanese subject, recommended by the Japanese Government, as financial adviser to the Korean Government, and all matters concerning finance shall be dealt with only after his advice has been taken.

2. The Korean Government shall engage a foreigner, recommended by the Japanese Government, as diplomatic adviser to the Foreign Office, and all important matters concerning foreign relations shall be dealt with only after his advice has been taken.

3. The Korean Government shall first consult the Japanese Government before concluding treaties and conventions with foreign Powers, and in dealing with other important diplomatic affairs, such as the grant of concessions to, or the making of contracts with, foreigners, the same procedure shall be followed.

At first sight this treaty does not disclose its *arriere pensee*. By the terms of clause 1 the Japanese Government hoped to determine the dual control exercised by Sir John McLeavy Brown over the Korean Customs, and the Korean Treasury, and to place the latter in the hands of Mr. (now Baron) Megata, while leaving the Korean Customs in the custody of their British Commissioner. By clause 2 the way was prepared for the preferment to the Bureau of Korean Foreign Affairs of the late D. W. Stevens, an American long identified with Japanese diplomatic interests, but murdered by Korean assassins at San Francisco on March 23rd, 1903. The frank hostility of clause 3 to foreign interests, aside from the prejudicial effect of clause 1 and 2, at once raised the opposition of the Powers, many of whom possessed important commercial stakes in the kingdom.

In connection with this Treaty it is desirable to add that a second version would seem to exist. Although the text, as it appears above, reproduces the precise wording of the Treaty as it was submitted to the Powers, so wide a discrepancy exists between the two that the clauses of the second Treaty are here given, as they according to the *Japan Year Book* (1905) :—

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1. The Korean Financial Department to engage a Japanese as Superintendent of Korean Finances in order to carry out fiscal reforms.

2. Japan to advance the necessary funds to Korea in order to enable her to effect financial reforms, 3,000,000 yen being lent as first instalment.

3. Sound currency system to be established by abolishing the present Mint and withdrawing the copper coins now in circulation.

4. Currency union to be established between Japan and Korea, and Japanese money to be accepted as legal tender by the Koreans.

5. A Central Bank to be established in Korea to facilitate the collection of taxes and the handling of public money.

6. A model administrative system to be adopted in Kyong-kwi Province, and a similar system to be adopted in other provinces when this experiment proves successful.

7. Mr. D. W. Stevens is to be engaged by the Korean Foreign Department as its Adviser in order to improve foreign intercourse.

8. Korea to recall her Ministers and Consuls stationed abroad when she decides to place her foreign affairs and the protection of her subjects staying abroad in charge of Japan.

9. The Foreign Ministers to Korea to be withdrawn from Seoul and the Foreign Consuls alone to remain on duty with the withdrawal of the Korean Ministers and Consuls from the foreign countries.

10. The Korean Army, at present 20,000, to be reduced to 1,000, and all the garrisons in the provinces to be disbanded, one at Seoul alone being kept.

11. Military arms to be made common between Japan and Korea with the object of adjusting the existing military system in the latter country.

12. Soothsayers, fortune-tellers, and other officials ministering to superstition, to be expelled from the surroundings of the Sovereign to uphold his dignity.

13. All superfluous Government offices to be abolished.

14. Government posts to be made open to all classes of the people, without regard to rank and family relation.

15. The practice of selling Government posts to be prohibited, and the officials to be selected from among those who are competent.

16. Salaries of the Ministers of State and other Government officials to be increased so as to awake in them a stronger sense of responsibility.

17. Definite educational policy to be established, and organization of universities, middle schools, and primary schools to be modelled after that existing in Japan; also technical schools to be established in order to encourage industry.

18. A distinct line of demarcation to be drawn between the Court and the Government.

19. The present foreign Advisers to be reduced in accordance with the abolition and amalgamation of the Government offices.

20. The post of Supreme Adviser to the Korean Government to remain unfilled for the present.

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21. Agriculture to be improved by reclaiming waste lands and developing the natural resources of the soil;

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Consideration of the twenty-one clauses of this convention prove how far-reaching was the programme upon which the Japanese were embarking. In a measure, too, these later conventions were the logical supplement of the earlier one—that of February 23rd, 1904,—and were so regarded by the American Government, from whom the first recognition of the new arrangement emanated. In other quarters, however, where the Treaties were understood to veil the conversion of Korea into a Japanese protectorate, international objections were met by a move of remarkable boldness. Recognizing that British interests in Korea were affected more than those of any other Power there by the turn of events, Japan contrived to adjust her position in the State by agreeing to an extension of the principles of the Anglo-Japanese Treaty of 1902. Signed on August 12th, 1905, and designed to allay the apprehensions of Great Britain in respect of Russian restlessness in Central Asia, the preamble provided for—

(*a*) The consolidation and maintenance of the general peace in the regions of Eastern Asia and of India ;

(*b*) The preservation of the common interests of all Powers in China by ensuring the independence and integrity of the Chinese Empire and the principle of equal opportunities for commerce and industry of all nations in China ;

(*c*) The maintenance of the territorial rights of the High Contracting Parties in the regions of Eastern Asia and of India, and the defence of their special interests in the said regions.

Of the articles the most pertinent in connection with the situation in Korea was Article III. It ran as follows :—

Japan possessing paramount political, military, and economic interests in Korea, Great Britain recognizes the right of Japan to take such measures of guidance, control, and protection in Korea as she may deem proper and necessary to safeguard and advance those interests, provided always that such measures are not contrary to the principle of equal opportunities for the commerce and industry of all nations.

By the exercise of diplomacy the Japanese Government had crowned the success of its military operations, for with the conclusion of this Convention and its recognition by the Powers, Japan became the sole arbiter of the destinies of Korea. This position, too, was made more emphatic when the terms of the Treaty of Portsmouth were made public, since in Article II of the Russo-Japanese Treaty of Peace the Russian Government—

Acknowledging that Japan possessed in Korea paramount political, military, and economical interests, engages neither to obstruct nor interfere with measures for guidance, protection, and control which the Imperial Government of Japan may find necessary to take in Korea. It is understood that Russian subjects in Korea shall be treated in exactly the same manner as the subjects and citizens of other foreign Powers, that is to say, they shall be placed on the same footing as the subjects and citizens of the most favoured nation. It is also agreed, in order to avoid causes of misunderstanding, that the two High Contracting Parties will abstain on the Russian-Korean frontier from taking any military measure which may menace the security of Russian or Korean territory.

At last secure in their position, the Japanese Government pushed forward the task of converting Korea into a Japanese protectorate, and with this object in view overtures were made early in September to the Emperor. Alarmed at their [illegible] determination, and cognizant of the many pledges to respect the integrity

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of Korea which the Japanese Government had given, His Majesty looked to the Powers for help. In the Treaty of 1882 between America and Korea the first Article was as follows :—

There shall be perpetual peace and friendship between the President of the United States and the King of Chosen, and the citizens and subjects of their respective Governments. If other Powers deal unjustly or oppressively with either Government the other will exert their good offices, on being informed of the case, to bring about an amicable arrangement, thus showing their friendly feelings.

To this clause the Emperor now pinned his faith, despatching in October an American friend, Mr. Homer B. Hulbert, with a petition to the American Government. According to the statement of his Envoy, His Majesty's petition—

Cited the fact that Korea had heretofore received many tokens of good-will from the American Government and people, that the American representatives had been sympathetic and helpful, and that American teachers of all kinds had done valuable work. He granted that the Government had not been what it should have been, and that many mistakes had been committed, but he urged that whatever the Korean people might think of their Government, they were passionately attached to the real Korea, to their nationality ; that they had few things to be proud of, and that if their nationality and independence, which had been guaranteed by Japan were swept away, there would be left no incentive for the people to advance. He acknowledged the need of Japanese supervision, and declared that the advice of Japan had been and would be followed along all lines that looked toward the betterment of conditions in the peninsula. He intimated that the acts committed by the Japanese during the past year did not warrant giving to Japan complete control in Korea, for it would make Japanese residents there all the more contemptuous of the private rights of Koreans. He urged that Japan would be doing herself an injury, in breaking her promise to preserve the independence of Korea, for it would make other Powers rightly suspicious of Japan's good faith elsewhere in the Far East. In conclusion, he asked the President to bring to bear upon this question the same breadth of view and the same sympathy which had characterized his distinguished career in other fields ; and if, after a careful investigation, the facts above enumerated and others that would come to light should seem to warrant him in so doing, he should use his friendly offices to prevent the disaster to Korea which seemed imminent.

Through the presence of Japanese spies on board the steamer which carried Mr. Hulbert, the purport of his mission was discovered, and the Japanese were spurred to thwart the Imperial plans. With the least possible delay an autographed missive from the Mikado to the Emperor of Korea was prepared, and entrusted for immediate delivery to the Marquis Ito. Setting forth at once, the veteran statesman arrived in Seoul on the 10th of November, and fulfilled his mission on the following day, when he presented in person the Imperial message to His Majesty.

It was as follows :—

I, the Emperor of Japan, hereby congratulate Your Majesty on the restoration of peace in the Far East, and, in order that the friendly relations existing between our two nations should become still closer, I hereby send my special ambassador, whom I beg you to receive.

I also wish to assure Your Majesty that I shall hereafter guard the integrity of Korea, and vouchsafe the personal safety of the Imperial household

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On the 15th the Marquis Ito returned to the palace, and in a special audience endeavoured to secure the signature of the Emperor to the three following proposals:—

Article I.—The Korean Department of Foreign Affairs shall be abolished. In future all diplomatic dealings on the part of Korea will be despatched by a Council at Tokio.

Article II.—The Japanese Minister at Seoul shall hereafter be called "General Superintendent" or "Director of Affairs."

Article III.—The Japanese Consular representatives at Seoul and at the different parts of Korea shall hereafter be called "Superintendents."

Whatever may have been His Majesty's opinion of the Mikado's letter he realized at once the dire significance of the demands which the Marquis Ito now made upon him, and to the proposed surrender of his Imperial prerogatives His Majesty was reported by his Court Chamberlain to have returned to the following responses.

The Emperor said :—

"Although I have seen in the newspapers various rumours that Japan proposed to assume a protectorate over Korea, I did not believe them, as I placed faith in Japan's adherence to the promise to maintain the independence of Korea which was made by the Emperor of Japan at the beginning of the war and embodied in a Treaty between Korea and Japan. When I heard you were coming to my country I was glad, as I believed your mission was to increase the friendship between our countries, and your demands have therefore taken me entirely by surprise."

To which Marquis Ito rejoined:—

"These demands are not my own ; I am only acting in accordance with a mandate from my Government, and if Your Majesty will agree to the demands which I have presented, it will be to the benefit of both nations and peace in the East will be assured forever. Please, therefore, consent quickly."

The Emperor replied :—

"From time immemorial it has been the custom of the rulers of Korea, when confronted with questions so momentous as this, to come to no decision until all the Ministers, high and low, who hold or have held Office, have been consulted, and the opinion of the scholars and the common people have obtained, so that I cannot now settle this matter myself."

Said Marquis Ito again:—

"Protests from the people can easily be disposed of, and for the sake of the friendship between the two countries your Majesty should come to a decision at once."

To this the Emperor replied :—

"Assent to your proposals would mean the ruin of my country, and I will therefore sooner die than agree to them."

After four hours' protracted argument, in which the Japanese Envoy first flattered and then bullied the Emperor, negotiations were transferred to the Japanese Legations and from there to the Council Chamber of the Korean Cabinet. On the 16th the Marquis Ito assembled the members of the Cabinet at his hotel, with the exception of Pak Che Sun, the Minister of Foreign Affairs who, was closeted

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[illegible] discussion of the proposed terms began at three

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and continued until midnight. In spite of bribes, threats and other forms of intimidation, the Ministers supported their Emperor in declining to entertain the Japanese demands. On the 17th, at eleven o'clock in the morning, another conference took place at the Japanese Legation continuing until two o'clock. From there an adjournment was made to the palace, where a bitter wrangle broke out in the Imperial presence and lasted until midnight. Meanwhile a military demonstration was held outside the Palace, and Japanese soldiers with drawn bayonets and loaded magazines were encouraged to invade the courtyard and palace buildings.

Within the palace, at the Council which had been opened before His Majesty, and in which the Marquis Ito and Mr. Hayashi, reinforced by an infantry escort, at first had participated, the Prime Minister and the Foreign Minister passionately declaimed against the Japanese proposals. After His Majesty had withdrawn, the strain of the past few days began to make itself apparent in the irresolution of several of the Ministers, which became more marked when the Marquis Ito resumed his attack upon them. Returning to the council meeting after a brief absence, he reassembled all the members of the Cabinet, and again repeated his orders that the proposals should be signed as, at the same time, he demanded an audience of the Emperor. Although His Majesty evaded the request, referring the Marquis Ito to his Cabinet, it was evident to the Prime Minister that the resistance of the Cabinet was breaking down before the exhortations of Marquis Ito and Mr. Hayashi and the threats of General Hasegawa. Upbraiding his colleagues for their cowardice, the Prime Minister quitted the chamber for the purpose of reporting to His Majesty the change in the complexion of events. From this moment the situation grew steadily worse. Drawing the gloomiest forebodings from the non-appearance of Han Kiu Sul, who was held a prisoner by the Japanese in an ante-room and unable to communicate with the Emperor or to return to the meeting, the majority of the Ministers, after a final onslaught by their tormentors, succumbed at midnight.

Nothing now remained to hinder the sealing of the Treaty, and in the small hours of the morning of the 18th the Marquis Ito dispatched Japanese police to the Ministry of Foreign Affairs for the seal of the Foreign Minister. With its arrival the Ministers for Home Affairs, War, Agriculture, and Education appended their seals, but the Ministers of Finance and Justice refused, while the Prime Minister was not present, the termination of this singular method of securing a treaty of friendship arriving when the Marquis Ito himself compelled the Minister of Foreign Affairs to affix the seal of the Ministry of Foreign Affairs to the document.

The Treaty so signed is as follows :—

The Governments of Japan and Korea, desiring to strengthen the principle of solidarity, which unites the two Empires, have with that object in view agreed upon and concluded the following stipulations, to serve until the moment arrives when it is recognized that Korea has attained national strength :—

Article I. The Government of Japan, through the Department of Foreign Affairs at Tokio, will hereafter have the control and direction of the external relations and affairs of Korea; and the diplomatic and consular representatives of Japan will have the charge of the subjects and of the interests of Korea in foreign countries.

Article II. The Government of Japan undertake to see to the execution of the Treaties actually existing between Korea and other Powers and the Government

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of Korea engages not to conclude hereafter any act or engagement having an international character except through the medium of the Government of Japan.

Article III. The Government of Japan shall be represented at the Court of His Majesty the Emperor of Korea by a Resident-General, who shall reside at Seoul, primarily for the purpose of taking charge of and directing matters relating to diplomatic affairs. He shall have the right of private and personal audience of His Majesty the Emperor of Korea. The Japanese Government shall also have the right to station Residents at the several open ports, and at such other places as it may deem necessary. Such Residents shall, under the direction of the Resident-General, exercise the powers and functions hitherto appertaining to Japanese Consuls in Korea, and shall perform such duties as may be necessary in order to carry into full effect the provision of this Agreement.

Article IV. The stipulations of all Treaties and Agreements existing between Japan and Korea, not inconsistent with the provisions of this Agreement, shall continue in force.

Article V. The Government of Japan undertakes to maintain the welfar and dignity of the Imperial House in Korea.

The news of the signing of the Treaty fell like a thunderclap upon the startled senses of the Koreans, and certain ex-Ministers arranged at once to memorialize the Throne. The petition was presented on November 26th. It demanded the repudiation of the Treaty and the death of the Ministers who had signed it. It was renewed on the 27th and again on the 28th, when, in addition, General Prince Min Yong Whan, the leader of the movement, addressed the following Circular to the foreign Legations, of whom two refused to accept it :—

It has been acknowledged by the world that Korea is an independent nation, and Japan has solemnly announced on many occasions, beginning with the Treaty of Shimonoseki and including the Declaration of war between Japan and Russia, and ending with the Treaty between Japan and Korea in February, of last year, that she also would respect and preserve the independence and integrity of our Empire.

A few days ago the Japanese Envoy and the Japanese Minister entered the Palace and compelled the Minister for Foreign Affairs to place his seal upon a document which provides for the establishment of a Japanese supreme administrator in Korea, and for the transfer of Korean diplomatic affairs to Japan. This document, being utterly opposed to what Japan has led us to expect, has not been agreed to by our Emperor, and is firmly opposed by the Prime Minister of our Cabinet.

The Japanese Envoy used threats and violence to obtain the consent of the Ministers ; the Palace was besieged with soldiers, and the official seal was stolen from the Foreign Office. The Japanese call a document concluded in such circumstances a Treaty !

Foreign Ministers who reside in Seoul are being driven away, and Korea will be deprived of all hope of appeal. We therefore trust that the Foreign Ministers will take joint action and refuse to recognize a Treaty made under such conditions.

Meanwhile, throughout these three days, bowed in mute appeal before the palace gates was a vast crowd of the more humble subjects of His Majesty, while within the precincts of the palace itself knelt numerous ex-Ministers and an array of deposed official officials. For three days, without breaking fast, without shifting their position save when General Hasegawa,

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with the assistance of Japanese police, dispersed them, the supplicants awaited the decision of their Sovereign. By nightfall on the 29th it was known that the Japanese advisers had dictated the rejection of the national prayer and at daybreak on the morning of the 30th General Prince Min Yong Whan, a blood-cousin of the Imperial Family and principal aid-de-camp to the Emperor, committed suicide in protest against the shame inflicted on his country.

After his death the subjoined letter, addressed to the Korean nation, was found among his effects :—

Through my inability in the service of the Empire the present threatening state of affairs has resulted. I am killing myself; my object in doing this being to demonstrate my sense of gratitude to the Emperor, and to allay in part the just resentment of my twenty million compatriots.

My death may have no immediate result, and after my death nothing need be said about me, but I am sure that under the new state of affairs troubles will destroy our nation and the people of our land.

The Foreign Ministers must have known what Japan proposed to do. I hope that the Foreign Ministers will make known to their Governments and to their people the condition of our Empire, and I hope that some measure of justice presently may be meted out to my unhappy country.

It must not be thought that our people are not patriotic. We are. If the Foreign Ministers can do anything to restore freedom and independence to the people of Korea, I shall send them my grateful thanks from Heaven.

A few days later, on December 6th, the Minister for Foreign Affairs, Pak Che Sun, overwhelmed with shame for having permitted his seal to appear on the hateful Treaty, attempted his life in the presence of the Japanese Minister. Recovering after treatment in the Japanese hospital, Pak Che Sun was made Prime Minister in place of the exiled Han Kiu Sul, enjoying but a temporary experience of the office.

In view of the world-wide publicity imparted to the proceedings in Seoul, and the ferment which had arisen in the provinces, the Japanese Legation in Seoul proceeded to issue the following *communiqué* :—

Several days' conference between Marquis Ito and Mr. Hayashi, on the one hand and the Korean Ministers on the other, convinced the latter that in consideration of the peace of the Far East and the situation occupied by Korea, the conclusion of the new Convention was inevitable. Nevertheless, it is true that when, on November 17th, the Ministers assembled in the palace, the Prime Minister, Mr. Han Kiu Sul, declared himself radically opposed to the Convention, and, with the exception of one or two of his colleagues, all refrained from addressing to the Throne any declaration of conviction that the Convention should be concluded.

It is further true that, although the Emperor of Korea was persuaded by his interviews with Marquis Ito and by the latter's careful explanations that the Convention was necessary. His Majesty nevertheless expressed a desire that certain modifications tending to the advantage of the Empire and the Throne's position and dignity should be introduced, and that a postponement should be made for the purpose. He did not, however, endorse the opposition offered by Prime Minister Han and his fellow-thinkers, but, on the contrary, repeatedly directed them to come to an amicable arrangement with the Japanese plenipotentiaries.

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The latter, on their side, stated that while they were willing to introduce any suitable amendments offered by the Koreans, they could not agree to postpone the conclusion of the Convention, inasmuch as, in their opinion, circumstances did not admit of delay. Therefore they suggested that the conference should be resumed in the evening of the same day.

This was done, and on that occasion nearly the whole of the amendments proposed by the Koreans were embodied in the Convention with Marquis Ito's approval. This was not all. For, at the Emperor's direct desire, a new clause was inserted at the end of the Convention the clause guaranteeing the safety and prestige of the Throne.

These facts show clearly that the Convention, as finally drafted, embodied the ideas of the contracting parties, and had their assent.

Thereafter the Minister for Foreign Affairs, Mr. Pak Che Sun, signed the Convention in the presence of all his colleagues, and attached his seal to it.

Prior to the latter step, and while the discussion of the Convention, article by article, was going on, the Minister for Foreign Affairs telephoned many times to the Foreign Office for his seal. But the custodian of the seal happening to be absent, it was not until two hours had elapsed that the Chief Secretary arrived with the seal. During the interval between the Foreign Minister's signature and the arrival of his seal, the Emperor expressed to Marquis Ito his satisfaction that an amicable agreement had been reached, and announced his intention of retiring to rest with a tranquil mind, which step he recommended to Marquis Ito also. The Marquis accordingly withdrew before the final conclusion of the Convention.

As for the statements that force was employed by the Japanese, the only exhibition of force was that, in view of some indications of disturbance, steps were taken to guard the Japanese and Korean plenipotentiaries on their return from the Palace.

As these events were taking place in Seoul, Mr. Homer B. Hulbert safely delivered the petition of the Emperor of Korea to the State Department in Washington, too late to arrest the action of the Japanese, who had already announced the execution of a protectorate over Korea. Assistance from the liberty-loving Republic, moreover, was out of the question since the American Government had been the first to recognize the claims of Japan. Rebuffed in the one quarter whence he had reason to expect some little aid, His Majesty continued to agitate against the action of the Japanese. After several weeks of ineffectual intrigue he contrived with the help of Mr. Douglas Story, the well-known correspondent, to publish an explicit denial of the right of the Japanese Government to announce a protectorate over Korea. Dated January 29th, 1906, the Imperial *dementi* was as follows :—

Clause I. His Majesty the Emperor of Korea did not sign or agree to the Treaty signed by Mr. Hayashi and Pak Che Sun on November 17th, 1905.

Clause II. His Majesty the Emperor of Korea objects to the details of the Treaty as published through the tongues of Japan.

Clause III. His Majesty the Emperor of Korea proclaimed the sovereignty of Korea, and denies that he has by any act made that sovereignty over to any foreign Power.

Clause IV. Under the Treaty, as published by Japan, the only terms referred to concern the external affairs with foreign Powers. Japan's assumption of the control of Korean Internal Affairs never has been authorized by His Majesty the Emperor of Korea.

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Clause V. His Majesty the Emperor of Korea never consented to the appointment of a Resident-General from Japan, neither has he conceived the possibility of the appointment of a Japanese who should exercise Imperial Powers in Korea.

Clause VI. His Majesty the Emperor of Korea invites the Great Powers to exercise a joint protectorate over Korea for a period not exceeding five years with respect to the control of Korean foreign affairs.

The publication of the Imperial message brought from the Japanese Minister in Seoul a prompt refutation of its authenticity, and, while the Japanese Government rebuked the temerity of the Korean Emperor, the Marquis Ito concluded the conversion of Korea into a Japanese protectorate. In the capital the Imperial household was held in such rigorous restraint that His Majesty was practically a prisoner in his own apartments. Korean Ministers of independent character in the Cabinet were replaced by those in sympathy with Japan, while in view of the treaties of February 23rd, August 22nd and November 17th, and encouraged by the action of America, the Powers were induced to withdraw their diplomatic representatives from Seoul. All foreigners in the service of the Korean Government were succeeded by Japanese, Sir J. McLeavy Brown, Chief Commissioner of Customs, being among the first to fall. Japanese judges were appointed to the native judiciary, and Korean laws gave way to those from Japan ; Japanese Post Offices displaced the Korean postal bureaux, and the Korean currency was called in and exchanged for Japanese. Later on, too, the Palace guards gave room to Japanese police, and thousands of Japanese immigrants were admitted to districts where, under the pretext that the land was required for strategic purposes, large areas had been appropriated. In this way no less than one thousand villages were dispossessed, amid scenes in which pillage, rape and murder figured prominently. Private rights in the mineral, agricultural and timber lands of the kingdom were treated with equal violence, and neither notice nor compensation was given, while monopolies were created over the minor industries of the people.

By these means the Government of the country, the administration of its foreign affairs, the control of trade, as of all possessions of the Throne, passed into the hands of the Japanese. But resentment against their methods of procedure was universal. Expressed by the suicides of important officials no less than in assaults upon the Ministers whose signatures figured upon the Treaty of November 17th, it was fed by the treatment to which their Emperor was subjected. Deprived of the society of his Korean friends and prevented from receiving the advice of Europeans, the misfortunes of his lot increased so steadily that a movement started in the capital for paying off the Korean debt of 13,000,000 yen (£1,300,000) to Japan, in the hope of securing His Majesty's liberty while, at the same time, promoting the independence of the country ! Offices for the receipt of contributions were opened in many parts of the kingdom, and the scheme at once assumed a national character, large sums being subscribed with enthusiasm.

In the meantime, influenced by the impression that the clauses of the obnoxious Treaty were invalidated through the measures by which it was extracted, His Majesty met Japanese coercion by intrigue. Accordingly, early in the spring of 1907, the Emperor dispatched as his private Envoy to the Peace Conference a blood-cousin, His Highness Prince Yong-i-Yi, whose arrival at the Hague on July 16th, took the Japanese Government by surprise. The first act of His Highness was to confirm the genuine character of the Imperial Edict of January 29th, 1906, a proceeding which became the signal for the Japanese Government to demand from

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the pro-Japanese Korean Cabinet, which the Marquis Ito had installed, Imperial acquiescence in the following :—

1. That the Emperor should ratify with his own seal the Treaty of November 17th, 1905.

2. That the Emperor should retire and appoint a Regent.

3. That the Emperor should proceed in person to Tokio for the purpose of apologizing for the dispatch of Yong-i-Yi to the Hague.

4. That Yong-i-Yi should be recalled for punishment. The situation was now undoubtedly critical, but none the less His Majesty declined to surrender. At the same time he decided to abdicate, and, on July 19th, 1907, issued the following Edict :—

We have been, in succession to our ancestors, on the Throne for forty-four years, and have met with many disturbances. We have not reached our own desire. While Ministers are frequently improper men, and progress is uncontrolled by the right men, the times are contrary to natural events.

A crisis extremely urgent in the life of the people has arisen, and the progress of the State is more than before imperilled. We fear a danger like that which befalls a person crossing ice. Fortunately we have a son endowed by nature with brilliant virtue, and well worthy of being charged with plans for the development of the Government, to whom we transfer our inheritance sanctioned by the customs of ancient times. Therefore be it known that as soon as proper to be done we will hand over the affairs of State to the Crown Prince as our representative.

Military as well as civil disturbances, resulting in much bloodshed, attended the announcement of His Majesty's abdication and the transference of the Imperial seal to the Crown Prince, which took place in the afternoon of July 20th ; but the culmination of the state of incipient rebellion, which had been growing ever since the events of November 17th, 1905, was delayed a little longer. For the moment it was evident that the change of ruler merely facilitated the plans of the Japanese Government, for, on July 24th, 1907, the terms of a Convention, establishing in its final form a Japanese protectorate over Korea, were proclaimed in the following articles :—

The Governments of Japan and Korea, animated by a desire promptly to develop the wealth and strength of Korea, and increase the welfare of the Korean people, agree as follows :—

(1) The Government of Korea will follow the guidance of the Resident-General in administrative reforms.

(2) Legislative enactments and important administrative measures shall be forthwith approved by the Resident-General.

(3) Judicial affairs shall be distinguished from ordinary administrative affairs.

(4) The appointment or dismissal of high Korean officials shall be subject to the consent of the Resident-General.

(5) Korea shall engage as Korean officials Japanese recommended by the Resident-General.

(6) Korea shall not engage foreigners without the consent of the Resident-

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(7) The first clause of the agreement concluded on the 22nd August, 1904, shall be abrogated.

For his service in thus establishing Japanese protection over Korea the title of Prince was conferred upon the Marquis Ito.

As the concluding act in the degradation of this people there yet remained the disbandment of the Korean army. Voiceless and leaderless, without weapons and inspired only by the courage of despair, the Koreans were powerless to oppose the armed mastery of Japan, and required gentle, even generous, treatment. If generosity were not to be expected from a Government who had deliberately condoned the murder of Queen Min, one would have thought that common prudence would have dictated the wisdom of pursuing a pacific policy, in preference to the relentless baiting of a sadly persecuted people which has distinguished the Japanese administration of Korea. Unhappily in the hour of his triumph the Oriental is apt to be savage. Hence when, on the morning of August 1st, the Korean battalions mustered for the last time, the Japanese were inspired with the wish to emphasize the humiliation of the occasion, if, indeed, they were not intending to provoke an outbreak among the Korean soldiery. No word of their impending fate had reached the troops when, as the sun rose, they assembled to listen to an Imperial Rescript which informed them that their services in defence of their Sovereign and of their country no longer would be required, and would be performed in future by their hated adversaries.

Unarmed and unprepared, the Korean army gazed in sullen silence upon the serried ranks of the surrounding Japanese, who, with loaded rifles, stood in readiness to suppress the first sign of mutinous objection. Yet, as the "last post" of the troops veritably sounded, it was accompanied by the notes of deeper tragedy. As soon as the Korean officers had been deprived of their swords and the shoulder-straps of the rank and file ripped off, thus withholding in a time of peace honours accorded to prisoners of war, the officer commanding the degraded troops stepped to the centre of the parade and killed himself as a protest against the dishonouring of his men. Sobs of passionate lament arose as the men, in whom Prince Ito has denied even the principle of fidelity, fell out. Keyed to desperation many ran to the adjoining barracks for their arms, while others threw themselves against the Japanese, whereupon began a carnival of massacre of which the world to-day has hardly heard.

Quickly gathering their forces the Japanese stormed the barracks, from where an incessant and well-directed fire was proceeding. Repulsed with loss, artillery was summoned but the guns were useless against the solid masonry until under cover of their fire an effective rush was made for the windows. Meanwhile the Japanese were falling fast and the approaches to the barracks were littered with their dead, when, by throwing a number of hand grenades against the position the barrack walls were shattered. During the momentary confusion the Japanese, led by Captain Kajiwara, who distinguished himself at Port Arthur, gained an entrance through the wall, their leaders just succeeding in cutting down two Korean officers when he fell, pierced by half-a-dozen bullets. The Koreans, now somewhat discomfited, forsook the ruined barracks and began to deploy on the streets. One company succeeded in occupying a favourable position on the city walls near the Palace, from which point of vantage they concentrated a heavy fire upon their enemy. Another Korean regiment formed in front of the Palace gate, and poured a deadly rifle-fire into the Japanese troops who attempted to dislodge it. But the Japanese were gradually dominating

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began to play the Koreans gave way and, flying through the streets of the city, threw off the uniforms that distinguished them and took refuge in private houses.

So soon as fighting round the Korean barracks ceased, the authorities decided to seize all who had escaped into private houses and to bring them to justice. The many foreigners who witnessed the results of this order aver that the cruelties inflicted were ruthlessly savage and inhuman. Neither age nor condition was sufficient to spare any Korean suspected of aiding, abetting or taking active part in the *emeute*. Further, when the police gave the word a number of Japanese civilians participated in the carnage, and a bout of hideous butchery prevailed, in which the passage of the So-shi, who pounded the lives out of defenceless people, was marked by dead and dying, until the streets resembled a shambles. Armed with clubs, bars of iron, stones, or any weapon that came to hand, they looted houses indiscriminately and brained all who opposed them, a favourite method of disabling a victim being to break the bones of his legs or arms, bind him with a rope and then trail him through the streets.

By noon the fighting subsided, when nearly four hundred Koreans had been killed. In time the missionaries ventured abroad. Powerless at first to intervene lest they themselves became targets for bullets, they ordered as many of the wounded as were yet alive to be carried into the mission hospitals, which soon were overflowing. Meanwhile, pending the arrival of succour, half-naked Japanese gibed at the stricken Koreans sometimes kicking their prostrate forms, sometimes, poking them with sticks. Women, too, wanton and smoking the eternal cigarette gave the men encouragement.

Seoul, the palside capital of an age-worn empire, was not the only point where the exasperation of a defenceless, unarmed and goaded nation broke into inadequate revolt. At Chong-ju, Wanju, Pyongyang, Chu-Chong and other places, in the north as in the south, on the coast and inland, "insurrectionary" movements gave pretext for further carnage. While hundreds of Koreans were killed and thousands wounded, scores of villages were burnt to the ground in pitiless retribution on a people whose lot is misgovernment, and whose chief sin lies in an ineradicable hatred of Japan. Thus the passing of Korea, amid evidences of the bloodiest outrages that have ever disfigured her history, excelling in their complete shamelessness the atrocities which accompanied the murder of Queen Min.

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SOME THOUGHTS ON THE SITUATION IN IRELAND.

By "AN ONLOOKER."

WE are now face to face with a crisis, the like of which has probably not been witnessed in England since the fate of the British Empire trembled in the scales at Trafalgar. If the existence of Britain was at stake during the Napoleonic wars and anxious crowds scanned the scanty newspaper reports of those days for news of a victory or defeat, now the very soul of the British people is in danger and a nation awaits with impatient yearning news of every petty skirmish in debate or diplomacy, every move and counter move of the forces arranged against each other—not yet on the battlefield of civil war. No irrevocable step has yet been taken, but days not weeks separate us from the time, when such a step must be taken or renounced for ever and, if that step be taken, if blood be shed, who is bold enough to prophesy the final outcome of the storm which will sweep over Britain ?

In these circumstances "the thoughtful soul to solitude retires" to ponder on the why and the wherefore of the present situation, which to every thoughtful man, who is not a professional politician, be his political tenets what they may, is and must be intolerable. There are possibly many who welcome the idea of leaving the issue to be decided by the sword and there are doubtless not a few, who, while not openly welcoming the idea of civil war, prefer to risk that, rather than forfeit the confidence of the electorate; there are however many who, while maintaining the paramount necessity of safeguarding the democratic ideal of government for and by the people, by which must be understood government for and by the majority, against the show of force by a powerful minority unable to attain its ends by constitutional means, would nevertheless be ready to sacrifice that ideal, if by so doing a calamity resulting in worse evils than the sacrifice of principle may be averted; and finally there are those, who, while unable to consent to the sacrifice of principles for any object, however good that object may be in itself, are prepared to admit that even ideals are not exempt from the operation of the common law of change and require to be re-considered and adjusted to the requirements of the time in accordance with the dictates of experience.

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It will perhaps not be disputed that the ideal man is he who is ready to re-consider his principles but unwilling to surrender one jot or tittle of those principles to considerations of mere expediency when assured of their soundness. We may assume that this category includes all thinking men, whose vision has not been blurred by the continual use of party spectacles; it is to such persons that every rational nation must in theory wish to entrust its interests and there can be little doubt that, if all legislative or deliberative assemblies were composed of such persons free to form their own opinions and vote accordingly, such assemblies would secure and deserve the confidence of the people, whose affairs they administer.

Whatever may be said about the practicability of such an ideal in the government of nations, we have now before us in the crisis arising out of the Home Rule question practical demonstration of the converse theory that the interests of a nation are liable to be seriously jeopardised by the existing English system of government by an assembly of persons, each one of whom is required as the price of election to declare not the details of the line of policy, which, if elected, he will advocate, but his general readiness to vote, if necessary against his conscience, for the continuance in power of certain specified leaders, who in their turn are committed to the furtherance of certain political principles but are otherwise given a free hand to do as they like in matters which neither interest nor affect the great mass of the voting body. The present Parliament is an excellent example of the dangers inherent in modern political methods. By far the largest component part of the House of Commons, a party which certainly at the time of the last election had the confidence of a larger portion of the generel electorate than any other single party, is powerless to advance the policy and effect the reforms, for which it stands, simply because it is faced by a coalition which, consisting of three main sections, whose individual ideals and aims are wide as the poles apart, has agreed to a compromise by which the more important objects of each party are to be secured in the teeth of the opposition of the largest section of the House. It is thus that the present political situation has arisen out of the claim of the Unionist party—the party which though larger than any other individual party is yet in a minority in the whole House—to be representative of the majority of the electorate on the particular question now at issue, the question of Home Rule. Not only do the Unionists however claim to represent the electorate in this matter; they assert a right to insist on the reference of the question for the judgment of the

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people and even to resist, by force if necessary, any attempt on the part of the coalition to give practical effect to its policy.

Such a doctrine, involving as it does the introduction of the military factor into politics, is as untenable as it is revolutionary; it is entirely contrary to the spirit of a democratic constitution; it is liable to lead to the most disastrous consequences, if—and there are already ominous indications of the occurrence of such a contingency—it is to be used by every minority which feels strongly in matters in which it has not the constitutional power to enforce its views; it is inconsistent with the sense of propriety and instinct of moderation which are so characteristically British. It is however advanced by the party, which has always been the champion of the cause of constitutional government and has ever resisted every attempt to weaken that cause or even to introduce into the constitution changes which are from time to time rendered necessary by the process of natural evolution. Such a doctrine emanating from such a source is peculiarly fraught with danger. Is it not time, therefore, that, before the country is allowed to be immersed in blood, the innate commonsense of the British nation should assert itself and insist on the consideration of the circumstances, which have rendered such a crisis possible and brought an unwilling people to the verge of civil war for a matter, which to the mass of the people is a question of purely academic interest?

In this connection the nation has to consider and find an answer to three questions, namely, firstly, whether the preaching of the doctrine of forcible resistance to the execution of the will of a majority in the Legislature on the ground that the will of that majority does not represent the will of the people on behalf of whom the Legislature acts is justifiable; secondly, whether the intervention of the armed forces of the Crown in favour of the preachers of such a doctrine on the same grounds amounts to an infringement of the constitution by such forces or by the Crown, to which in a sense the military and naval forces of the country are bound by ties of personal obligation; and, lastly, whether, is resistance to the will of the legislative majority and participation in such resistance by the military, including resignation from the service of and passive refusal to obey orders issuing from Parliament be adjudged justifiable in the last resort on the ground stated, though undesirable and dangerous to the country the constitution as it stands is susceptible of alterations, which, without effecting its vigour and stability, would militate against the occurrence of such a contingency as the failure of a legislative majority to reflect the will of the people.

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The British constitution rests broad-based upon the principle that the opinion of a majority of sensible persons—sensible being for practical purposes used in a somewhat technical sense to indicate those who made the laws in force enjoy the franchise,—is best calculated to promote the interests of the whole body politic. For convenience of administration the whole body politic devolves the privilege of deliberating on and deciding all questions affecting its welfare on a limited number of representatives selected from among its own members by itself. The body politic therefore expects that every question affecting the public weal will be decided in accordance with the views of a majority of its own members by the votes of a majority of its selected representatives. This result is ordinarily ensured by the system of periodical elections, when the mass of the people has the opportunity not only of instructing its future representatives but also of assuring itself of their worthiness to maintain its interests. In practice, however, owing to the multiplication of interests consequent on the ever-increasing complexity of modern life, the body politic is content with testing the views of candidates for election on the main lines of policy which interest it and, in electing its representative assembly, conveys to it its instructions on the more important matters only coupled with a general mandate to carry on the work of administration so far as other matters are concerned in the interests of the community for a specified time or until such time prior thereto as it may desire to consult the whole community. The assembly is allowed a large discretion, but it has responsibilities, not the least of which is the obligation to refer to the community any matter of vital importance in regard to which it did not have an opportunity of expressing an opinion at the time of election and more especially those matters, on which on a previous occasion the community may have expressed an opinion differing from the opinion of the majority for the time being of the representative assembly, as it is not unreasonable to conclude that, if such matters were not brought forward as a vital part of the election programme, the community did not realise or desire that such a matter would or should form part of the programme of the party with whose views on other matters it was in agreement at the time. In these circumstances if the party in power abuse its privileges and try to force upon the community a policy with regard to which the temper of the people has not been ascertained, the minority which claims to represent the feeling of the majority of the community in such a matter is justified in insisting on the

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the spirit of the constitution, if, being unable to force a *referendum* on the majority of the assembly, it should advise its constituents and the people generally that their interests are being betrayed and call upon them to resist the imposition on themselves of an unpopular policy. There is logically, therefore, every justification for the preaching of the doctrine of forcible resistance to the will of a legislative majority, if such doctrine be based on the contention that that will is not the will of the majority of the people. The party in power, if it persists in its course, must be held responsible for every misfortune, which may befall the country as the result of such persistence. The country is entitled to be consulted and no government, which is conscious of the possession of the confidence of the electorate, would for one moment hesitate to refer matters to its judgment when challenged to do so. No Government is worthy to continue in power if it is nervous of the result of such reference and allows its nervousness to get the better of its conscience. The answer to the first question therefore is that, while a minority in a community is bound to abide by the will of the majority in all cases and forcible opposition to that will is treason, the minority in a select assembly purporting to represent the whole community is at liberty to challenge the representative character of the assembly and to ask for a reference of any matter, not already disposed of in the mandate election, to the masses and the people—or even a minority of the people—is justified in opposing the policy of the legislative majority, if necessary by force, unless proper steps are taken to shew that such policy has the approval of the electorate.

The second question is one of an extremely delicate character. The armed forces of a country constitute an instrument of offence and defence, which, though placed in the hands of the titular head of the country, that is to say of the Crown in a constitutional monarchy like that of England, can only be wielded with the permission of a majority of the people, over which the Crown in another capacity enjoys an extensive power of veto. The individuals, who compose these forces, are paid servants of the people and, though of the people, have very rightly no voice in their deliberations, or in other words no vote at the elections, at which the constitution of the representative assembly is decided and lines of policy adopted. The Crown, which is similarly voiceless in the deliberations of the people, is powerless to use the lethal weapon placed in its hands except on the initiative of the masses represented by the assembly but has a considerable negative power to veto at its discretion an order involving the use of the state forces. In other words the

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Commander-in-Chief of the forces is vested in the last resort with power to forbid the use of those forces but, in practice under a constitutional monarchy, the Crown's veto can only be used when the Crown itself is of opinion that the decision of a majority of the representative assembly is not in accordance with the desires of the majority of the whole people. Now it will probably not be disputed that, when the Crown has directed the setting in motion of the offensive and defensive machinery, which it controls, every individual unit of that machinery is bound to obey without question, the penalty for disobedience being arraignment for high treason, mutiny, insubordination or some such offence before a summary court-martial. But the matter at issue is somewhat different; the army is conscious of the fact that its services will not be used for purposes inconsistent with the maintenance of the constitution, which above all things it is pledged to maintain, or in other words without the approval of the people; it is recruited on this understanding and has the right of a party to a contract to insist on the observance of the conditions thereof by the other contracting party or to withdraw therefrom; if for instance Parliament refuses to pay the salary due to the troops, they cannot be forced to continue in the service of the country and are at liberty to resign, and similarly it would seem but reasonable that they should enjoy the same rights in the event of an abuse of their privileges by the people's representatives. It would indeed ordinarily be subversive of discipline to concede to the soldier a prescriptive right to hesitate in obedience to the commands of his immediate superiors merely on the ground that he is doubtful of the wisdom of the course adopted by them but, even in ordinary circumstances, it is recognised that no soldier is bound to obey an order to commit a crime or to do anything forbidden by the laws of the realm; the soldier has thus in certain contingencies an inherent right to insist on reference to higher authority—the graver the circumstances the more certain the right. In ordinary cases of great urgency it must naturally be left to the soldier himself to determine whether an act he is called upon by competent authority to perform, constitutes a crime or not, but political cases stand on a different footing. No constitutional people can admit the right of the military to sit in judgment upon the merits of a policy adopted constitutionally by a majority of the representative assembly, which is adequately representative of the whole people, and endorsed by the titular head of the people in token of his acceptance of such policy as being in accordance with the wishes of the national majority; but it can scarcely

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accused of treachery and its title to represent the people's wishes has been challenged without evoking the only possible response, the military is at liberty to interpret the motives of such a majority according to its own lights and to announce its unwillingness to uphold the policy of Government in certain contingencies. It follows however from what has gone before that the military can only exercise this right so far as it is consistent with the implicit obedience it owes to the law, that is to say the existing law of the realm; it is therefore at liberty to announce its intention of withdrawing its allegiance from the Government in the event of its being called upon to enforce a hypothetical law or a law, which Government has expressed its intention of creating, but it is vested with no such discretion in respect of the laws existing at the time or constitutionally created by the will of the people. The second of the questions detailed in the early part of this paper may therefore be answered somewhat as follows. The intervention of the armed forces of the Crown in favour of a party which declares an existing law to be illegal involves a breach of the constitution and the refusal of the military to enforce such a law, when called upon to do so, is itself a crime against the law, when however it is proposed to create a new law, which is disapproved of by a large section of the people, at any time prior to the endorsement by the Crown of the bill, by which it is proposed to create it, not only is the disapproving section of the people at liberty to preach forcible resistance but the military is at liberty to support such a party by the announcement of its unwillingless to remain in the service of the country under the proposed laws; but the signing of a bill by the Crown formally creates a law and the armed forces are bound to obey every order to support or enforce such law after it has been so created, on pain of being subjected to the treatment ordinarily meted out to rebels.

The foregoing discussion leads irresistibly to the conclusion that in certain circumstances forcible resistance to the will of a legislative majority is legitimate, but it must be admitted that the possibility of such circumstances arising implies a flaw in the constitution of a community. A political constitution should be so framed that while no action on the part of the governing body—unless such action be itself unconstitutional—should evoke the reasonable hostility of honest men, every act of dishonest opposition should at once produce a storm of popular indignation and lead to the punishment of its perpetrators as national enemies.

In seeking an answer to our third question, therefore, we must now turn from the general to the particular and in doing so, to

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concentrate our attention on the British constitution in an honest endeavour to discover its shortcomings and reveal the flaws therein, to which, as we have implied already, must be ascribed the occurrence of the present unfortunate crisis in the affairs of the nation. When the Liberal Ministry foundered a generation ago on the rock of Home Rule there was a very general opinion that the British constitution alone had saved the country from disaster. The country as a whole did not want Home Rule then though there was a powerful party, as there still is in Parliament which would have been strong enough to force its policy upon the people had it not been for the safeguards provided by the constitution, a constitution which, while it recognises the right of the masses to initiate legislation, also refuses to shut its eyes to the obvious advantages of the *status quo* in an era of change and therefore provides the safety-valve of a house of peers, whose very existence is evidence of prosperity under a former regime and a warning that the benefits likely to result from a change of policy must be very certain before any such change is allowed to take place. Up to the time when the present Ministry assumed the reins of Government, indeed, few would perhaps have suspected that the British constitution had its shortcomings after all and it is not unlikely that the country would have remained content to be guided by the more cautious Tories, had it not been for the circumstances that, scared by the war-cry of progress, they allowed themselves to be deluded into a retrograde policy and fortified themselves behind the barriers of Tariff Reform and Imperialism to the alarm of the progressive element in the nation. The result was that the party of progress was forced into an unnatural alliance with the advocates of reckless advance.

The combined forces soon found themselves face to face with the mighty bulwarks of the House of Lords and allowed themselves to be tempted to undermine that institution regardless of the consequences. The fall of this fortress has left them free to advance, but conscious that a step in the wrong direction will raise about their ears a hornets' nest of angry compatriots—yet, owing to the composition of their forces, with no choice but to advance in the wrong direction or to abandon the fruits of victory. The Liberal party has made a grievous error in allowing itself to be a party to an attempt to tamper with the constitution, when it was open to it, when it came into power, to capture the confidence of the country probably to the exclusion for ever of the Tories, to place the constitution on the anvil and produce a revised constitution suited to its changed circumstances and in keeping with the spirit of modern civilisation,

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whereas by the policy of tinkering, which it has adopted,—it now seems solely for the purpose of carrying through an already determined programme of legislation, which was known to be distasteful to a large section of the people,—it has but patched the old machine with a patch that has given at the first severe strain. The coalition is doomed whether the country is subjected to civil war or not and the not unreasonable demand of Roman Catholic Ireland for Home Rule will be put back for another generation merely for the reason that the case has been dealt with in a manner both unstatesmanlike and unworthy of the representatives of a constitutional people; the cause of progress has suffered a blow, from which it will probably not recover until the clock of reform has been set back by a further period of retrogressive rule by the triumphant Tories; but the country will not have passed through these critical times in vain if it realises the necessity of overhauling its constitution and reconstructing it on lines more suitable to a generation which is committed to a policy of reasonable and steady progress.

The coalition imagined that it was introducing an improvement into the constitution by removing the steadying or clogging influence of the House of Lords, but must needs realise in the light of recent events that, Lords or no Lords, the solid commonsense of a nation is a factor to be reckoned within the last resort. The Government of the future will, let us hope, profit by the experience of its predecessor to set about the reform of the constitution on reasonable lines—on the basis of the paramount necessity of ensuring the adequate representation of a popular majority in the legislature. It is perhaps unnecessary to enter here into a detailed discussion of a feasible scheme, but it will not be out of place to indicate briefly the lines on which such a scheme should be framed. The reconstructed constitution must be elastic enough to obviate the possibility of unreasonable obstruction of a policy of reform by vested interests and it must at the same time ensure the reference of important reform schemes to the judgment of the final arbiter, that is to say the people, before the country is irrevocably committed to a policy with regard to which it has not been consulted. The present device, by which an embarrassed Ministry hoped to triumph over constitutional obstacles by reserving to itself the power to create new laws by merely repeating its will thrice in three consecutive years, is transparent and entirely unsatisfactory; while on the other hand the dead weight of the vested interests of the peers of England in the ...

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constitution which the party of progress was justified in trying to efface. There is but one way to introduce constitutional reform into the constitution and that way lies in the recognition of the right of the people to be consulted in any matter as to which there may be any doubt of its views. It would perhaps be sufficient to amend the Parliament Act as it stands by the insertion of a clause rendering reference to the people compulsory on a challenge by one-third of the total number of members of the House of Commons after the third passage of a bill by a majority of the House; it would also be feasible to delete the clauses requiring a bill to pass in three consecutive years and replace them by a clause allowing the Parliamentary majority to refer such bill to a general vote after its first rejection by the Lords without resigning office—such bill to become law at once if accepted by a majority of the electorate or to be relegated to oblivion for at least fifteen years from the date of its rejection by the people; but the best solution of the constitutional problem would without doubt be to vest the Crown with a discretionary power to refer for the judgment of the electorate any bill with regard to which after it has been accepted for the third time by a majority of the Commons in spite of adverse votes in the upper chamber, the Crown is of opinion, on a motion by a majority of either House, that such reference is necessary in the interests of the common weal. A bill accepted by the people after reference in any of the ways suggested would assuredly represent the will of the people and would be worthy of a place on the statute-book of the realm. Home Rule itself would disarm opposition if thus shewn to be desired by a clear majority of the masses and if, in such circumstances, Ulster still preferred to resist, Ulster would be coerced into submission by a united and indignant nation. Let us hope that it is not yet too late for negotiations, not yet late to require the submission of the Ulster problem to the people, not yet too late to reconstruct the British constitution on the sound and permanent bedrock of commonsense.

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THE

Hindustan Review.

LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

THE BOOK OF THE MONTH:

"THE BRITAIN OF THE EAST."

By AN "INDIAN EDUCATIONIST."

IN his *Evolution of New Japan*, one of the series of Cambridge manuals (Cambridge University Press, London), Professor Langford has compressed the history of Japan within the narrow compass of 157 pages. The brochure is carefully, withal brightly, written, and it carries us from the ancient emperors of pre-historic times to the Restoration of 1868 A. D. and the wonderful Japanese Renaissance. It is difficult to realise that barely half a century separates us from medieval and feudal Japan, when the Shogun and his 260 lords ruled almost as independent princes in Japan, each living in regal splendour in his own fortified castle and maintaining his army of the Samurai. These Samurai were no doubt loyal and brave, "but their patriotism and loyalty were local not national, and were given entirely to their immediate feudal chiefs and not to the sovereign," "while beneath them, divided of by unfathomable social gulf, across which none could pass, was the subject and plebian class, * * * whose sole lot in life was to minister to the well-being and luxury of their superiors * * * "They not only had no voice in the management of public affairs of the state, the province or the city, but their liberty, their property, and even their lives were held at the absolute disposal of their immediate rulers. The habits of tame and servile submission were generated among them and extend

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generations, had their invariable result in that the history of the world affords no more striking instance of an abjectly spiritless race than that of the Japanese lower classes only sixty years ago." And yet thanks to the wisdom of their great Emperor, and the far-sighted vigilance and organising ability of the elder statesmen, aided of course by their own passionate patriotism and untiring perseverance, the Japanese learnt quietly but carefully all the lessons which the West had to teach them, raised themselves swiftly but surely from their slough of despond, and defeating China and Russia, have made themselves the masters of Eastern Asia. Japan is now one of the great powers of the world and her word carries great weight in the Council of nations. So as in India the history of Japan can teach much if we have the eyes to see and the ears to hear. It teaches us the value of tireless perseverance and far-sighted organisation, and the priceless lessons of selfless patriotism and cheerful sacrifice for the common weal. It is true that the conditions of India are different; the institution of the British connection and the presence of the Mahomedan community make the problem of India much more complicated. But those primary virtues of head and heart, to which Japan owes her rise, retain their potency under all circumstances, and however different may be the solution of our difficulties, the cultivation of those virtues by our people and our government will prove of inestimable value.

VIEWS AND REVIEWS.

FRIEDRICH NIETZSCHE AS A THINKER*—I.

By Mr. S S. SURYANARAYANAN. M. A.

'FRIEDRICH Nietzsche', writes one of his admirers, 'is the greatest European event since Goethe'. He may be summarily characterised as philologist, philosopher and lunatic. He indiscriminately attacked the foundations of European morality and as orthodox critics might put it, was visited with the divine retribution of insanity. He was a moral anarchist and like all anarchists, had too high an opinion of himself. "He abounded in affliction, aspiration, family pride, fortitude, individualism, intelligence, lyricism, melancholy, paradoxes and receptivity. He lacked balance, common-sense, humour, modesty, originality, patriotism and sympathy. He

*The Complete works of Friedrich Nietzsche (18 volumes, octavo.) Edited by Dr. Oscar Levy, the only complete authorized edition published in English :—

The Birth of Tragedy, Early Greek Philosophy, Thoughts Out of Season, 2 vols. Human, All Too Human, 2 vols., Essay on Wagner, Dawn of Day, Joyful Wisdom, Thus Spake Zarathustra, Beyond Good and Evil, Genealogy of Morals, Will to Power 2 vols., Twilight of Idols—Anti Christ—Eternal Recurrence, Educational Institution, their future, Ecce Homo, containing Autobiography and Poems, Index and Supplementary Essays (T. N. Foulis, London) 1909-12.

The Philosophy of Nietzsche. By Henry L. Meneken. (Luce & Co., Boston) 1908.

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liked aphorisms, chloral, Dionysos, Greece, long-sounding words, music, solitude, strength, the Old Testament and war. He disliked alcohol, anarchism, anti-Semitism, Apollo, constraint, Christianity, the crowd, history, Prussia, Romanticism, socialism, specialists, the New Testament, tobacco and women." (*The Dial*).

The conspicuous features of his life are not of much use to enlighten us in the matter of his opinions. His intense self-consciousness as a revolutionary might have owed something to his Polish descent. "The Pole Copernicus had reversed the judgment of a world, the Pole Chopin had challenged German music, why should not the Pole Nietzsche reverse the judgment of his world?" His dislike of women and whatever else is soft, together with his fortitude and individualism may be accounted for by the influence of Schopenhauer and his pro-Buddhistic tendencies on young Nietzsche. He was a celibate and as such could know very little of the responsibilities of domestic life. Thus it came to pass that the humble scion of a family of Protestant preachers was able to pose as an aristocrat among

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The Life of Friedrich Nietzsche. By Daniel Halevy. Translated by J. M. Hone. With an Introduction by T. M. Kettle, M. P. (T. Fisher Unwin, London). 1911.

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The Gospel of Superman. The Philosophy or Friedrich Nietzsche. By Henri Lichtenberger. Translated from the French by J. M. Kennedy. (T. N. Foulis, London) 1910.

The Young Nietzsche. By Elizabeth Forster-Nietzsche. Translated by A. M. Ludovici. (Heinemann, London) 1912.

The Philosophy of Fredrich Nietzsche. By Grace Neal Dolson 1901.

The Revival of Aristocracy. By Dr. Oscar Levy. 1906.

Nietzsche in Outline and Aphorism. By A. R. Oragi.

Nietzsche as Critic, Philosopher, Poet and Prophet. By Mr. Thomas Common.

Heralds of Revolt. By Dr. W. Barry.

On the Tracks of Life. By L. G. Sera.

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aristocrats. To all the infinite worries and minor troubles of life, Nietzsche was an utter stranger. He was but an onlooker of the sufferings of others—even the sight of which he could not bear. Off with the slaves, he cries, like a born aristocrat; I shall have no more of them and their lamentation. They are sadly out of place in my artistic world and the sooner they are out of it, the better. Life was far too easy for Nietzsche. His breaking away from conventionalities reminds one of the rearings and kickings of an unbroken horse, fresh from the wilds. Had he been broken on the wheel of Fortune, his thoughts might have taken another direction.

Nietzehse's earlier work was *The Birth of Tragedy*. His Greek culture led him to the puzzle why did the Greeks need such a tragic art as theirs? "With Nietzsche the greatest workers of art are products of necessity. There must be a demand for the product before it is produced. Then alone can it be truly great. What, then made the tragic spirit necessary to the Greeks?

The answer lies in recognising the fast decay and disappearance of the Apollan cult from Greece. It was becoming a mere convention. Religion, morality, art, life itself were losing their hold on man. A new spiritual impulse was needed and this came in the form of Dionysos. The Dionysan movement was irreligious, immoral, barbaric, in short, opposed to everything previously called Greek. Hence the conflict between Apollo and Dionysos. This conflict rejuvenated the fast expiring Apollo, for he was now in a fix and had to fight for his existence. Thus Dionysos, the enemy of Apollo is also his conserver. Without this ever-recurring conflict, Apollo cannot but die of ignoble rest and *ennui*.

These two tendencies—one to conceive and the other to destory—are found not in ancient Greek literature alone, but anywhere in modern life. In every department of life, we observe a tendency to conservation, to presume what we have, to attain a state of stable equilibrium. As evolutionists would put it, there is a constant tendency to adapt oneself to one's environments. The will to live, however, is not all. Were that so, life would be reduced to a dull, monotonous round. It would lose its value. There would be no room for progress. Adaptation to environment as Prof. Sorley observes, is but one phase (a phase of minor importance) of the concrete process of evolution. The amoelia is as well adapted to its environment as man, perhaps better. Adaptation cannot be a goal. The tendency to variation, to break away from fixed models and create new ones—that is more important. Without variation, there can be no evolution. Perfect adaptation is an ideal which can never be realised. Just at the last moment, a slight modification is introduced and we have a new type. And once again the process of adaptation has to be gone through. This element of modification is absolutely indispensable for growth. These modifications, says Nietzsche, result from the will to power. The will to power conflicts with and to a certain extent destroys the work of the will to live. Indirectly, however,

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the will to power supplies the more efficient means of conserving life. "Life I regard, as instinct for growth for accumulation of forces, for power, where the will to power is wanting, there is decline." "Wherever I found living matter, then I found the will to power." Conservation is impossible without previous destruction. "In order that a sanctuary may be erected, a sanctuary must be broken down." This is the essence of life.

There is no fixed, changeless, eternal reality. There is no being, but only a becoming. "There is no being, behind doing, acting, becoming. The doer is only a fictitious addition to the doing ; the doing is all." Reality is a flux. It is absurd to seek for anything permanent therein. Men may choose to set up ideals which have the appearance of permanence, for their better guidance in the midst of this flux. These ideals, however, are imaginary and their permanence ought not to be transferred to reality. Such transference would be absurd as a belief in the equator as a line actually drawn round the earth. We are real, because we will to be real. Will alone makes all things real.

Will being the sole reality, it follows that valuation which is the same as willing, is creative. And things are valued by man in proportion as they promise power. "Valuing is creating. To value is the treasure and jewel among things valued." "Values were only assigned unto things by man in order to maintain himself; he it was who gave significance to things—a human significance." The valuation is carried out by the few and the results are accepted by the many. Artists and philosophers are typical of the valuating few. The artist, however, is dangerous, as a leader. His only purpose is to present an æsthetic whole. Such a whole may be untrue or unsatisfactory as an ethical ideal. The pursuit of such an ideal may be fraught with danger to humanity. The philosopher, in all cases, is a safer guide. The task of the philosopher is the creation of the superman. He would be the advance guard of humanity. "The creation of new ends and new meanings would be in his hands, which the artist as ever, would glorify and englamour." The philosopher does not discover truth, already existing as such. He valuates and creates. Truth is a value. The philosopher inspires humanity with a new need. "With no such object present or conceived, the instincts fail of their proper employment and turn upon each other." "The creator of new objects of desire is, indeed, a saviour of men. The creation of a new ideal is, indeed, a glorious task. All ideals are not however, of equal value; some are impossible of realisation, contrary to nature, despotic and false." True ideals must be distinguished from these.

The will is the sum-total of the instincts. "Feeble will is the oscillation and the loss of equilibrium, strong will is the orientation of instincts." "Purpose is the equilibration of instincts. Where the will proceeds to its realisation unimpeded, there it is said to be free." The instincts "know their ends, know their way thither, and encountering no obstacle, the man feels free." "Freedom is the will to be responsible to oneself." Art then a new power and a right ? A prime motor? A wheel self-rolling ?" This is the

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of freedom. "Whoever will be free, must make himself free; freedom is no fairy-gift to fall into any man's lap."

"Truth is not to be discovered, but created." In this Nietzsche agrees with the progmatists and the voluntarists. What satisfies the interest or vital needs of man is true, say these. Whatever is demanded by the will to power that alone is true, says Nietzsche. And what is the will to power, but a part of life, an indispensable part of it, as we have seen? "It cannot, indeed be contended that Nietzsche had quite reached this position, though it has been shown that he sometimes gets very near it and actually formulates the pragmatic criterion for testing truth-claims, *viz.*, the success of their consequences (aph. 510). More frequently, he does not emancipate himself completely from the prejudice, if due to our activity, then necessarily false." This is why he is not strictly a pragmatist, despite his tendencies to humanism. He perceives the pragmatic nature of truth,' but he does not 'value' it as true, but as false." (F. C. S. Schiller.)

The moral code is supposed to possess a superior sanctity. This however, cannot be. Like everything else which is of human value, the moral code also is the product of human valuation. In the long course of evolution, certain types of conduct have been proved to be better than others. The struggle for existence has rooted out what we call vice and immorality and conserved what we call virtue and justice. Man is higher than the age and morality has in part been the means of making him higher. But the process of becoming does not stop with man. There are higher levels to be reached, higher ideals to be attained. Man is not the end. He must transcend himself and in the attempt must transcend morality. "Morality lifted man above the beasts ; but it did not lift him above man."

There is no distinction, properly speaking between the police code and the moral code, except in that the latter aims at universality. A universal police force is an impossibility. The supposed universality of the moral code is traced to its supposed divine origin. All this is fiction. The only origin of morality is human. The fiction of divine origin was invented in order to make morality binding on all. Both the universality and the divinity, however are fictitious. No moral code can claim universal validity. What one age or nation condemns as immoral become moral for the next age or nation. The virtues of to-day are the vices of yesterday. Thanks to successful crimes, most of the articles of the moral code are in perpetual transformation. This in itself is proof enough that there never was any universal morality, and that every age has raised to power errors and imperfect generalisations." "There is nothing just or unjust," said Pascal, "which does not change its quality with a change of climate. Three degrees of latitude overturn the whole science of law." "Cruelty, intemperance, cowardice, untruthfulness, disregard of human life have all been practised, at one time or another, by one people or another, without remorse and without rebuke. Perhaps, there is no precept of the moral law that could stand the old test of universal

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assent always everywhere, and by all men." [*The Moral Life*: Sorley p. 6] Morality is the invention of the multitude which is always opposed to progress, they do not want to be harassed with constantly changing ideals. "In them was no 'faith' no surplus of will no ecstasy, no need for power; and therefore no need for progress and change." In the interests of progress therefore, morality must be transcended. "On the day on which with full heart we say: Forward march! our old morality too is a piece of comedy!'—on that day we shall have discovered a new complication and possibility for the Dionysian drama of the fate of the soul." "Autonomous and moral are mutually preclusive terms." "Morality is the herd-instinct in the individual." The breach of a moral law is no sin. It will not be visited with punishment. It is impossible for any *individual* to be perfectly moral. So called breaches of the moral law are physical causes bringing in their train certain other physical events as their effects. There is neither divine law nor divine retribution. The conception of sin has all along been standing in the way of human progress. "The idea of sin and punishment diverted man's wrath from his neighbour to himself." If man would no longer think himself wicked, he would cease to be so." "Punishment does not purify, because crime does not soil." Good and evil are not absolute concepts. They are the product of human evolution in accordance with the standard of utility. "Your love for your neighbours is your bad love for yourselves." Progress transcends Good and Evil, though not good and bad. We cannot and must not avoid evolution. But we must recognise that the standards are relative. What is moral for the masters is not moral for the slaves. Their standards vary. The "aristocratic equation of values; good=noble=powerful=beautiful=happy=beloved of God;" the plebeian equation: good=wretched=poor=lowly=sufferers=sick=ugly=beloved of God." "What is good? All that increases the feeling of power, will to power, power itself, in man.....What is bad? All that proceeds from weakness.....To be brave is good." "He hath discovered himself who saith: 'This is my good and evil.' Thereby he hath made muse the mole and dwarf who saith: 'Good for all, evil for all." Christian morality is slave morality. It universalises. It declares the whole world to be sinful. "The Christian resolve to find the world evil and ugly has made the world evil and ugly." Its good is not the true good. At bottom they desire plainly one thing most of all to be hurt by nobody. But this is cowardice, though it be called virtue.....That is to-day called virtue by all petty folk namely, pity. They feel no reverence for great misfortune, for great ugliness, for great failure." To pity the helpless and the weak is a vice. These are being gradually exterminated in the struggle for existence, and to pity them would be an unpardonable weakness. It would be to declare one-self an enemy to the true good of the community. Such pity is as ill-advised as Arjuna's grief in the battle field of Kurukshetra; and we have a new avatar of Krishna in Nietizche come to re-claim not one lost hero, but the whole of lost European humanity. The teaching has not been in vain. The seeds have fallen on fruitful soil and the

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Eugenics Societies of to-day give an extended scope to the doctrines of Nietzsche. "For him who is born to command, humble self-effacement and self-abnegation are not virtues, but vices.....Hungry, violent, lonely, godless..... free from the happiness of slaves, fearless and fear-inspiring; this is the will of the truthful one." The goal which men should strive for to the superman. Man has evolved beyond the ape and surpassed it; why not man himself be surpassed? The tendency to conserve man as he is baneful. The will to live by itself will lead only to death. It must work in conjunction with the will to power. "I teach you the superman. Man is something that is to be surpassed. What have you done to surpass man? All creatures hitherto have done something superior to themselves; and ye are going to be the ebb of that great tide and would rather revert again to the beast than surpass man? What is the ape to man? A ridicule or a grievous shame. And that is just what man is to be to the superman—a ridicule or a grievous shame."

Mere adaptation is not life, which must ever strive to surpass itself. Adaptation to environment can be good, only when the environment itself is good. This, however is far from being the case certainly our environment is far from desirable. This being the case, man's goal ought to be not to sink back contentedly, but to strive and better himself and the environment. Our standards of good and evil are fixed in relation to our present environments. They are not absolute. They have to be re-valuated in the light of humanity's goal. Those who strive for the superman are not to be judged by our standards. Christian morality and the morality of the civilised world in general is slave morality. Such standards are not for the masters. Superman is their care, with them "*he* and not *man* is the first and only thing." Whatever they may do in order to realise this ideal is justified because of the end. The Christian virtues—meekness, piety and pity—are slave virtues. With *man* in the best sense, they have simply nothing to do. "O my brethren, with whom lieth the greatest danger to the whole human future? Is it not with the good and the just? *Break up, break up, I pray you, the good and the just!*"

The spirit of man, says Nietzche, passes through three stages—those of the camel, the lion, and the child, as he allogerically presents them. Camels are beasts of burden. They represent the human spirit in bondage, as it were. Submissiveness is here the greatest virtue. The mere will to live is more important than the will to power. In this phase, the Christian maxim is no doubt true, that the last shall be the first, and the least shall be the greatest. But the camel, says Nietzsche, when it goes to the desert, becomes the lion. Action produces re-action. Even the worm will turn. There is a limit to the load of responsibility. Where this limit of perfect recovery is passed, the conservative forces lose their influence. The preserver becomes the destroyer. The camel is transformed into the lion.

And this—the lion phase—is the second stage of society. All worn out ideals, ancients superstitions, burdens to the flesh and fetters to the spirit are once for all done with. There is a complete transvaluation of all values.

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Old ideals of good and bad are set aside, to make room for new. Not the will to live, but the will to power is characteristic of the stage. The spirit is breaking its bonds in striving for the Superman, gross dereliction of "duty" and ecstatic repudiation of responsibility are implied in this sudden frenzy, this birth-throe of a new spirit! If the watch-word of the camel is Others the watch-word of lions is Ourselves. Europe or any other country or continent for that matter, is still in the camel stage. What is needed now to a progress to the lion phase.

The last phase is that of the child which is the Superman. Existence in this stage is not and cannot be a burden, for every act is instinctive. The oppressive intrusion of self-consciousness is absent. The child rules, because he is; his service to his presence; his duty is to be.' Conscious tyrants are never obeyed to their satisfaction. Yet who so tyrannous as a child and who so perfectly obeyed? This, because the command is unconscious. The mere presence of the child is a command which cannot but be obeyed. The expressed commands of the most feared despots can never call forth such obedience. Such a state, Nietzsche would have us aim at and achieve. This, then, is the essence of Nietzscheism-to break up old conventions, to trample down ancient ideals of virtue and vice, to shake off the trammels of slave-morality and advance bravely to the supreme goal—the Superman. But what exactly is the Superman? He has been compared to the child. Can we take the human child *as such* to be Superman? Certainly not. How, then are we to define him? And what is more important, how is the goal to be attained? To these questions, Nietzsche has no answer. He says that hitherto there have been no Supermen and that the ideal is indefinable. 'Napoleon,' he writes, 'the synthesis of monster and Superman.' But which side is the monster, we are not given to understand. All that we are told is that the Superman is an ideal to be willed, a goal to be striven for. What it is and how we ought to strive, are not plain. The Christian virtues we are told are pernicious and are to be trampled down. We ought, rather, to follow the virtues of master-morality, those willed by the will to power. This, however, is a vague and formal definition. What *are* the virtues which conduce to power? That is the vital question which Nietzsche leaves unsolved.

All this, however, by way of criticism. What we have in Nietzsche is the doctrine of a new goal, the what of which is not dear, nor the way to approach it, except on the negative side. The satisfactoriness of the goal itself is a matter for further discussion; and this we shall proceed to in the next paper.

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VIEWS AND REVIEWS.

THE PERSIAN SYSTEMS OF PHILOSOPHY—II.

By Mr. A. WORSLEY.

SECTION III.

CREATION.

The Ten Intelligences.

GNOSTICS held that Spirit and Matter were incommensurate, and if our latter-day empiricists had studied Philosophy they could not have made such absurd demand as that all Being should become phenomenal at the pain of being denied by them. But what Gnosticism did not fully realise was that this assertion of incommensurability rendered any real "Creation" impossible; that if Spirit could not affect Matter then any beginning of matter by an immaterial Maker (Creation) was for ever an impossibility, and that any suppositious change or process of whatever kind in the material Universe could only take place by virtue of some internal (as opposed to any external) re-arrangement; that any such suppositious or possible "change" must be, as Hobbes knew full well, merely motion in the parts changed. Hence what the Gnostics lacked was the concept that all real change in the objective world *de se* is impossible, just as all real change in the subjective world of the Self is impossible. If they had realised this they could not have missed the only possible conclusion, which is that the objective world of Matter is thought by the Subject, grows with his knowledge, and appears to change as the fetters of Illusion fall away.

Hence all this apparent otherness is phantasmic, and we do not need any Aeons, Daemones, or Frontier Spirits to effect metamorphoses. Indeed I think the Gnostics must have had some glimmering sense of the utter impossibility of such changes, for they tacitly recognised that neither Gods nor Men could effect them; for if otherwise, what need for Aeons or Daemones? (*a*)

The Sufis in the same way as did the Magi before their time called upon the astral bodies to strengthen their contention in favour of nine Heavenly Spheres and of ten Intelligences. Our Earth was the sphere of the lowest Intelligence, which was called "The Active." Of this Jami says. (*b*)

"The Incomparable Creator, when this world
He did create, created first of all
The First Intelligence—First of a chain
Of ten Intelligences, of which the last
Sole Agent is in this our Universe,
Active Intelligence so called; the one
Distributor of Evil and of Good,
Of Joy and Sorrow."

We can here discern some relationship to the Samkhyan Gunas, at least in the matter of attributes. For if the tenth Intelligence is the Distributor of Good and Evil and of their physical counterparts of Joy and Sorrow, this

(*a*) Dr. Paley's suggestions on this subject are childish. *Natural Theology*, Chapter III,

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thought is not removed from the Samkhyan concept in which the Gunas were the only possible Originators of Actions. For as in Hindu philosophy generally, Deeds were either good or bad and brought about as their consequences Pleasure and Pain, so those (Gunas) who are in Samkhyan philosophy the sole possible agents of action must also be the Distributors of Good and Evil with their co-relatives Pleasure and Pain.

But the interest of this chiefly lies, not in any direct philosophical connection between the Hindu systems and the writings of Jami, but rather in an historical link between the thought of one system and of another, (a) showing how ideas, although perhaps not in their original purity, may influence, and indeed must influence, the subsequent thought of the world.

Muhammetan, and in especial Persian, monism realised one fact very clearly, and that was that between the world of our experience conditioned as it is by an ineradicable duality, and the Supreme Cause of all, there must intervene some intermediary. Without such intervention there seemed no possibility of accounting for anything, and Philosophy and Religion would both be fated to rest for all time upon some self-contradictory assertion or radical incompatibility. Whence clearly sprang the concepts of the ten Intelligences and the nine Spheres.

No doubt the question was seriously debated in the Schools of Hindustan as to whether Infinity and Zero, the Thing and the No-thing, were either of them actualities or had any true existence; yet the answers given are hardly sufficient. Nor does it appear that either the chinese or the Eleatics discerned the "other" truth that such things are merely the conceptual co-efficients, or co-requisites, of our own knowledge, such as are Subject and Object. Were the Great Extremes things-in-themselves, conditioning the Mean, or were they themselves conditioned by the Mean? Was it the man-like God that made Man, or the god-like Man who thought his own image over again in the heavens?

In this connection the Eleatic philosophy becomes theoretically dualistic in that it maintains that Thesis and Antithesis can only exist in dual relationship, and that hence Zero is the supporter of Infinity and Ignorance of Knowledge. (b)

As to the Hindu replies, we find Madhusudana says (c) that there are three ways of accounting for the appearance of Pluralism (Creation), *viz* by (1) Atomic agglomeration, (2) Evolution, and (3) Illusion. But we may abandon the two first as inadequate for purely philosophic purposes and may consider that the Vedantic answer was Illusion. But if there is no real otherness, and if Brahman is predicateless, we are as far off as ever from any

(a) It is also interesting to compare the Sufi concept of the Ten Intelligences with Valentinus and his Aeons.

(b) Even the most rigid monists admit that Knowledge is contained within this dual relationship, but they exclude absolute knowledge from this thrall.

(c) *Prasthana-bheda.*

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real explanation of how all this illusion came about. It is only the Samkhyan concept of Vyakta and Avyakta which is really explanatory thereof, and this explanation brings us back again whence we started, *viz.*, to a dualistic basis of thought.

Whichever way we turn we are driven to admit that from the sphere of our own relative knowledge a certain element of duality can never be eliminated, and that when we think of Monism we are speculating as to what may lie beyond this sphere; that we are seeking to transcend not only our physical experience but even to go beyond all positive thought. Let us then frankly own that this is the proper sphere of metaphysics, and that in some sense we admit the necessity of, or at least the assistance given to our thought by, these Persian concepts of Intelligences and Spheres. At the same time let us be quite sure that Monism can support no categories, although we can only prove this denial by the negative evidence of the many strong philosophers who have lost themselves in categories (*viz.* Kent, Schopenhauer, and many Hindus). What we should realise is that beyond our conditioned thought there must lie spheres (a sphere) not conditioned in the same way, but still perhaps not entirely free from all conditions, (*a*) and beyond that again a sphere of absolute thought which remains inconceivable to us.

Without this postulated inconceivability even the Vedanta must fail to satisfy philosophers, for in our thought there must always remain that other thing, be it Zero, Nescience or Non-being, and this other thing is fatal to Monism. The Vedanta defeats this objection by saying that Brahman is beyond all the predicates of our worldly experience, beyond all positive knowledge, and is hence inconceivable to us. Some Sufi philosophers reached this negative conclusion also. For instance Dhu'l-Nun tells us (*b*) "Whatever you imagine (God to be), God is the opposite of that."

Hence there remains two points upon which Philosophy has entirely failed to enlighten us. The first is whether this element of duality can entirely vanish from absolute thought without the complete annihilation of Knowledge. The second is—Why the Fall? Why Nescience? In both cases we have to satisfy ourselves that we cannot think so far as this. Yet on the other hand Monism is based on the unmoveable foundation of the sameness of all things, although this sameness cannot be directly proved.(*c*) It is only because of this sameness that all thought is mutually conditioned, the Mean by the Extremes, and the Extremes in like manner by their Mean.(*d*) On no hypothesis of otherness is such invariable result possible.

(*a*) Hindu philosophy dwells on these intermediate spheres of tha relative absolute and of the absolute relative.

(*b*) *Qushayri*, 5, 10.

(*c*) Owing to our knowledge being based upon comparison, hence unable to function or act without objects of comparison (otherness).

(*d*) Compare Lao Tzu.

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THE BRIDGE. (Kinvat).

The history of Philosophy and of Religion is full of attempts to get over this difficulty, to provide some connection between this world and that other world, between the Truth as relative to ourselves, and Truth in its absolute character. In all these efforts religions possess, from a popular point of view, an immense advantage over philosophies, for they not only claim to show this connection, but even with certainty to transport the devotee from the temporal world to the eternal. It is not difficult for philosophies to show how the world as we know it is a world of illusion and of temporalities, always becoming and never being, but to show any connection between the Relative and the Absolute is a far more difficult problem. In their latter, or more perfected stages, the philosophies of Hindustan did not dwell on this question. To them the bridge was the Atman, the Self as we know it, obscured to some extent by forgetfulness of its true character, and bounded to some extent by Relativity, but still capable of becoming by the mere act of awakening, and of casting off such limitations—the Self in its obsolute character. In the Upanishads we find certain allusions to it; we are told in *Khand, Upanishad* VIII 4—2, that Time, Death, and Deeds are all of this world, and cannot cross the bridge. Because the world of Brahman is free from all evil it must also be free from Good (which cannot exist without Evil), and must therefore be free from all ethical contention and be beyond the results flowing from deeds; and also, because of its eternal character, must be beyond Time and Death. In the Zoroastrian system this question of the Bridge (Kinvat) resolve itself into a desperate effort to carry this world of relativity *en bloc* into the sphere of absolutism. No similar attempt is known to Hindu philosophy. In it Time, Death, and Deeds pertain to Samsara, and the real Self remains unattached by the whole cosmic illusion.

SECTION IV.

The Sufis.

All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.(a)

Dhu'l Nun (He of the Fish) al-Misri is cited by Mr. R. A. Nicholson(b) as the founder of theosophical Sufism. He quotes Jami (c) in support of his contention. In a more general sense Max Muller considered that the founders of Sufism were Abu Yasid al-Bistami and Junaid (d) and that in his view the main difference between Sufism and Brahmanism consisted in the imperfect Monism of the former. That is to say that although Sufism contemplated the approach of the Soul to God, or even went as far as to contemplate a loving union between the two, yet it never reached to the Brahmanic conception of

(a) Pope, *Essay on Man.*
(b) *Journal R. Asiatic Soc.*, April 1906, p. 309.
(c) *Najahat*, 36, 2989.

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absolute identity. (a) Undoubtedly this is true of some forms of Sufism, but surely not of some others. For instance Rumi tells us that the soul of man is but a reflection of the divine soul; that if the mirror were but purified from defilement (Nescience) "It would reflect the shining of the Sun of God."(b). Hence to Rumi the difference consisted in the distortion, not in any eternal unreflectability; and perfect representation was contemplated. Now it is indisputable that perfect representation entails the obliteration of all difference, and hence consists in identity. (c) Jami taught the same truth in the lines.

"The Almighty hand, that.....
In the fleeting dust
Inscribed Himself, and in thy bosom set
A mirror to reflect Himself, in Thee."

Thus both Rumi and Jami taught the substantical identity of the Self; but this destroys Ethic at one blow, and was hence unpalatable to the religious derotees who over-ran Persia many times with fire and sword. So this ultimate conception of Monism was hidden from the public gaze, just as to-day in Britain no one may speak the truth without offending either the non-conformist "conscience" or the dogmas of the churches. To my mind the failure of Sufism (as a whole) to reach the level of Brahmanic thought depended upon this ever existing terror.(d) For as the Truth was hidden away among a very small intellectual aristocracy, outside of which it was not taught, Nescience grew little by little, until so much ethical dogma was attached to these Persian systems that it became impossible logically to assert the identity of the Self. For evidently, if so much that was "bad" existed in the soul of Man, then the soul of man (consisting partly in Evil) could not be identical with the Supreme One. Hence Devils and Dualism.

Sir W. Jones (e) says. "The Sufis believed that the souls of men differ infinitely in *degree*, but not at all in *kind*, from the divine spirit of which they are *particles*, and in which they will ultimately be absorbed; that the spirit of God pervades the universe, always immediately present to His work, and consequently always in substance; that He alone is perfect in benevolence, perfect truth, perfect beauty; that love of Him alone is *real* and genuine love, while that for other objects is absurd and illusory; that the beauties of nature are faint resemblances, like images in a mirror, of the divine charms;.....that nothing has a pure absolute existence but *mind* or *spirit*; that *material substances*, as the ignorant call them, are no more than gay pictures presented continually to our *minds* by the sempiternal artist; that we must beware of attachment to such *phantoms* and attach ourselves exclusively to God, who

(a) *Theosophy*, p. 337.
(b) Whimfield's rendering of *Mesnevi*.
(c) Monism.
(d) Mr. R. A. Nicholson, *in Journal R. Asiatic Soc.* for Ap. 1906, p. 306, views the earlier Sufis as quietists rather than as philosophers; he says "the end of their love (of God) was apathetic submission to His will, not perfect knowledge of His being."

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truly exists in us, as we solely exist in Him; that we retain even in this forlorn state of separation from our Beloved, the *idea* of *heavenly beauty* and the *remembrance* of our primeval vows; that sweet music, gentle breezes, fragrant flowers, perpetually renew the primary *idea*, refresh our fading memory, and melt us with tender affections; etc.

On this I would note that the rendering of the supremely idealistic thought of Persia into philosophic English must entail a thorough knowledge of the philosophy of both countries as well as of their respective languages; and would remark that the usage of certain terms in this passage (such as "pure absolute existence") are very puzzling, and almost justify us in thinking that the author may have used some terms in a popular and others in a technical sense. Hence we can hardly tell what he may have meant by such words as "particles" and "union". Nor can we tell whether he used the word "benevolence" as implying the *doing* of good deeds, as the *giving* of gifts by a system of ethical preference, or whether what he meant to convey by benevolence was merely the existence of a generous impulse even if such is restrained by Knowledge. Without reading too much technical knowledge into this passage, we shall find that Sufism, as here described, produced what at first appear to be two distinct avenues of escape from philosophic difficulty. For if the Self in man is conceived as a particle of the divine Self, that is as a part not as the whole, then the trouble of Primeval Nescience seems to vanish; for as parts we can only have partial knowledge (*a*) and this would account for the difference between relative truth and absolute truth, and show why the latter was unapproachable by us. Again the æsthetic trait in the Persian character allowed a certain phase of philosophic thought to be expounded with greater clearness and conviction in Persian philosophy than was possible to the analytically minded Hindus. In Sufi conception Beauty was an object of worship because Beauty was the reflection of the divine image. They held that everything in this world which brought to us a perception of beauty could only do so to whatever extent it reflected the divine beauty. As Jami says (*b*) "When come to know celestial love, the earthly he let go". And such love of Beauty was conceived by the Sufis merely as a stepping stone between earth and heaven. Again, as Ethicists, they saw that every earthly love was but a reflection of the Almighty, or at least of an ethical heaven as conceived. As we should phrase it now-a-days, their contention was that Beauty and love in that relative sense in which we recognise them here below, were but reflections of an absolutism which we could only imagine in moments of ecstasy. (*c*) But we do not find anywhere in Sufism that calm reliance upon philosophic truth which carries Hindu and Chinese philosophy to that higher plane of knowledge from which they look down upon ethic and upon conduct

(*a*) Compare Concepts of Monism, p.

(*b*) Salaman and Abel, (Fitzgerald's rendering).

(*c*) And not even then, according to Dhu'l Nun,

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(a) as matters of small importance. We can hardly imagine the Sufis using the words attributed to Lao-Tzu (b) "Heaven and earth exhibit no benevolence (ethical preference?); to them the ten thousand things (Names and Forms) are like straw dogs." (c) To reach this conception it is necessary to realise that the world of like and dislike, of ethical contention and of propriety in that sense, is a world that ever changes, passes away, and possesses no real being of its own; and that hence to centre the affections or the mind upon it is to chose an unworthy, because imaginary, objective.

We also notice a connection with Hebrew thought in some alleged personal covenant between the individual and the Creator, which had to be performed by every righteous man. No doubt the ethical basis of Sufism and of Hebraic thought, and their equally insistent optimism, are reconcileable with this idea of a personal convenant, and may be one reason why these systems of Western Asia differ so much from those of the further East. For both Taoism, Buddhism, and Brahmanism fail of necessity to include any element of optimism in their systems, inasmuch as they are based upon the overcoming of Nescience in Mankind, not upon the performance of any personal covenant and hence upon the obtaining of any personal reward by such act.

Others have claimed(d) that Sufism in its theosphical aspect, was mainly a product of Greek (Neo-Platonist) speculation.

Inspiration held the place of highest honour amongst the later Sufis. They believed that in the case of the devotee the moment would arrive when, after continual meditation, he would be subject to some grand intuition or immediate knowledge of the Highest; and that this would be achieved without any special course of teaching or preparation, but merely by devotion and meditation. (e) On this subject Abdul Razzak says (f) "All praise to Allah who by His grace and favour has saved us from the researches of conventional sciences, who by the spirit of immediate intuition has lifted us above the tediousness of tradition and demonstration, who has removed us from the hollow threshing of straw, and kept us pure from disputation, opposition and contradiction, for all this is in the arena of uncertainty and the field of doubt of error, and heresy; glory to Him who has taken away from our eyes the veil of externals, of form, and confusion." Modern western philosophers who are constantly called upon to reconsider their conclusions, and to twist them round or drag them down so as to bring them into line with the discoveries

(a) In the sense of propriety.

(b) *Tao-Teh-King* I. 5, on Ethical Worth.

(c) The straw dogs of the Death Chamber watched the body of the departed, but their presumed utility was exhausted by the vigil. They followed the departed no further.

(d) R. A. Nicholson, and Mc.Q.

(e) In this respect they were not in accord with Zoroaster's views on education.

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of modern science, would certainly rejoice if by any process of thought they could be "saved from the researches of conventional sciences." And it was certainly a delightful thought of Abdul Razzak's to escape the difficulty in this way; the more so as he also discovered in Sufism a royal road to knowledge without the "tediousness of tradition and demonstration." Yet we cannot but recognise that the undoubted monism which formed the basis of Muhammedan and early Sufi thought no longer in any case relied upon demonstration, but in both instances present us with forms of monistic religion no longer dependent upon philosophic thought. We have only to watch a few generations pass before we see the extreme devotees in both these religions turn into howling dervishes, to witness the rapid transition by which philosophic teaching is turned out of court by æsthetic admiration, and to see the ravings and splutterings of the epileptic maniac preferred to all (other) forms of "reason". Rhapsody was no doubt thought necessary "to keep religion going" by the pragmatists and the revivalists of that age, who, throwing to one side the dictates of reason and the support of demonstration, relied solely upon intuitive "knowledge" of the Most High; and whose spiritual descendants kept up their fervour by shrieks and lacerations, and by incoherent jabberings in (what appeared to their followers) unknown tongues. Nor need we express any surprise at the fate which inevitably follows all attempts to order human thought in defiance of Reason. For the antithesis to Reason is the very goal which is aimed at, and which will surely be attained, by all schools (ancient or modern) which decry Reason and prefer "direct" intuition, and the "revelations" of patients suffering from hysteria, epilepsy, illogic, or other forms of mania.

On the other hand some forms of Sufism have produced schools of monistic thought of great value, and especially in this connection we should mention the names of Rumi (Jellaleddin), Jami, Dhu'l-Nun, and Bayazid.*

It is not easy to see in what respects the main tenets of certain forms of Sufism transcended the doctrines of Muhammetanism, although doubtless the question of observances presented many divergencies.

The saying of Fyzal that—they are base (the basest of all) who worship God from fear, or from the expectation of benefits—reappears again in the writings of Rumi—

> "Faithful they are, but not for Paradise.
> God's will the only crowning of their faith;
> And not for seething Hell flee they from sin,
> But that their will must serve the Will devine."

It is to this period in the history of philosophy, and to the Persian and Arabic teachers of this time in especial, that we should trace back the beginning of Fatalistic Monism as a distinct school of thought. Of course

* Bayazid Bastami [illegible] to speak of 'I' and of "God" was to assert otherness. He "came forth" from his ego "as a snake from its skin; [illegible]

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Fatalism in some sense is necessary to every form of monistic thought, but there is a great difference between that form of Fatalism which conceives of the Supreme Spirit as wishless, and the form which holds that supreme ordination directs every event. It is in opposition to the Brahmanic systems that these Persian Fatalists, both orthodox Muhammetan and Sufi, stand out in such great contrast; and it is perhaps only in the case of themselves and of their successors of the modern school of Fatalistic Monism that we find monistic philosophy admitting the Will of God in a directive and determinative sense. Now this very difference (*a*) underlies and prejudices the monism of these Persian and Arabic Schools. For just as certainly as Will presupposes Objects, Parts, and Choice, so is Will connected with some ethical synchrony. Let us admit that Choice may be determined, not on ethical worth, but solely on the question of betterment; that choice may be directed to the attainment of what is beneficial but not necessarily "good" in any ethical sense. Very well, but how can we apply this admission to the conceived Will of the perfect one without proclaiming the absurdity that the Will of God is confined to material benefits? Therefore I say that just as no religion can shake itself free from Ethic, no more can any philosophy based on the "Will" of God; and that it was this admission of Difference which prejudiced the monism of the Persian and Arabian schools, and which finally resulted in their practical condemnation of Philosophy at the suit of Ethic.

In his Gifford Lectures delivered before the University of Glasgow in 1892, Max Muller, in his eleventh Lecture, gives a great mass of information with reference to the philosophy of the Sufis. He evidently felt how difficult it was to draw the thread of any special philosophic truth through all the schools of Sufism. For though the whole were monistic in the strictest sense of the word, and all placed special value upon direct inspiration from on high, the lecturer was seemingly so bewildered by the variety of their doctrines that he did not attempt to trace out any foundation of philosophy common to all these schools. He gives us (*b*) the four stages of ascent towards the liberation, which are, (1) *Humility* (that the mind should not be full of "false knowledge" or allegations imparted by the demons) and Obedience (shariat); (2) *Love*, and hence the overcoming of desire and the becoming wishless (tarikat); (3) *Knowledge* (to be obtained intuitively but neither learned from the teacher, nor by any process of reasoning) (marifat); and (4) *Truth*, that is perfect representation (*c*) of God, perfect self-effacement or loss of identity in the devine Self (Hakikat).

But, after all, some such stages as these are necessary to every system whether of philosophy or of religion. Humility, or some sense of incompleteness (weakness through want of knowledge), must be the prerequisite for the first visit to the physician; and discipline is also essential. In the

(*a*) Between God and Will.
(*b*) Theosophy, p. 348.
(*c*) Compare the Christian teaching of the Imitation of Jesus.

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earlier stages of every process of betterment some form of admiration must necessarily ensue, or the devotee would no longer pursue the course; and resignation to the Divine Will (*a*) is a necessity to all forms of Fatalistic Monism. For by the pupils of Lao-Tzu the lesson was first learnt that whosoever may foresee (an event) no one can alter it; and it would indeed be a contradiction in terms for any Fatalistic Monist to maintain that he was not resigned to the Divine "Will." And as to inspired knowledge, that again merely means that the disciple had realised the illusions of relativity (or some of them). Lastly, the conceptual attainment of the Truth is the climax of all forms of Monism. So that, even when we have recognised the four stages of Sufiism, this by itself does not take us very far towards understanding its meaning.

Again, if we attempt to say what portion of the Sufi system of morals may be made to depend from monistic philosophy, then we may claim that there is at least a common element in the system of morals deducible from the philosophic basis of both Sufiism and Brahmanism. But on the other hand it is true that Persian thought as a whole tended rather to a comparison with Buddhism than with Brahmanism, and that Ethic claimed a larger share than did pure philosophy. Hence from the Sufi philosophy it was ultimately attempted to deduce a more elaborate system of Ethic than could be made to depend from any philosophic basis. The Brahmanic dictum that Knowledge is above Good Works is rendered again more or less exactly in the Sufi tenet that the Lover (the devotee of Truth) is no longer subject to the law. And similar reasons are also given, *viz.*, that as he had already gone through the disciplinary process demanded in his school, and surrendered the ego, and hence desired nothing for himself, that he was therefore no longer capable of any selfish action, and that to such an one legal restrictions became merely hindrances. Again, those who, having reached this advanced stage in philosophic thought, recognise Knowledge as above Good Works, no longer act from any ethical motive, and hence can no longer be attached by merit or demerit.

It has been recently said by a sociologist of note on the subject of Socialism that when we had all reached this condition of mind then Socialism would be no longer to be feared; but if we were all like this, Socialism, as dependent on legal enactment would no longer advantage any of us. But some forms of Sufiism never got quite so far as this. In such schools it is said that the reason why the most advanced philosophers can do no wrong is because they are quite incapable of committing any act displeasing to the Most High. But this, of course, presupposes "Will" in the Most High, and also presupposes that they know exactly what this "Will" is, hence that they are guided by direct revelation, not by any demonstrable truth. And such would claim that they had reached a stage when philosophy is no longer necessary.

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(*a*) If we can conceive Will as an attribute of the Supreme One; which cannot be conceived by Brahmanists.

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The doctrine that Self, or that Reason or Truth (to whatever extent we may possess it) is but a representation or reflection of the eternal Self, is very strongly brought out in Sufi thought. Rumi says (*a*)

> If a mirror reflects not, of what use is it?
> Knowest thou why thy mirror reflects not?
> Because the rust has not been scoured from its face.(*b*)
> If it were purified from all rust and defilement
> It would reflect the shining of the Sun of God.

And no system of Monism, however elaborate, could carry us much further than this.

We may probably discern in the thought of Sufiism how the teaching of Jesus effected the philosophies of the further East. If we compare Muhammetanism, Sufiism, and the Vedic philosophies, we shall recognise that all three are equally monistic (*c*), but that in respect of Ethic the Persian systems occupied an intermediate position between "the Knowledge above Works" of Hindustan and the "Good for the sake of Good" taught by Jesus. In the case of the Brahmanic philosophies, although they did not deny the utility and the necessity of ethic, they did deny its philosophic truth. Sufiism strove to make Ethic dependent on philosophic truth, and Jesus taught the value of Ethic for its own sake.

The three heavens of monistic thought are dominated by our conceptions of Beauty, Love, and Truth, and thus constitute rest-houses for the Aesthete, the Ethicist, and the Philosopher. There is no cause for wonder when we see how easily the artistic perceptions of some individuals give to this first phase of philosophic thought an æsthetic turn, so that thought-representation made beautiful by artistic perception takes up a position of dominance over all matters of abstract truth or metaphysical reality. For the heaven of beauty is the true and proper home of all this.

The second heaven of ethical merit has obtained many of its devotees from within the folds of Christianity, Buddhism, and Zoroastrianism; for these three religions rely upon Benevolence and Good Deeds, and treat Knowledge as though it were a matter of subsidiary importance. To them Ethic is the one thing necessary, is the object and end of our existence; hence these three beliefs are rightly classed with religions and not with philosophies. Now although it is quite conceivable that Philosophy and Religion may both dictate in certain respects similar courses of conduct, yet in philosophic concept all such actions depend upon certain faces of development, and the importance which we attach to conduct alters with each step we take towards the attainment of Truth; whereas all these religions hold that goodness and virtue (together with the personal privileges to be obtained thereby) are the goals of our being, and the All else is made to depend therefrom. The devotees of such religions regard

(*a*) Translation by E. H. Winfield.
(*b*) Persian mirrors were made of metal highly burnished.
(*c*) According to their respective lights, or points of view.

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Truth as only beneficial if it subserves the ends already dictated by the promptings of conscience. To them Truth is no longer something to be attained at all cost, but is a voluntary subject which can only hold a subsidiary position, and is only admissible if it explains the dogmas of the Faithful. This fixed basis of belief shuts out for ever any permissible increase of knowledge in these religious and ethical systems, and the world of their thought is constrained henceforth to wander round and round the dogmas which have been formulated and the allegations which have been made and which have been accepted by them as axioms.

As to the Persian systems particularly, it is true of latter Zoroastrianism that it remains a religion and can never rise above the heaven of ethical worth, and is for ever shut out from all possibility of attaining to the worship of Truth in the sense pursued by the Brahmanic philosophies ; yet it is clear that the Sufis realised this limitation of Zoroastrianism to Ethic, and their own efforts were mainly directed at breaking through this barrier. Certainly they started from the same basis of thought as the Zoroastrians. Thus they started from the position of those who worship merit in the individual ; but they strove to show how human ideas of merit expand and alter with growing knowledge until we become almost ashamed of the importance which we once granted to acts of benevolence. Just as we Moderns now see that the unthinking distribution of alms to the needy, although prompted by the best motives, does more harm than good to the people generally. So the Sufis saw that there was a constant tendency to the change of all customs and beliefs founded on an ethical basis, and they realised the instability of a world founded on a basis of ethic.

Aesthetic merit was bound up in Sufi thought with Benevolence and Virtue as the three fundamental attributes of the Godhead. It is very difficult to compare the writings of an age of chivalry and epic poetry, such as then existed in Persia, with the literature of an age of great critical ability and philosophic attainment such as existed in Hindustan. And this difficulty is increased by the fact that so many great Sufi philosophers at one time wrote works of high philosophical value and at other times heroic poetry and love songs. Many critics have felt baffled by the almost incredible versatility of such writers as Jami, and have sought to find traces of philosophic thought in works that were not ostensibly of philosophic import. And such critics received some encouragement from the fact that the philosophic thought of Sufiism was always rendered (in poems) under the guise of Love, and with the fervid imagery of that epoch. It is quite easy to understand how the less critical commentators fail to discriminate between this class of philosophic epic, and what were love songs pure and simple such as any troubador might have sung. It is indeed true that in Sufi writings we constantly find that Monism or Absolutism is contrasted with Dualism or Relativity in some such sense as we might contrast the joy, love, delight, and peace of Union (Monism), with the sorrow, discord, etc., of Separation (Dualism). To them

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the pain of life was that inevitable separation or breaking up to which the Truth must be subject before it can provide food for the mind by presenting us with objects of comparison. The pain of Separation consisted, in this view of the necessary tearing asunder which the inherent dualism of our thought (a) demanded, and the cessation from all this was the joy of Union. In this concept Sufiism reached its climax ; but the effort was great, and imagery of this kind lent itself to abuse at the hands of the unworthy. Yet the great teachers of Sufiism cannot be blamed for the fact that a number of less learned and less idealistic writers existed. Though permeated to the core with these conceptions of Love and Beauty, the leading Sufi teachers did not fail to perceive how all this world of æsthetic and ethical concept was constantly changing and passing away. They conceived of human beauty and love as but the reflection of divine love and divine beauty. From this it followed that they conceived the mind of man as capable of reflecting this divine love and beauty in some form, however imperfect. And from this it again followed that to reach the highest possible stage in the worship of Love and Beauty it became necessary to so clear the mirror of the mind that it should be enabled to reflect this divine love and beauty in its true essence or reality, and no longer to obscure it, or to see it, as in a mirror, distorted by relativity. Then the question arises, how to thus clear the mind so that it should be able to bear the true image of the world. The Vedic sages saw that this was only possible by the overcoming of Nescience by Knowledge (imparted by the teacher). But the Sufis did not seem to have ever attained this thought. They held, on the other hand, that this state of perfection could be gained intuitively by inspiration from on High ; that he who was ethically good and perfect would by continual meditation ultimately receive the reward of direct revelation from the Almighty, and would thus (in their view) know God in a way which would never be reached by any human process of reasoning. We shall find the same conception cropping out again among the Christian Mystics and Quietists.

In comparing Sufiism with Brahmanism two facts stand out very clearly ; one great similarity and one apparent dissimilarity. Above all things Sufiism is the *Doctrine of Reflection*, and the objective was *Union*. Individual souls or intelligent entities are treated as the mirrors in which the Almighty is reflected ; as illumined specks of human consciousness seeking reunion with the source from which they spring. Admitting the obvious imperfections and distortions which reflection implies, the Sufis relied on the doctrine of Fana to wipe out once for all this faulty representation, and to find the fullness of all reality and knowledge in God.

Vedantic thought claims that the real-self in man is in identity with the Supreme Being, an identity obscured by illusion but none the less real. Hence the vedantist cannot contemplate union, as, in his view, this union is already an accomplished fact. Yet we may doubt whether this distinction between

(a) As determined by our apperceptions [Times, Space, and Causality].

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Vedanticism and Brahmanism is absolute, and whether we may not regard it as implying two views of the same fact. Jahangirs (*a*) called the Vedania "the science of Sufiism."

The doctrine of reflection is common to both systems. We find as far back as the period of the Upanishads (*b*) "There shines not sun, nor moon, nor stars; nor do these lightnings shine, much less this fire. When He shines forth all things shine after Him, by Brahman's shining shineth all below." Also in the Bhagavad Gita VII, 10. "I am the intellect of the intelligent."

It would therefore seem that the difference is due rather to differing similes and modes of expression than to any incompatibility of doctrine. In the one case the medium of reflection is faulty, in the other Ignorance causes the Truth to be hidden in the mist of Maya.

Vignana would have found no difficulty whatever in reconciling the two philosophies.

Although I have included Sufiism under the general heading of "Persian" systems of thought, I do not wish it to be deduced from this juxtaposition that Sufiism is specially the indigenous product of Persian rather than of exogenous Greek or of Muhammetan thought. Mr. Nicholson sums up the matter (briefly) thus. That the ascetic side of Sufiism was a Muhammetan product; the theosophic side, developed by Dhu'l-Nun, was the product of Greek philosophy; and that the later pantheistic side, introduced by Bayazid, was a product of Persian or Indian thought.

Personally I would say that the influence of the Platonists and Neoplatonists and of Plotinus is clearly traceable, and that we can also trace in a more general and less defined sense the influences of Hindu and Chinese thought. For there is a certain homogeny in Oriental thought, a birthright that cannot be bartered away.

SECTION V.

Extracts.

Attar.

Nihilism was not unknown during the literary period of Persia. We find Attar accounting for the phenomenal world in this style, "He first made the Mountains; then cleared the face of the Earth from Sea; then fixed it fast on Gau (the Bull); Gau on Máhi (the Fish) and Máhi on Air; and Air on what? On Nothing; Nothing on Nothing, all is Nothing—Enough." (*c*) Attar clearly had in his mind that no chain of causation can stretch across the chasm separating our world from that other; that no logic can prove the reality of Matter, but must always leave an unanswerable "Whence."

(*a*) *Memoirs of Jahangirs.* (Rogers, 1909,) p. 356.
(*b*) *Mundakopanishad.* III. 2—10.
(*c*) De Sacy in Pendnamah, XXXV.

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Bayazid al Bistami.

By his teaching Sufi philosophy became perfected, and moreover notwithstanding all his efforts to the contrary, he proved by empirical means that there is at least some ground for belief in inspiration. This may seem a hard saying, but its truth may be readily grasped. For he proved, in at least one instance, the Sufi claim that knowledge of the highest may come through inspiration following meditation, and does not entail reasoning. In their view the mind was the mirror of Almighty, and " His light", they said, "may shine on whomsoever he selects."

Now it is a fact in experience that meditation unguided by reason usually results in an ecstatic condition of intellectual aberration. Yet there must be exceptions to every rule, and perhaps Bayazid was the favoured one who attained to great monistic truths by intuition. If he did thus attain, then by the event he proved the Sufi doctrine that by intuition great truths may become manifest, and thus empirically confirmed their dictum.

It is said that Bayazid introduced Hindu pantheism into Sufiism and thereby modified it greatly. He is also accredited with borrowing the doctrine of Nirvana and bringing that into Sufiism under the name of Fana. But I cannot see that his doctrine of annihilation is more closely connected with the Nirvana of Buddhism than with the fanum of Greece and Rome. Temple devotees the world over are held to have annihilated worldly desires, and, not least, the faithful who gaze on the tomb of the prophet and then destroy their sight, that so they may retain, undimmed, the memory of its glory.

Hence it is doubtful if the Sufi doctrine of Fana had any close connection with Buddhist thought, as some have asserted.

Bayazid carried Sufiism to great heights of Idealism. He surveyed the edifice of monistic ambition, and cried out "How great is this temple, but how lonely". Then again he " looked out " and saw " that Temple and Worshipper and the worshipped are all one." He would pray to himself, and would not speak of "God" and of "I" because he held that this juxtaposition was blasphemous.

The fact that Hindu philosophy influenced that of Persia is undoubted, but the *date* when this influence was first felt is doubtful. Omar Khayyam's 109th quatrain has only one significance.—

> My heart inquired 'What is the heaven sent lore.
> If thou'st attained it, teach me I implore ?'
> 'Alif' said I, if there be one within,
> One letter seems to name him Say no more !'

Ali Ben Uthman Al-Hujwiri.

A devout Muhammedan Sufi who founded a defensible system of Sufi Philosophy. He was an Afghan by birth and was a contemporary of Qushayri and just survived him (died about 1072 A. D.). He visited the tomb of Bayazid and thought his doctrine of Fana. Let me quote one of his hymns;

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"Praise be to God, who hath revealed the secrets of His kingdom to His Saints, and hath disclosed the mysteries of His power to His intimates..... and hath let the hearts of gnostics taste the joy of His communion. He it is that bringeth dead hearts to life by the radiance of the perception of His eternity and His majesty, and reanimates them with the comforting spirit of knowledge by divulging His Names." (*a*)

This Hymn of Praise disclosed the mysticism of the writer, the admitted influence of Greek Philosophy, and discloses also the existence of a school of Logic and Nominative philosophy with which I am unacquainted. But some school of this kind must surely have existed before the thought could arise that Knowledge could come through the divulging of Names. This must presuppose proper classes and categories so named that propositions could be stated ?

He was at one with the teaching of the Bhagavad Gita in that he had "renounced the fruits of actions." In his introduction to his great work he says "I have asked God's blessing, and have cleared my heart of motives related to self.....and I divest myself of my own strength and ability in word and deed. It is God that gives success". (*a*)

The problems of philosophy that Al Hujwiri set himself to solve do not vary much from those still awaiting solution. Some of them are as follows—to explain "the nature of Divine Love and how it is manifested in human hearts, and why the intellect is unable to reach the essence thereof, and why the soul recoils from the reality thereof, and why the spirit is lulled in the purity thereof." (*a*)

He says *On the knowledge of God.* "The worth of everyone is in proportion to gnosis, and he who is without gnosis is worth nothing." (*a*) These words would not have sounded strangely in the mouth of Gotama, for they are the crux of the Nyaya System of Philosophy.

Jami.

Jami, one of the last of the Persian classical poets, has remained unaccountably neglected by British students. Yet, in the whole history for the world he stands alone, unapproached by any other writer in his own particular art. For he has rendered for us some of the great conceptions of monistic philosophy in the setting of Art, has combined Philosophy and Aesthetic, rapturous thought and entrancing beauty of imagery, in one delicious reverie. He has been called "a mystic" by persons deficient of philosophic insight, himself foresaw and foretold the neglect that would overtake his philosophic writings. He said in *Salaman and Absal.* (*b*)

One who travelled in the desert
Saw Majnun where he was sitting
All alone like a magician
Tracing letters in the sand.

(*a*) Nicholson's rendering.
(*b*) Fitzgerald's rendering.

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" Oh distracted Lover writing
" What the sword-wind of the desert
" Undeciphers so that no one
" After you shall understand "
Majnun answered.—"I am writing
" Only for myself, and only
" 'Laila' ".

To understand this quotation we must know not only that the real meaning of that one word " Laila " contains a volume of knowledge, but that before that word " Lover " can be appraised fairly the student must have mastered estatic thought in the widest acceptation of the term; for " the veil over the face of that Beloved is the dust of the body ".

Jami felt the great trouble that disturbs the otherwise unruffled surface of Monistic thought, and blots out at times both bird and sky from the mirror of the still lake. If I am That One, whose power causes this seeming division, partition, or pluralism, and if That One is I, then whence this impotence limited by five senses; this veil of nescience which hinders me? In this query he restated the eternal problem to which no philosopher has yet given a conclusive answer. *Why the (individual) self, or Atman. Why this forgetfulness of its own true Being. Why Nescience, if That One is Intelligence itself. Why any, even apparent, derogation of that supreme and perfect existence?*

His knowledge of Samkhyan thought is also evident. When " The Voice " (Brahman as the Word) whispered in the ear to abjure all worldly matters and think only " of Him whose palace the soul is, and treasure house " (*a*), then cometh the silent passenger, the passive spectator of Time and of Existence.

" who notices and knows
Its income and out-going, and *then* comes
to fill it when the Strange (*b*) is departed." (*c*)

Jami taught that Prayer was foolish, if directed to attain benefits or preference.

" Wisely let the matter rest
In the hands of Allah wholly,
Who, whatever we are after,
Understands our business best." (*c*)

And if our prayers are granted we shall rue our own requests, and have nothing better to pray for than that our previous foolish demands should be forgiven and wiped out. This Jami instances in the demand of the childless man for a son, which was granted him, but the son turned out a reprobate.

In this one poem (*c*) we can trace the existence of some of the most important monistic doctrines. But, in so doing, we must make great allowance

(*a*) Compare *Bhagavad Gita* I.X, 18. " I am.....the place the treasure-house" etc. At Susa, in Persia, in the time of Darius, there was a building called " The Treasure House."
(*b*) Prakriti.

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for the unconscious transposition of thought from the modern translator to the Persian author, and never forget that we are dealing not with Jami alone, but with Jami-cum-FitzGerald. For instance, lines 434 and 440 show us his concept of the Ego as the Reflector; line 432 gives us Reason as the thing lacking to complete the unity of our nebeneinander—as "the completor of the Imperfect"; this same line discloses to us Reason as the source of true Knowledge, and as superior to all other alleged sources of knowledge, and places Desire (Lust) as the enemy; and line 444 shows us that the concept of "Will" in Schopenhauer's sense was earlier known to Jami.

In respect of his Sufiism Jami was a Neoplatonist. His Lawa'ih (flashes of Light) was clearly a work on flashes of "inner light," notwithstanding that the real source of light was not conceived as originating "within", but as reflected in us. Hence, within this meaning of "inner light" (Ishrâq) his teaching may be traced back to the Platonists (Ishraqin).

A Prayer of Jami's from the introduction to his *Lawa'ih.*

O God, deliver us from preoccupation with worldly vanities.....remove from our eyes the veil of ignorance, and show us things as they really are. Show not to us non-existence as existent, nor cast the veil of non-existence over beauty of existence. Make this phenomenal world the mirror (*a*) to reflect the manifestations of Thy beauty, and not a veil to separate and repel us from Thee. Cause these unreal phenomena of the universe to be for us the sources of knowledge and insight, and not the cause of ignorance and blindness.

"Make my heart pure, my soul from error free,
Make tears and sighs my daily lot to be,
And lead me on Thy road away from self,
That lost to self I may approach to Thee."
"My lust for this world and the next efface,
Grant me the crown of poverty and grace."

So Jami approached the Almighty not to beg for some preferential position above his fellow-men, not to obtain benefits, or to avoid detriments or penalties, or through any other unworthy motive, but in a purely philosophic and altruistic spirit.

His doctrine of Fana was as follows:—

"Self-annihilation consists in this, that through the overpowering influence of the Very Being upon the inner man, there remains no consciousness of aught beside Him." (*b*)

Jami goes on to show that this sense of annihilation is not the final stage; for finally the happy one loses all consciousness of the fact that he has become unconscious of his ego. Fana has now become the normal condition of his existence.

Works of super-errogation are seldom profitable, yet there are certain religious enthusiasts in England who are now calling upon us to "educate the

(*a*) Compare *Gulshan-i Raz*, p. 14. line 134.
(*b*) *Lawa'ih.* IX.

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Chinese." Let this education be, at least, mutual, for not a day passes in which we do not need the assistance of the Chinese classics. Moreover this need for the Chinese to educate us is no new need of the day. It has existed ever since the dawn of civilization in Britain, and in most other countries. Even the erudite and Polished Jami, in the quotation I have just cited, was unconsciously drawing from celestial sources. Quite a millenium and a half previously we find in the Chinese classics.

"The man of little virtue is always thinking about his virtue—because he has little virtue. But the man of great virtue knows not of his virtue—because he has great virtue."

For when Virtue or Altruism become the normal, and hence unconscious condition of our existence, we have surely reached a step beyond the consciousness of such aims.

Jami conceived the Absolute (Truth) and the Relative (Phenomena). We are the mirrors of the Almighty, and thus relative truth was but a faulty reflection of absolute Truth, human love and beauty of the Divine attributes. He says, "whosoever is wise derives his wisdom from the Divine wisdom. Wherever intelligence is found it is the fruit of the Divine intelligence. In a word, all are attributes of Deity which have descended from the zenith of the Universal and Absolute to the nadir of the particular and relative (*a*).

This concept gives us a good instance of how the metaphysical basis of Sufism differs from that of the Vedanta. In the latter system it is not admissible to predicate any positive virtues to the Supreme One, nor positive predicates of any kind. All that can be known is that "It is not this, It is not that. It does not consist in Error, Unreality, Illogic," and so forth.

But there remains some possibility of synthetic treatment. For some might say that all attributes blended in one Being lose their individual meanings, and that it is only in the mist of Maya that they appear to us as we now know them; just as light may be broken up to appear as various colours. Hence in some sense the metaphysic of Jami and of the Vedanta does not seem irreconcileable, and there is one school of Hindu thought which has travelled so far on the synthetic direction here indicated. Jami also (*b*) admits that we may conceive such attributes as comprehended in the Absolute as a cause comprehends its consequences, not as existing therein as parts making up the whole.

Let me quote a final quatrain with which Jami closes his Lawa'ih. Addressing himself he says—.

"Jami! leave polishing of phrases, cease
Writing and chanting fables, hold thy peace;
Dream not that Truth can be revealed by words:
From this fond dream, O dreamer find release!"

(*a*) *Lawa'ih*, V.
(*b*) *Lawa'ih*, XIX.

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REVIEWS AND NOTICES.

THE SANT BANI SERIES. *

THE Belvedere Printing Works, Allahabad, has for the last nine or ten years been engaged in bringing out some of the purest gems of Hindi religious poetry under the title of the "Sant Bani" series. Some of the works now published in this series were unknown to the Hindi-reading public before, and the usefulness of all has been enhanced by the able editing of B. Baleshwar Prasad Sahib, who has laid the whole country under a deep debt of obligation by his unremitted labours in putting before the public such valuable literature in a handy and cheap form.

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* 1 Kabir's Sakhi Sangraha (21 152 Sakhis).
2. ,, Shabdavali, Part I, with Life and Notes.
3. ,, ,, Part II with Notes.
4. ,, ,, Part III do.
5. ,, ,, Part IV do.
6. ,, Gyan Gudri and Rekhtas do.
7. ,, Akhravati do.
8. Dhani Dharam Das's Shabdavali, with Life and Notes.
9. Tulsi Sahib's (of Hathras) Shabdavali, with Life and Notes.
10. ,, ,, Ratna Sagar, do.
11. ,, ,, Ghat Ramayana, Part I, do.
12. ,, ,, Ghat Ramayana, Part II, with Notes.
13. Guru Nanak's Pran Sangali, Part I, with Life and Notes.
14. ,, ,, ,, ,, Part II, with Notes.
15. Dadu Dayal's Bani, Part I (Sakhis), with Life and Notes.
16. ,, ,, ,, Part II (Shabdas), with Notes.
17. Sundar Das Ji's Sundar Bilas with Life and Notes.
18. Paltu Sahib's Shabdavali (Kundaliya, etc.), Part I, with Life and Notes.
19. Paltu Sahib's Shabdavali, Part II, with Notes.
20. Jagjiwan Sahib's Shabdavali, Part I, with Life and Notes.
2. ,, ,, ,, Part II, with Notes.
22. Dulan Das's Bani with Life and Notes.
23. Charan Das's Bani, Part I, with Life and Notes.
24. ,, ,, ,, Part II, with Notes.
25. Garib Das's Bani with Life and Notes.
26. Raidas's Bani with Life and Notes.
27. Dariya Sahib's (of Behar) Dariya Sagar, with Life and Notes.
28 ,, ,, ,, Selected Padas and Sakhis with Notes.
29. Dariya Sahib's (of Marwar) Bani with Life and Notes.
30. Bhikha Sahib's Shabdavali with Life and Notes.
31. Gulal Sahib's Bani with Life and Notes.
32. Baba Maluk Das's Bani with Life and Votes.
33. Gusain Tulsi Das's Barahmasi.
34. Yari Sahib's Ratnavali, with Life and Notes.
35. Bulla Sahib's Shabdsar, with Life and Notes.
36. Keshava Das's Aminghunt with Life and Notes.
37. Dharni Das's Bani, with Life and Notes.
38. Mira Bais Shabdavali with Life and Notes.
39. Bhajo Bai's Sahaj-Prakash with Life and Notes.
40. Daya Bai's Bani with Life and Notes.
41. Ahilya Bai's Life in English Poetry.

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To the serious student of Hindi literature, as also to the historian of India, the series is invaluable, containing as it does the poetical utterances of the great religious teachers of India of the mediæval period. A short 'life' of each Saint, prefixed to his selected works, and the foot-notes, containing the explanations of abstruse expressions and allusions, has considerably added to the value of the books. The oldest, and perhaps the best-known Saint in the series, is Kabir, who according to the Editor, flourished during the years 1399-1519 A. D., and the latest is Tulsi Sahib of Hathras, about whom it is said in the sketch of his Life given in his "Ghat-Ramayana," that he was the eldest son of the Raja of Poona, and that Raja Baji Rao—who after his deposition in S. 1876 (A. D. 1819) was kept at Cawnpore,—was his younger brother; that he was born about Sambat 1820 (1763 A. D.) and died at about the age of 85, in Sambat 1900 (1843 A. D.); that he left his kingdom and renounced the world because his father wished to force him to sit on the *gaddi*; that he became a wandering Sanyasi, and finally settled in Hathras, where his Somadhi still exists. The songs of Tulsi Sahib are often heard in Northern India, and their style, language and subject-matter appreciably differ from those of his earlier namesake, Goshain Tulshi Das, of Benares. One thing, however, which excite, interest and curiosity is what is said at the end of the "Ghat-Ramayana" about the previous birth of the Saint. It is said that Tulsi Sahib was in his previous birth Goshain Tulsi Das, the great poet of the Hindi Ramayana, and that the Ghat-Ramayana (the work now published) had also been written in the previous birth, but had not been published to the world as it aroused a great deal of opposition among the orthodox Pandits, and the followers of various prevalent religions. Between Kabir and Tulsi come such well-known Saints and devotees as Nanak, Dadu, Paltu, Dhani, Dharma Das, Sunder Das, Jagjiwan Sahib, Dulam Das, Charan Das, Garib Das, Rai Das, Dariya Sahib, Bhikha Sahib, Gulab Sahib, Maluk Das, Goshain Tulsi Das, Yari Sahib, Bulla Sahib, Keshav Das, Mira Bai, Sahjo Bai, and Daya Bai, the last three being women-devotees of the Punjab and Rajputana. To those who are interested in the study of the growth and development of human thought in its various phases, these names will ever be as beacon-lights in the shrouding gloom of ignorance and jealousy, of the sordid thirst for land and gold and the unseemly fights it gives rise to—the strong riding rough-shod over the dead bodies of the weak, the weak impotently cursing the strong and all running pell-mell in a mad race for worldly comforts and luxuries, which when secured begin to pall even before they are enjoyed.

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The lofty utterances of Kabir Sahib in the four parts of his "Sabdavali," and the 84 Angas (Sections) of the collections entitled "Kabir Sakhi Sangrah" appeal straight to the heart by their stern simplicity, their outspoken earnestness, and withal, their deep and abiding love for the suffering humanity. The विनय and प्रार्थना of Jagjiwan Sahib are some of the finest specimens of that kind of poetry. In tenderness and choice of language they might well be placed by the side of the famous devotional songs of Sur Das. The pithy Kundaliyas of Paltu Sahib, the commanding exhortations of Tulsi Sahab to the different religious sects prevalent in India, the graphic Yogic description of the whole cosmogony with the true practice of Yaga by Guru Nanak in his Pran Sangali (a work published now for the first time), the charming grace and loveliness of the songs of the female devotees, Mira Bai, Sahjo Bai, and Daya Bai,—all these furnish poetry and instruction of the highest order. One great truth that is forcibly impressed upon the mind after reading these Saints, who lived in widely different times and places, is how far the true religion is above the rites and rituals and nomenclatures which divide man from man, and what wonderful agreement there is among the greatest teachers of humanity on the great problems of life and death, of the duty of man in this world and the true way to knowledge and Moksha.

The whole series has been printed from rare manuscripts under the able editorship of B. Baleshwar Prasad Sahib. B. Baleshwar Prasad's name as a lover of Hindi is familiar to those amongst us who lived in the time of B. Harish Chander, or are conversant with the history of the growth of Hindi in that period. It was at his instance, as B. Harish Chander has himself said, that the well-known drama "Satya Harishchandra" was written by the Bhartendu. After retirement from the Provincial Service of the United Provinces, in which he filled the highest offices, which the most distinguished men in that Service can go up to, he has returned to his old love of literature with a taste matured by experience and chastened by deep religious introspection and devotion, and the service which he is rendering to Hindi literature and to humanity will secure for him the gratitude of generations to come.

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THE PRESS IN INDIA IN 1913-14.

IT is not possible to compress within the limits of a short paper the subject of the press in India, even if its scope be confined to one year. For obvious reasons, no historical sketch of the press in this country can be attempted within the compass of an essay, be its scope ever so extended. The press in India includes papers, journals and periodicals in a larger number of languages than the press of any other country, since in no other is the number of literary languages so great as in ours. Even if a comparison be instituted between the press of all the European countries on the one hand, and that of India, on the other, it is our impression that the result will show that the publications in the latter are printed in a larger number of languages than those in the former. It is impossible for any one—be he or she ever so versatile a linguist—to be familiar with all or even many of the languages of Europe or India and the ideal critic, therefore, who would deal with either the European or the Indian press, after obtaining information at first hand, by a perusal of the writings in the languages of the publications themselves, is not likely to come into existence till the millenium has set in. In the meantime, those of us who are workers in the field of Indian journalism, in howsoever humble a capacity, might well place our little stock of information at the disposal of those interested in the study of the subject of the press in India. To begin with, the expression "the press in India" is, on the face of it, more comprehensive than "the Indian press." The latter does and should mean the press edited or owned by Indians; whereas the former does and must include what is popularly known as "the Anglo-Indian press." The latter is a genus or class by itself, and has little relation with the Indian press. The Anglo-Indian press is mainly conducted in English, though there are some small and unimportant sheets which are published in some other European languages. For all practical purposes, however, it may be taken to be written in English by persons of British or Irish nationality, and intended for Anglo-Indian readers—official and non-official. We need hardly say that we are using the term "Anglo-Indian" in its ancient, classical sense, such as is embalmed in literature and not in its new-fangled, officially-ordained sense as synonym for the Eurasian.

The number of Anglo-Indian papers, journals and periodicals is not very large, though this section of the press is very influential, for all that. At present it has but one quarterly—the *Calcutta Review* which, having completed its seventieth year was revived during

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the year 1913 and brought out in a handsome format, with letter-press of interest to the Anglo-Indian reader. There is, strange to say, no Anglo-Indian monthly Review, nor are there many fortnightlies or weeklies of any consequence. The two best-known fortnightlies are the *Empress* and the *Society* of Calcutta, both being illustrated society papers. The only weeklies, of any importance, are those dealing with trade, commerce, industries, engineering and other technical subject, of which the only one that appeals, beyond the special circle of readers for whom it caters, is *Capital* of Calcutta, whose caustic comments on current affairs are generally marked by mordant wit and are largely reproduced by both Indian and Anglo-Indian papers and journals. The only other Anglo-Indian weekly that need be mentioned here is the *Times of India Illustrated Weekly* of Bombay. Though its letter-press is mainly reprinted from the daily paper, its excellent illustrations give it a distinct position as the only illustrated weekly in the Indian Empire. And as Burma forms politically a portion of our Empire, we desire to make an appreciative reference here to the Anglo-Burman weekly—the *Burma Critic* of Rangoon—which is edited by Mr. Channing Arnold, a son of the famous poet, Sir Edwin Arnold, the author of the *Light of Asia*. The episode of the conviction of its editor by the Lower Burma Chief Court for writings, held to have been defamatory and his release under the orders of the Government of India is still fresh in the public mind. The six publications mentioned above, practically exhaust the list of the Anglo-Indian non-daily press, so far as the average newspaper reader is concerned.

The number of Anglo-Indian dailies is larger than that of fortnightlies, weeklies and quarterlies of importance put together, and all of them are political papers in the ordinary sense of the term. Burma has two—the *Rangoon Times* and the *Rangoon Gazette*. Bengal has four—all in Calcutta—the *Englishman*, the *Indian Daily News*, the *Statesman* and the *Empire*, to enumerate them in their chronological order. The United Provinces, the Province of Delhi and the Punjab have one each—the *Pioneer* at Allahabad, the *Morning Post of India* in the metropolis of the Indian Empire, and the *Civil and Military Gazette* at Lahore. The capital of the Southern Presidency has the *Madras Mail*, Mysore has the *Daily Post* at Bangalore and Bombay, the *Times of India*. At Poona—the second capital of the Western Presidency—a new Anglo-Indian daily, called the *Poona Mail*, was started during the year under review. Assam, Behar and

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* It ceased to exist in January 1914.

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Orissa, and the Central Provinces and Berar, have no Anglo-Indian dailies, or any Anglo-Indian publications, for the matter of that. Except in Calcutta and Rangoon, there is no competition, as there is but one Anglo-Indian daily in each of the other cities. Broadly speaking, almost all these papers are conservative, at any rate, in Indian affairs and, except on rare occasions, are strongly pro-Government. Amongst themselves they differ widely, but the two points noted above are their main characteristics. Like the Irishman in America, who when questioned declared that he was neither a Republican nor a Democrat but was "agin all Government," the Anglo-Indian dailies and for the matter of that the other publications also—are generally "agin Indian interests"—such as they are conceived to be by the educated Indians—and further, they may be, as a rule, trusted to support the officials. About the only notable incident that transpired in the course of the year 1913 in connection with the Anglo-Indian press was the celebration, in November last, of the seventy-fifth anniversary of the founding of the *Times of India*, on which occasion it published a very interesting historical sketch of itself and incidentally of Anglo-Indian journalism in the Western Presidency.

During recent years a new class of dailies has come into existence, which are strictly speaking neither Anglo-Indian nor Indian. They are not the former as the proprietory body financing the paper and controlling its policy is either wholly or mainly Indian, and they are not the latter as their editorial staff is either wholly or principally Anglo-Indian—at any rate the editor himself is an Anglo-Indian. Papers of this class were in 1913, the *Beharee* of Bankipore, the *Indian Daily Telegraph* of Lucknow, the *Bombay Gazette* and the *Bombay Chronicle* and the *Madras Times*. The *Beharee* which has been edited since the 13th of April, 1912—the day on which it was converted from a weekly into a daily—by Mr. Maheshwar Prasad was on the 1st of November last placed in the editorial charge of Mr. A. Cunningham, who was on the staff of the *Statesman*. It is yet too early to express any opinion as to how the hitherto leading and accredited organ of Behar public opinion is going to be conducted by its new Anglo-Indian editor in the matter of the policy of the paper, which had been maintained from the time it was started in January 1894. A reference to *Who's Who* shows that Mr. Cunningham is an experienced journalist, having been connected with the press for now over twenty years and it may, therefore be expected that the *Beharee* will improve under

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his control. The *Indian Daily Telegraph* has been now for many years the sole property of the Hon'ble the Raja of Mahmudabad. Mr. Edward Long, who was its editor for several years but had retired home, was again brought out at the beginning of 1913. The policy of the paper is—in Indian affairs—that of the Muslim League. In commenting upon its writings about the Cawnpore mosque case, the *Pioneer* said of it that its interests were rather Mussalman than European. The *Bombay Gazette* which was the oldest paper in the country—dating from 1791—was reorganized in 1913 but had to stop publication in March last. The *Bombay Chronicle*, which was started in March last year under the editorship of Mr. Horniman, also of the *Statesman*, has at last removed the reproach from the capital of the Western Presidency of possessing no daily in English representing the views of the Congress school. The *Bombay Chronicle* under Mr. Horniman has already made its mark and established its claims to be recognized as one of the leading dailies in the country, not inferior even to any of its old-established Anglo-Indian contemporaries. It has proved a valuable acquisition to that section of the press in India which represents advanced Indian public opinion. Altogether, the establishment of the *Bombay Chronicle* is undoubtedly the most important and striking event in the history of journalism in India during the year 1913. The *Madras Times*—though still having some Anglo-Indians on its staff—is now practically an Indian paper, representing as it does generally the Indian view of public questions, owned as it is by Indians mainly. It is now as different from the *Madras Times* when edited some years back by Mr. George Romilly as chalk is from cheese. It is all the better for the change.

For reasons set forth in the introductory paragraph it is not possible for us to say much about the vernacular section of the Indian press, the total number of which is, of course, much larger than that of that section which might be called Indo-Anglian or Indo-English. Since the Press Act of 1910 came into force, the Indo-vernacular section of the press has contributed the largest number of victims to its provisions. Demands for deposits of securities and forfeitures of the same have been a marked feature in the history of the Indo-vernacular press since 1910, and the complete list of the papers so dealt with, laid on the table by the Government of India in reply to an interpellation, would be interesting to those connected with the Indian press. It was mainly for the faults of some of the sections of the Indo-vernacular press in certain parts of the country [illegible]

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was placed on the statute book. When the Press Bill was under consideration, the Government circulated amongst the non-official members of the Imperial Legislative Council a big book containing translations of passages culled from a large number of vernacular papers and journals, published in different parts of the country. The impression they produced was that the papers exploited in that book did no good to any one—except perhaps to the pockets of their proprietors—and as a matter of fact wrought an incalculable mischief. This was also the view of almost all the non-official members who read the book and we know it was a perusal of it that made many of them either support the Bill or offer no opposition to it, drastic as were some of its provisions beyond doubt.

We believe a larger number of vernacular papers, journals and periodicals appear in Hindustani (which is one of the literary languages of Behar, Agra and Oudh and the Panjab) than in any other, and the little acquaintance we possess with the Hindustani press justifies us in saying that there has been, in it, a marked improvement of late. About the largest section of the Hindustani press is to be found in the Panjab—this is rather curious as Hindustani is but an exotic through the greater portion of that Province, it merely being the official language, *i. e.*, that of the administration and the courts and not the mother-tongue of the people, which, of course, is Panjabee. The following observations, therefore, of the Hon'ble Sir Michael O'Dwyer, the Lieutenant-Governor of the Panjab, will be read with interest—as much the same will probably be said of the Hindustani press of Agra and Oudh.

In the remarks I made at the Rawalpindi Darbar last month I appealed to the press to use its influence on the right side. I am glad to be able to say that my appeal was well received by the public generally and by a large section of the press; and take this opportunity of stating that a *large and influential portion of the press in this Province appears to be actuated by a genuine regard for the public welfare, and though it does not always fully appreciate the difficulties of the administration, is ready to give Government the credit of honestly striving towards the same end.* But there is another and less reputable section of the Press, and I regret to say it is not confined to one community, which from blind sectarian partizanship, or other and even more unworthy motives, has been out-stepping all bounds of moderation and which seeks notoriety by assiduously striving to stir up and embitter sectarian feeling, to vilify the adherents of other creeds, to attack and malign all they hold sacred, and finally to distort and misrepresent motives and actions of Government. On that section my warning has fallen unheeded, and Government has therefore in the public interest been compelled to take action, as authorised by law, in some cases to demand security from, in others to forfeit the security already given by, the offending Press or publisher. This action has been taken with reluctance, and only after Government was assured, that it would meet with the approval of those—and they are the vast majority—who [illegible] the interests of the community as a whole, I trust that the action taken

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will have the effect of restraining violent and inflammatory appeals to prejudice and passion and obscene and scurrilous attacks on followers of different creeds not only in the press but also on the platform.

We cannot, we regret, honestly dissent from the stricture passed by Sir Michael on that, unfortunately by no means small, section of the Hindustani press which is occupied in sowing ill-will among the different sections of the people and also between the latter and the Government. In Agra and Oudh also the observations of Sir Michael are more or less opposite. The Hindustani press of Behar is yet insignificant, but if there are no good papers, there is no bad one either. Very much the same is to be said of the Hindi press of Behar, in which province, in fact, the vernacular press, is not yet the power for good or evil, which it has grown to be elsewhere. The Hindi press of the Panjab is insignificant, Hindi being as much foreign to the vast bulk of the Panjabees as Hindustani and not having the advantage either possessed by the latter, of being the language of courts and administration. The vast bulk of the Hindi papers are published in Agra and Oudh. New papers in Hindi and Hindustani are being constantly started, but old ones keep dying out and thus there is hardly much appreciable increase in the bulk. At the last Simla session of the Imperial Legislative Council the Government laid on the table a statement giving the names of papers, journals and periodicals in Agra and Oudh and the Panjab, which are supplied with official papers of the Government of India, through the local Government in whose jurisdiction they are published. Fourteen Hindustani papers published in the Panjab, two in the province of Agra and one in Oudh are included in the list. Two Panjabee papers only are in this list and only two Hindi—the *Bharat Jiwan* of Benares and the *Abhyudaya* of Allahabad. Probably the Government list does not include all the leading and influential papers in Hindi and Hindustani, and yet it may be taken to indicate how few really good papers there are in either of the two languages of Upper India, the literary vehicle for the expression of ideas, of over one hundred millions. As we have no first-hand information about the vernacular press in other languages, we say nothing about it here.

Turning now to the Indo-Anglian or Indo-English press, namely, that which is owned and conducted by Indians in English, there is not much to record as having transpired in the last twelve months. Beginning with the periodicals, it may be noted that there is no Indian quarterly corresponding to the Anglo-Indian *Calcutta Review*. The Indo-English press has, however, four well-established monthlies

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—the *Hindustan Review* of Allahabad, the *Indian Review* of Madras, *East and West* of Bombay and the *Modern Review* of Calcutta—to mention them in their chronological order—while the Anglo-Indian press has not even one to boast of. The number of Indo-English weeklies is fairly large but few really come up to even the Indian standard of a high-class and well-conducted journal. The four noticeable additions, recently made to Indo-English journals are the *Hindoo Patriot* and the *Indian World* in Calcutta and the *Express* at Bankipore, the civil station of Patna, the old metropolis of Behar and India and the new of Behar and Orissa and the *Commonweal* of Madras. The *Hindoo Patriot* ceased, in 1912, to appear as a daily and was converted into a high-class illustrated weekly. It does not command much influence, in the advanced sections of Bengal, as a political organ, being the exponent of the views of the zamindars of that province—or rather presidency—but the historico-literary articles, of which it has made a speciality and its excellent illustrations, have been much appreciated. The *Indian World* which had been started as a monthly by Mr. Prithwis Chandra Roy, in April 1905, ceased to appear as such in the early part of 1912 and was revived in January 1913 as a high-class weekly. Mr. Roy is an experienced journalist and his journal is well-conducted. Judging by the present standard of Indian weeklies, the *Indian World* possesses as high a degree of merit as it is possible to attain It, of course, represents the views of the advanced sections of Bengal. The *Express* was started in July last by Mr S. A. Raja, a well-known Indian—or, if you prefer it, South Indian—journalist, who was for years connected with the *Indian Daily News*, one of the leading Anglo-Indian papers of Calcutta. The *Express* in said to be owned by the Hathwa Raj, which probably accounts for the policy of the paper being usually more conservative than one would expect in a journal edited by so sturdy a champion of popular rights as Mr. Raja. Apart from its political views, however, the *Express* is a journal, which may be read with pleasure and profit, for there is a good deal of excellent reading matter to be found in it, both editorial and selected.* The number of really good weeklies in this country is so small that we welcome, with all the more pleasure, The *Commonweal*, which Mrs. Besant has started in Madras, from the beginning of this year. It is conducted on the lines of high-class journals, is exceedingly well written, and stands for progress and liberalism not only in the field of Politics but, what is more gratifying, even in those of Society and Religion. For the benefit of those who may have (however unjustifiably)

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* [illegible] appearing three times in the week.

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a horror of Theosophy, it may be added that the *Commonweal* is not an organ of the Theosophical propaganda. Judged by the standard of weekly journals in India, it may safely be said that Mrs. Besant's *Commonweal* is one of the very best of its kind and class and it is a notable and valuable acquisition to the ranks of the weekly press in this country. A good and well-conducted Indo-Anglian weekly, called the *Hitavada*, was also started at Nagpore (the capital of the Central Provinces and Berar) by Mr. N. A. Dravid, M. A. of the Servants of India Society. The only other incident connected with Indian weeklies is the case instituted in the Calcutta High Court by Mr. Mahomed Ali, editor of the *Comrade* of Delhi, challenging the order of the Government of Bengal for the forfeiture of some issues of his paper, for having reproduced in them the text of a pamphlet, which in the Government's opinion brought the paper within the purview of the Press Act of 1910. In the result, Mr. Mahomed Ali managed to secure for himself a certificate of good conduct from the learned Chief Justice, though his legal pleas were disallowed on grounds far too technical to be discussed here. It is possible, however, though not probable, at present, that the judgments of the High Court may lead to some modification of the Press Act towards making its provisions less stringent. If ever that comes about, Mr. Mahomed Ali will be entitled to the gratitude of pressmen in India for his fight with the Bengal Executive. One notable weekly—the *Indian Spectator* of Bombay, long associated with the honoured name of that distinguished Indian journalist, the late Mr. Malabari, ceased to exist in the last week of 1913.

A few words about the Indo-English daily press may bring this paper to a close. No Indian daily was started during 1913-14 and none ceased to exist either.

The number, therefore, of dailies owned and conducted by Indians—and for the matter of that of the bi-weeklies and tri-weeklies also—remains the same as last year, except that the *Beharee*, as noted above, has recently come under the control of an Anglo-Indian editor. There are at present no Indo-English dailies in Assam (which boasts of only one Indo-English weekly—the *Times of Assam* of Dibrugarh) and the Central Provinces and Berar, which also has but a weekly. The Indo-English dailies—noticed above—of Bankipore, Bombay and Lucknow and one of Madras stand in a class apart, as they are conducted by Anglo-Indians. Thus it is only the three dailies of Madras the *Hindu*, the *Madras Standard* and the *Indian Patriot*—the three of Calcutta—the *Indian Mirror*, the *Amrita Bazar Patrika* and the *Bengalee*, the *Herald* of Dacca, the *Leader* of Allahabad and the *Tribune* of Lahore, nine in all, that constitute the Indo-English daily press of the country. The only notable incident in this section of the press was the trial of the *Amrita Bazar Patrika* in the Calcutta High Court for alleged contempt of Court by the publications of articles with reference to a case pending in the court at Barisal. After a hearing which lasted for several days, the High Court discharged the rule against the editor and the printer of the paper. The decision of the Court gave much statisfaction to those interested in the liberty of the press, as an adverse judgment would have had the effect of still further tightening the control of the Executive over pressmen, who are already suffering seriously under the disabilities

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THE OPEN FORUM.

CRITICISMS, DISCUSSIONS AND COMMENTS.

Is Caste Assential to Hinduism ?

As caste is breaking down in India before modern tendencies, many are asking if its fall will not also bring crashing down the structure of Hinduism resting upon it, and consisting of multifarious creeds so antagonistic to each other as atheism and theism, agnosticism and pantheism Every missionary who has worked in Hindustan believes that with the demolition of caste Hinduism will fall like a house of cards. The reason for this is plain, for Hinduism is conceded by all to be a social and not a religious organization. However, a school of thinkers is now growing up in India which believes that the caste system can go and Hinduism remain to support this theory, an ingenious argument is advanced in the *Hindustan Review* (Allahabad), the author declaring that " we have no reason to fear that the fusion of castes will sound the death-knell of the Hindu race." He goes on :

" This might have been the case if caste had been abolished during the Mogul regime, or even during the early period of British rule.....Caste was then a bulwark against the militant and aggressive foreign conquerors of India.

" But a new and all-important factor has since then entered our lives, and colored them at all points. It has vitally affected our outlook on life and country. It is the national self-consciousness, the patriotic feeling.....

" Formerly the nearest approach to the patriotic feeling was the clannish loyalty of the Rajputs, but the feudalism of the Middle Ages took an extremely narrow view of one's duties to the State, which then meant little more than the personality of the chief, whereas love of country as we know it now was almost unknown. So recently as in the year 1800, Sir Arthur Wellesley (later the Duke of Wellington) wrote of India thus from his own personal experience gathered during many wars with Indian princes : ' As for the wishes of the people, particularly in this country, I put them out of the question. They are the only philosophers about their governors that I have ever met with—if indifference constitutes that character.'

" When the people were so utterly disorganized, so thoroughly devoid of the sentiment of national unity and racial kinship, there [illegible] for the prevalence of a social system which,

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in spite of its many faults, made for coherence and integrity. But caste is now a drag on the wheel of progress. Somebody has said that it is equivalent to a standing army of a million foreign soldiers, so great is its disintegrating influence. It keeps brother from brother, and has introduced a thousand artificial distinctions between members of the same race.....

"You can shake hands with a Christian or a Mohammedan who may himself be a convert from one of the lower Hindu castes, but the latter are simply untouchable. You can not take a glass of water at their hands; even the shadow of a pariah is contaminating. No wonder that contact with the democratic spirit of the West has taught the lower orders to resent this inhuman treatment.....

"Thus caste has to go if we are once more to take our rightful place among the civilized nations, and go it will, but it will not leave us the weaker for that. The dawning national consciousness will be a more powerful factor than caste in welding together the vast Hindu population."

This writer is of the opinion that Hinduism, just now, is throbbing with the desire to save itself from oblivion, and that that very desire is going to be its salvation. He thus developes his contention.

"A quickened vitality, the stirrings of a new life, a strenuous endeavor to save themselves from extinction and preserve their racial and national characteristics intact, are to be observed among the smaller nations of the world. Alsace and Lorraine, Poland, the Balkans all feel this national impulse and are influenced by it. Crozier compares this tendency to the instinct which makes the tiniest flower turn its face to the sun through every chink and cranny of the hill-side.

"The same race-consciousness has now permeated the Hindu mind and will not permit absorption by any other nationality. Such absorption would have been difficult at any time, for Hinduism counts many millions of votaries, and it is now absolutely unthinkable.

"The freer admixture of blood within the charmed circle of Hinduism itself will stir up a vigorous manhood, with the sentiment of racial solidarity strongly ingrained in it.

"We find people who are nominally Christians and Mohammedans, who do not really believe a word of Christian or Islamic theology, but are yet strongly permeated by the spirit of race, and

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full of pride for the particular form of culture represented by Christianity and Islam.

"We find an entire nation—the Japanese—projecting their strong national individuality over the whole eastern Asiatic stage on a purely patriotic basis without any aid from the consolations of religion or the ardor of faith.

"We find a growing tendency among Brahmos and other reforming sects to call themselves Hindus, and take pride in the traditions of the ancient Hindu race-culture. Hindus cannot be Christians, Mohammedans, or Buddhists, as they cannot subscribe to the fundamental doctrines of those religions. Therefore, by a simple process of reasoning, known in logic as division by dichotomy we conclude that Hinduism will forever remain distinct from all other religions, and that there is no reason to fear that but for the caste system Hinduism would be effaced from the globe."—

The Literary Digest.

A Study of Indian Sadhuism.

In the March number of the *Hindustan Review*, Mr. G. Subramania Iyer has an interesting article on Indian Sadhuism. He thinks that though the Sadhus are by their very aims detached from Society, yet they are not proof against those currents which are now moulding Indian life. For instance: "We have read of Sadhus gathering together in thousands at Prayag and other places of pilgrimage, and indulging in sentiments of political significance in expressions of loyalty to British Rule, and at times praying for the success of British arms on the battle field in times of warfare." Mr. Subramania Iyer is of opinion that these recluses can, if induced by influential people, be utilised for social service, which is not excluded by the injunctions of Hindu spiritual life.—*The Commonweal.*

The Hindustan Review.

The March number of this periodical has reached us. It contains the usual amount of thoughtful and interesting articles. There is the first portion of "Modern Europe and Modern India" by an Indian Nationalist. Mr. G. Subramania Iyer writes on "Indian Sadhuism". There are also interesting articles on Korea and Japan. Mr. Faiyaz Ali writes on the crusades and the Sultan Saladin who died on the 4th March, 1913, and who seems to have been sincerely mourned by his people. During his life-time he seems to have exhibited a gentleness, love of justice and absence of all pride and ostentation rare in rulers of any age whilst at the same time he

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religion. Mr. W. S. Naidu has an article on "The State of Hyderabad" and an appreciation of its late Nizam who inaugurated several reforms in the administration of his State. An article on "The Persian Systems of Philosophy" by Mr. A. Worsley which should be of great interest to Buddhists and Christians alike showing that many of their doctrines were inculcated in Zoroastrian teaching before Gautama and Jesus Christ existed.

The reviews and notices of new books and Topics of the day occupy some 26 pages and add greatly to the interest of the magazine, especially to those readers unable to get the books or even to peruse them in public libraries. The absence of these latter, outside a few of the principal cities, is one of the drawbacks connected with life in the East. In England most towns of 50,000 inhabitants have libraries open to the public whose works, never seen India, can be read and studied by the humblest scholar. In their absence out here, such periodicals as "The Hindustan Review" should be in greater demand, supplying as they do at low cost information not easily available to readers and scholars, though necessarily in small compass.—*The Burma Critic.*

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THE KAYASTHA WORLD.

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice ; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.* (William Lloyd Garrison in the *Liberator.*)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworths' *Reason and Revelation.*)

We have received the following appeal on behalf of the Kayastha Pathshala for publication in the Hindustan Review.

IT was in the year 1873 that the Kayastha Pathshala was founded by Munshi Kali Prasad, that great and good man whose example will ever serve as an ideal and inspiration. In 1882 the Pathshala was raised to a High School, and in the year 1895 it was affiliated to the Intermediate Standard of the Allahabad University. Forty-one years is a long span of time in the life of an educational institution and well may we pause and reflect whether the Pathshala has served the purpose for which it was started. It is permissible—nay, it is necessary—that we should take stock of its successes as well as its failures to have an accurate idea of its present position and its future requirements. The time is opportune. Trustees have come to attend the annual meeting of the Kayastha Pathshala, delegates have come to take part in the deliberations of the Kayastha Conference. Between these two bodies there can be no conflict, are they not comrades-in-arms fighting onwards and marching upwards in order to destroy and remove the citadel of ignorance from the path of the people ? Ignorance, say the Hindu scriptures, is the prime cause of all our sorrow and suffering. Away then with all talk of misunderstanding and suspicion ! Between the workers in the same cause there should be nothing but absolute trust and co-operation. The success of the one is the success of the other, for are they not both striving, from different directions, it might be, to bring about the uplift of the people ? Let both be indissolubly bound together by the strongest of all ties, the tie of common service.

There is another circumstance which needs especial mention. On behalf of the Kayastha Pathshala, an application has been made for its affiliation to the B.A. Standard of the Allahabad University in English, Mathematics, History, Persian and Sanskrit. The Senate of the Allahabad University has recommended provisional affiliation subject to certain conditions and the sanction of his Honour the Chancellor

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is awaited with hope and eagerness. This is an additional reason which demands prompt attention to the affairs of the Pathshala.

Let us proceed on the assumption that the affiliation prayed for will be granted. What improvements shall then be needed in order to obtain permanent affiliation? But before dealing with this matter it is perhaps necessary to remove a misapprehension which exists in certain quarters. It is imagined that the Pathshala stands in no need of funds. It has enough money for all practical purposes, say even some of our friends who should know better. A brief statement has been prepared of the financial position of this institution and has been distributed along with this appeal. A glance at it will be sufficient to convince our friends and sympathisers that the notion about the adequacy of our funds is utterly without foundation. On the contrary, if we are not generously helped by the public, the work of the Pathshala will suffer and it will never become an effective means of national uplift.

The modern requirements of a first grade college are indeed high and the Pathshala in order to occupy a prominent position among similar institutions, must conform to the modern standard. Those good old days when *Vidyarathis* used to receive instruction from their *Gurus* under the protecting *Banyan* tree are gone, perhaps never to return. You want now an imposing college and you will be able to inspect plans which the Committee have got prepared. In fact we have given an undertaking, relying on your sympathy and co-operation, to the University that we shall soon construct the college building. A deputation waited on his Honour the Lieutenant-Governor of these provinces with a request that he might very kindly lay the foundation-stone of the new College. His Honour has been pleased to express his sympathy—for this our sincere and respectful thanks are his due—with our enterprise, but owing to the insufficiency of our funds has regretfully declined to accept our humble invitation. Let us show our gratitude to his Honour in deeds and not merely in words. Let us collect at least a couple of lacs for our college building and its equipment. Some might feel inclined to the view that the demand is extravagant. Look to the institution—pray note that it is only a school and not a college— that is standing next to the Pathshala. The City Anglo-Vernacular school on the Canning Road will satisfy you that our estimate is moderate and is entitled to your acceptance. Go to the banks of the Jamna and there you find the Ewing Christian College which has a building worthy of the Christian community. Need we ask you to travel in thought to

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Aligarh and to contemplate the stately buildings of the Mohamedan college? Is the building and equipment of our college alone to be so unattractive and unimposing as to excite the admiration of no body?

Our staff is working at minimum salaries, its emoluments have to be increased if we desire to attract competent men and retain their services. To expect efficient work from a staff that is under-paid and discontented is utterly futile. Here too the inadequacy of our funds stares us in the face and we are forced to let matters drift. The improvements that we wish to introduce, owing to the lack of funds, are allowed to remain in the region of thought and cannot be carried into practical effect. Be this as it may, the insistence of the educational authorities on the raising of salaries leaves us no option in the matter.

You must have noted that we are seeking affiliation only in a restricted part of the Arts course. It is hardly necessary to refer to the importance and urgency of scientific education. Our young men have to be attracted to careers which are based on scientific knowledge. Who does not know the cost of scientific laboratories and who in these provinces is unaware of the high standard of efficiency that is demanded by the Allahabad University?

The finding of careers for our young men is becoming a problem of increasing difficulty. The profession of law is already overcrowded and you cannot find a suitable Government post for every deserving young man. It is our deliberate conviction that you have to turn their attention more and more to industrial and commercial pursuits. You should give them efficient training which will fit them for such careers. You will have to establish commercial and industrial colleges. Need we mention the cost of such an enterprise?

To some, all this will appear as a dream pure and simple, but who does not know that many a dream of yesterday has become the reality of to-day, and in the same way many a dream of to-day will become the reality of to-morrow? Could anyone have believed that the tiny little school at Aligarh founded by Sir Sayed Ahmad would one day have the prospect of developing into a Muslim University? The man who had predicted that the little school started by Mrs. Annie Besant in a rented house in one of the streets of Benares would within the space of less than fifteen years have the prospect of expanding into a Hindu University, was sure to have been dismissed as a well-meaning but impractical dreamer. Take our own institution established as a school of primitive character, it is to-day

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a second grade college. If our people have any future before them, these dreams are bound to be realised. Will you hasten their realisation!

In the task that lies before us we eagerly seek the co-operation of the old as well as the young. The old should help us with their wisdom and experience, the young with their enthusiasm and self-sacrifice. There is no one, however humble his position might be, who cannot render material assistance to the Kayastha Pathshala. We pray that it may be our good fortune to welcome as fellow-workers, young men who will come to the institution full of love and devotion. Other institutions of a like nature have their band of honorary workers, need it continue to be said of the Kayastha community alone that it is so poor in its patriotic and self-sacrificing young men as not to give even a few of its best to the service of the Kayastha Pathshala? It is for us to extend our hands in expectation and affection, it is for the young men to grasp them.

When we recall to mind the fact that the Hindu College, the Mahomedan College and the Dayanand College—all youngert han the Kayastha Pathshala—have become great institutions, the fame of which has spread far and wide, we frankly confess we do not feel elated that after an existence of forty-one years we should still be exhorting the community to make the Pathshala a first grade college. We blame no one, we deplore the situation as we find it to-day. Let us not grieve over the past, let us by our deeds show that we are determined to recover the lost ground. The Pathshala can become a great institution if we will only make up our minds to do our duty by it. Let it be the amibition of the Kayastha community to give to the great Hindu race an institution which will loyally strive to serve its best and highest interests. What are Kayasthas? Are they not integral and important parts of the Hindu race? Whom will they serve if not the parent stock? Cut off a branch from the tree and it dies and withers up, nourish a branch and you thereby strengthen the tree. It is in this spirit that we are labouring, and by our work we hope to show that the ideals of the Pathshala are broad and catholic, noble and inspiring. To those who join our institution as students we say 'Cultivate your minds most certainly, do not fail to strengthen your bodies but remember above all that you are the sons of India and the motherland expects you to do your duty by God, king and country.' If you fail in your higher duties, we shall not have any reason to be proud of you. We are serving you, pouring our love on you so that you in return may pour your

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devotion and love at the feet of the motherland. We want you to become loyal subjects and patriotic citizens. It will thus be plain that we do not merely intend to make the lads pass their public examinations, we desire that they should be so trained and equipped as to give creditable accounts of themselves in the battle of life. Character will be to us more important than mere intellect. We want to make the Pathshala a shrine of Dharma and ideals. We pray you to help us in building this shrine so that when the time comes for you to leave the stage of this world you may have the satisfaction of having served through the Kayastha Pathshala our beloved motherland.

GOVIND PRASAD,

President.

D. R. RANJIT SINGH,

Hony. Secretary.

Kayastha Pathshala,

Allahabad, 11*th April*, 1914.

Statement showing the assets of Kayastha Pathshala, Allahabad.

Name of Heads.	Profitable.			Non-Profitable.			Total.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Zamindari	3,27,475	1	4	...			3,27,475	1	4
Loan	45,190	1	7	1,996	8	10	47,186	10	5
Shares in Banks and Companies,	37,140	0	0	...			37,140	0	0
Houses	18,986	15	4	1,69,231	14	4	1,88,218	13	8
Furnitures	...			13,315	10	0	13,315	10	0
Library books	...			9,035	2	5½	9,035	2	5½
Fixed Deposit	1,89,805	15	4	...			1,89,805	15	4
Current Accounts	...			12,791	0	6	12,791	0	6
Advance with employees ...	...			2,269	1	2	2,269	1	2
Recoverable items	...			30,224	6	7	30,224		7
TOTAL ...	6,18,598	1	7	2,38,863	11	10½	8,57,461	3	5½

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Statement showing the Income and Expenditure of Kayastha Pathshala as provided in the Budget of 1914-15.

Income.	Rs.	Expenditure.	Rs.
Zamindari and Houses ...	69,974	Zamindari, houses and cases ...	34,216
Shares in Banks and Fixed Deposits	17,776	Maintenance to founder's brother's widow	1,100
College	5,350	College	21,111
School	4,300	School and religious education...	17,749
Boarding	9,230	Boarding	11,002
Kayastha Samachar and Kayastha Ethnology ...	240	Library	1,614
Government Scholarship ...	500	Kayastha Samachar and Kayastha Ethnology ...	520
Miscellaneous	27	Government Scholarship ...	500
		Aid in books and special funds...	4,000
		Other expenditure	9,612
		$\frac{1}{20}$th of income	2,937
TOTAL ...	1,07,397	TOTAL ..	1,04,352

KAYASTHA PATHSHALA,
Dated 8th April, 1914.

GOVIND PRASAD,
President,
D. R. RANJIT SINGH,
Hony. Secretary.

Copy of letter, dated the 2nd April, 1914, from Captain C. Watson Smyth, Private Secretary to His Honour the Lieutenant-Governor, U. P. to Dr. Ranjit Singh, L.M.S., K.I.H., Honorary Secretary, Kayastha Pathshala, Allahabad.

The Lieutenant-Governor desires me to acknowledge your letter of the 31st March, on the subject of a Kayastha College at Allahabad, and to express his regret that the recent pressure of work upon him has prevented him from answering your request earlier. His Honour very much regrets that he finds it impossible to accept your kind invitation to come to Allahabad and lay the foundation stone of the new College. In this decision

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conversation with you and your friends, he hopes that his attitude is not regarded by you as intended to discourage your efforts in any way whatsoever. Sir James Meston's point of view is simply this that a foundation stone for such an imposing building as the Kayastha College ought not to be laid until there is every assurance that the building will be carried through to a prompt and successful termination. To lay the foundation stone until such an assurance is present, is to raise false hopes and to obscure the responsibility which rests upon the promoters. In one or two recent instances, the Lieutenant-Governor has found that the foundation stones which he has laid have not been followed with the necessary speed and energy by the completion of the building; and he fears that in this way he has placed an embarrassing burden of responsibility upon the people who asked him to carry out the ceremonies.

In your case he frankly thinks that it is a little premature to start the building at present. He fully realizes how auspicious the occasion would have been, if the ceremony could have taken place while your Conference is in session at Allahabad. He is inclined, however, to think that it will help you much more in the collection of funds if you are able to give a definite promise that the Lieutenant-Governor will gladly take part in the ceremonial as soon as the financial success of the enterprise is certain. At the present moment your letter shows that you have practically Rs. 55,000 in hand for the capital cost. It does not, however, indicate what the total cost of the College and of its possible equipment will be; and consequently His Honour is unable to say whether the money which you have in hand is a sufficiently large portion of the total to justify you in going ahead. From his experience of other colleges he does not think that it is.

In any case, the Lieutenant-Governor finds that it would have been impossible for him to be in Allahabad at the time of your Conference as the Home Member of Council, Sir Reginald Craddock, is to be in Lucknow as his guest on that date. Will you very kindly tell the Kayastha Conference on behalf of the Lieutenant-Governor that he sends them every good wish for the success of their meeting, that he is in the fullest sympathy with their desire to build a new College, and that he will gladly take any part in the ceremony of initiating that College as soon as the prospect of sufficient funds is secured.

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Copy of letter No. 1558, dated the 16th April, 1914, from M. G. V. Cole, Esq., M. A., Registrar, University of Allahabad, to the President, Kayastha Pathshala, Allahabad.

With reference to correspondence ending with your No. 59C., dated the 14th February, 1914, I have the honour to inform you that the Government has been pleased to sanction the affiliation of the Kayastha Pathshala, Allahabad, up to the B.A., Standard in English, Persian, Sanskrit, History and Mathematics, provisionally for two years, with effect from July, 1914, on the following conditions:—

(i) that in the event of any member of the present staff severing his connection with the Institution, his successor will have to be of not lower qualifications, and the Committee must be prepared to raise the salary, if necessary;

(ii) that the salary of the Principal is not considered sufficient to secure a man of the proper standing for the Head of a first grade College, and this point should be borne in mind, in making any fresh appointment to the post;

(iii) that the College Library should be separated from that of the School, and that, in the new building, adequate provision should be made for its accommodation;

(iv) that as the accommodation now provided can only be regarded as a makeshift, the scheme for erecting a new building for the College should be pushed forward as rapidly as possible, and further affiliation should be conditional on satisfactory progress being made with the scheme;

(v) that arrangements should be made for a Resident Superintendent of the College Hostels.

(vi) that at least six months before the term of provisional affiliation closes, a report should be sent to the Syndicate, showing the progress made in providing the College with proper class-room and Hostel accommodation;

(vii) that at least six months before the term of provisional affiliation expires, a report should be sent to the Syndicate on the general financial position of the College, particularly showing how it is proposed to meet the demand for progressive increase in the salaries of the staff; and

(viii) that the School and College accounts should be entirely separated.

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2. I am further to say that the Government considers that apart from the Principal regarding whose salary the Syndicate have commented, the scale of pay proposed for the Professors in general, appears to be too low to secure in permanency men of really high attainments, and before permanent affiliation is sanctioned Government will require to be satisfied that, in addition to the conditions proposed by the Syndicate, the College is in a position to pay its professors really adequate salaries. I am further to add that in the opinion of the Government the immediate appointment of a Resident Superintendent for the Hostel is absolutely essential.

The Kayastha Pathashla and the Kayastha Conference.

The authorities of the Kayastha Pathshala are specially beholden to the Conference for the Special attention that it bestowed towards the Kayastha Pathshala and its funds. Great enthusiasm prevailed when the appeal for the Kayastha Pathshala on behalf of the President and the Honorary Secretary was read out by the Secretary. The message of sympathy with the Kayastha Pathshala and the Kayastha Conference from His Honour the Lieutenant-Governor was very gratefully and appreciatively received. The total amount of the promised subscriptions was Rs. 80,000, including Rs. 100 from the Hon. Pandit Madan Mohan Malaviya and the cash donation collected on the spot was about Rs. 1,000. The authorities of the Kayastha Pathshalla are to be congratulated on the reception they profferred to the president and delegates of the Kayastha Conference. The ground of the Kayastha Pathshala was tastefully and exquisitely decorated with bunting and flags, etc. A little after dusk the President-elect of the Kayastha Conference who was heading a procession seated in a gorgeous silver *Hawda* on a magnificient tusker was received by the Honorary Secretary of the Kayastha Pathshala at the gate and formally introduced to the President of the Kayastha Pathshala who warmly embraced him and then a procession was formed, in the following order :—

The Kayastha Pathshala cadet corps.

The Honorary Secretary of the Kayastha Pathshala.

The two Presidents (of the Kayastha Pathshala and the Kayastha Conference).

The distinguished delegates including Mr. Mitra, ex-Judge Calcutta High Court.

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The members of the Executive Committee of the Kayastha Pathshala.

The guests were then led to the seats arranged for them in front of a temporary stage where they were entertained by the Pathshalla students. The students of the College had a scene of the Kayastha Pathshala parliament which was ably got upby Prof. Tara Chand and was very much appreciated and applauded throughout. The next performance was an Urdu drama playd to showing the disastrous results of the cursed system of *Qarardad* etc., which is still most unfortunately prevalent amongst certain sections of the community and which impressed the audience very much. A scene from the "Merchant of Venice" was brought the Entertainment a dose.

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THE

Hindustan Review

EDITED BY

SACHCHIDANANDA SINHA, *Bar-at-Law.*

"Too much must not be demanded of any editor."—The Rt. Hon. Augustine Birrell, K. C., M. P., on "The Critical Faculty."

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MODERN EUROPE AND MODERN INDIA—I.

By AN "INDIAN NATIONALIST."

THE dictum of Rudyard Kipling—*the* Anglo-Indian poet—that East is East and West is West and the two can never meet, may or may not be true but there is little doubt that the East and West have acted and reacted upon each other in the past, and are doing so in the present. The Greeks, the first of the European races to attain civilization, owed not a little to their Asiatic neighbours. In the realm of religion, we see the influence of the cult of the Syrian Astarte in the worship of Aphrodite and other Greek goddesses, and the Phoenician god, Melkart, was not only taken into Greek mythology under the name of Melicirtes, but was identified in many places with the Greek god, Hercules, while in the more worldly spheres of life, it is well-known that the Greeks learnt the art of making coins from the Lydians, and the art of writing from the Phœnicians. Christianity has been one of the most potent factors in the building up of Western civilization and not even the most fanatic advocate of the White Man's Burden can deny that Jesus Christ, as well as Saint Paul, were Asiatics. The art of decimal notation was introduced into Europe by the Arabs, who themselves had learnt it from the Indians. In those days of difficult communication, the Crusades did a great deal in introducing Eastern influence in social and commercial matters, and the service

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rendered to mediœval thought and mediœval learning by the Moors of Spain is well-known. The discovery of Sanskrit during the latter half of the 18th century, perhaps the greatest event in the history of European culture since the Renaissance, opened many new avenues of inquiry to European scholars and created the sciences of comparative philology and comparative mythology, while the speculations of Hindu thinkers in the region of the Unknown are not without their influence, even in our day, on the thought of the West.

The influence of the West on the East has not been equally great in the past, though the part taken by Greek philosophy in moulding Muslim learning is known to every one. But no one can deny the powerful,—we had almost said, tremendous,—influence which Europe has wielded over Asia in general and over India in particular, since the reopening of the East in the seventeenth century by Portugese enterprise, and though the tangible shape which that influence has assumed is, in most cases, material and political—Europe appearing before the ordinary Indian in the shape of railways, canals, Tommy Atkins and district magistrates—yet every thoughtful man knows that these are not the only sources of European influence in this country. There are more potent, if subtler, forces which are silently but irresistibly influencing our moral and intellectual life, and are re-making and re-moulding some of the very bases of our national character. They are the forces which have made Europe what it is, and it is but natural that with the establishment of European domination they should come to possess the intellectual hegemony of the Indian continent. We believe that it is wiser and more useful to study those inner forces which have built up modern Europe, and assimilating them in our own life to allow them to work out their own results in consonance with the temperament, the psychology and even the idiosyncracies of our people, than to hanker after the *results* which they have produced in Europe. We propose to attempt here such a study of some of these forces, to see how they have worked in Europe, and how far are they likely to help us in the building up of our own national life.

The first of these forces is *Secularity, i. e.*, the waning of the influence of religion over temporal affairs. During the Middle Ages the influence which religion wielded over the minds of men in Europe was almost as great as its influence in India. Politics, Education, Art, in fact every human institution was permeated through and through with the religious spirit. Wars were waged by the Christians against the Mohamedans, by the orthodox against the heterodox, by the Catholics against the Protestants, not for political but religious reasons. Education was entirely in the hands of the clergy and Galileo was made to abjure his epoch-making discovery because it was considered to be against their religion by the wiseacres of Rome. Heretics were burnt at the stake for the good of their souls, and Germany had to be devastated by the Thirty Years War before one sect of Christians would concede the right of private judgment to another. Even the Dutch and the English Revolutions were carried out under the cloak of religion, in one case by the Protestant against the Catholic, and in the other by the Puritan against
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the Churchman. We believe that the first great movement of the European people which was purely secular in its aims as well as methods was the American Revolution of 1776. This was followed by the French Revolution, which was not only secular but, in some of its stages at least, aggressively anti-religious. It is not possible to say that even to-day religion plays no part whatsoever in the settlement of temporal matters—witness the recent Education controversy in England—but there is little doubt that its influence has steadily declined during the nineteenth century till in the more advanced countries of the West it has been reduced to a minimum. We are not concerned here with the sphere of religion proper and with the relations which subsist or ought to subsist between a man and what he considers to be the Divine, but there is no gainsaying the fact that outside that sphere and in those realms of human activity which do not properly belong to it, the dominant thought of the Western world to-day is secular.

This tendency towards secularity is not absent in our country. Both Hindus and Mahomedans have suffered from an overdose of religiosity in the past and have allowed religion to usurp the dominant position in every sphere of life. In fact religion, not in the higher spiritual sense but in the lower material sense, was, as in many cases it still is, the ruling passion of the lives of millions of our people. But with the domination of an alien Western race, who had no desire to proselytize, it had been rapidly losing ground in the spheres of politics, education and law and, in spite of the not disinterested cry which has been raised for religious teaching in schools by some members of the British race, we consider this tendency to be on the whole desirable and wholesome. This does not mean that we are the advocates of "anti-religion" or that we want our countrymen to become atheists of the Ingersollian type. What we mean to assert is that the influence of religion in the secular sphere, for example in politics, cannot be wholesome anywhere, and it proves particularly mischievous in this land of many castes and creeds. The political life of our people can be built up only on a secular basis, and this can be done only when politics is recognised to be outside the jurisdiction of religion. The Hindu-Mahomedan difficulty can only be solved in one way. We must recognise, as the people of Western Europe have now done, that the secularization of the non-religious portions of our life is necessary for our national well-being. There are and there will be divisions here, as there are in every other human society, but they should be political not religious. For this purpose we have to ask not whether a man is a Hindu, a Mahomedan, a Protestant or a Catholic, but whether he is a Liberal or a Conservative, an Extremist or a Moderate. And because we regard this to be absolutely essential for the constitution of a democratic Indian community, we welcome this tendency towards secularity as a healthy and potent force in the re-making of our national life.

The next great force in the building up of modern Europe is the idea of *Nationality*. In fact it is one of the two great constructive ideas, the other being that of Democracy or Constitutionalism. For the work of secularity,

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useful and important than positive. Consider what Europe was at the end of the eighteenth century and then contrast it with what it is to-day. And as Dr. Holland Rose says in that excellent book of his, *The Development of the European Nations*, this mighty transformation, this quickening and re-vitalising of the European people, is due to the forces of Nationality and Democracy. He adds :—

As we gaze at the revolutions and wars that form the storm-centres of the past century, we can now see some of the causes that brought about those storms. If we survey them with discerning eye, we soon begin to see that, in the main, the cyclonic disturbances had their origins in two great natural impulses of the civilized races of mankind. The first of these forces is that great impulse towards individual liberty, which we name Democracy, the second is that impulse scarcely less mighty and elemental, that prompts men to effect a close union with their kith and kin: this we may term Nationality. Now it is true that these two forces have not led up to the last and crowning phase of human development, as their enthusiastic champions at one time asserted that they would ; far from that, they are accountable, especially so the force of Nationality, for numerous defects in the life of the several peoples ; and the national principle is at this very time producing great and needless friction in the dealings of nations. Yet, granting all this, it still remains true that Democracy and Nationality have been the two chief formative influences in the political development of Europe during the ninteenth century.

Nationalism was born in Europe, when Bonaparte appealed to the idea of a United Italy against the Austrians, and made the Italians feel the throb of a new and nobler patriotism. Its realization took many years—the Italians became the masters of Rome only in 1870—but during all these years of ceaseless strife and strenuous battle it was the guiding star of the Italian patriots. It was an English poetess, Elizabeth Barrett Browning, who wrote of the Italian Revolution :

A land's brotherhood
Is most puissant : men, upon the whole,
Are what they can be,—nations what they would.
Will therefore to be strong, thou Italy !
Will to be noble ! Austrian Metternich
Can fix no yoke unless the neck agree.

* * * * * *

Whatever hands shall grasp this oriflamme,
Whatever man (last peasant or first Pope
Seeking to free his country) shall appear ;
Teach, lead, strike fire into the masses, fill
These empty bladders with fine air, insphere
These wills into a unity of will,
And make of Italy a nation—dear
And blessed be that man.

Readers of modern European history know how ardent was the faith which the gospel of nationality kindled, how its preachers went to work from one end of the European continent to the other with the proselytizing fervour of inspired evangelists, and how marvellous and how complete was its success

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in the long run. Italy, Greece, Belgium, the Balkan principalities, Germany and Norway owe their national existence and consolidation to the force and fervour of this idea, and if in the case of Hungary and Ireland the success has not been quite complete, it has been, at any rate, very near to it. It failed no doubt in Poland, and it seems to be failing in Finland, but in these countries the odds against it are enormous. And even here the failure is only partial, for the Poles, in spite of the crushing political domination to which they are subjected, are making almost superhuman efforts to preserve the language, the religion and the traditions of their race.

Under the influence of European education and European culture, the Indian educated community has been fired with the idea of nationality. We are not concerned here with the masses because we know that where there is no education there are neither ideals nor aspirations. The "intellectuals" are as much the leaders of modern India as they were of Revolutionary France or Nationalist Italy, and there can be little doubt that the bulk of them are permeated through and through with this ideal. And this much at least can be said even of the masses that they have begun to regard one another as countrymen at least in relation to foreigners. We are not blind to the many difficulties which lie in the path of the realization of this ideal in our country—the differences in religion and race, the absence of a common vernacular tongue, the centrifugal tendencies of the Indian temperament—but we do hold that the forces which are making for unity are stronger and more potent than the forces of disruption. The example of more than one European country shows that the community of race and religion—while it wonderfully facilitates the work of nationalization—is not absolutely essential to it. The difficulty created by the absence of a common vernacular tongue is being overcome, to some extent, by the adoption of English as an Indian Esperanto, and the disruptive tendencies of the Indian temperament are being successfully combated by forging nobler and stronger bonds. As Mr. H. P. Mody says in his prize essay published as *The Political Future of India*:

> I have now discussed, some of the elements which go to constitute nationality. Of these, I have admitted that community of race and community of religion are wanting in India. But I have argued that their existence is not essential, though it would vastly facilitate the growth of a national feeling. In their place I have pointed out, that there are several conditions which are favourable to the formation of political unity among Indians. They are community of grievances, community of aims, community of historical antecedents, and last, but not least, a partial community of language provided by the gradual adoption of the English tongue. These are some of the factors which are responsible for whatever political unity exists among us, and which make us hope with confidence for that complete unanimity of feeling which our common lot ought to create.

Yes, and these very forces, a common government, common rights and wrongs, common traditions and a common education and culture, which have given birth to the ideal of nationality, are slowly but surely and in spite of all obstacles, binding the Indian people together with hoops of steel. The work will no doubt be very arduous and very slow, there will be many failures

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and many rebuffs, for the path of nationhood leads "a long steep journey, through sunk gorges, o'er mountains of snow," individuals and communities will falter and stumble and even turn their backs on the national goal, but all will come right in the end, and the clear-purposed though difficult ideal of a united Indian nationality shall be realised.

We speak with so much confidence because we believe that this is one of those moments in the history of our people, when a great ideal, representing some precious thing to men, seizes upon them and sweeps them away beyond the reach of all 'practical' considerations, out in an unknown world of aspiration and of hope. This, to some perhaps, will seem extravagant language, specially in the light of what the Indian Mahomedans have been doing lately. But we are free to confess that, we for our part, do not attach much value to it. Again and again during the history of the last fifty years, it has been shown that what the educated Hindu thinks to-day the educated Mahomedans thinks to-morrow and says the day after, and we have not the least doubt that the mistake committed under great outside pressure and, it must be added in fairness to the Indian Mussalmans, under great temptation, shall be realized sooner or later and the Indo-Moslem community, awakened to a true perception of realities, will tread the path of advance with rectitude and courage and not with creeping foot and blinking eye. The proceedings of the last two sessions of the Muslim League amply support the view we have taken.

One question may be asked in this connection: "Does the realization of the ideal of nationality in India necessarily imply a severance of the British connection"? We do not think so. Nationalism tries to secure a free and unfettered existence both for the individual and the nation, and we believe that it is not impossible for a self-governing India to attain this object as a component part of the British Empire. Therefore, as far as the formation of an Indian nationality is concerned this question of the continuance and discontinuance of the British connection does not arise.

(To be concluded.)

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A STUDY OF INDIAN SADHUISM.

By Mr. G. SUBRAMANIA IYER, B. A.

At a meeting of the Punjab Hindu Conference, which was held some time ago at Umballa, the President Mr. Rai Midharnath, formerly a District Judge in that Province, who is described as having enhanced his popularity by resuscitating the Hindu College at Delhi which was in a moribund state, appealed to the Sadhus of India to devote themselves to the service of the Hindu Community and to raise its religious, moral and social life. In response to Mr. Midharnath's appeal, two Sadhus who were present at the meeting, undertook to render voluntary and unpaid service on behalf of that Community. This appeal as well as the resolutions adopted at the Conference, that the old simple and cheap ways of living should not be abandoned for costly European habits, and that the Hindu national festivals should be observed with greater considerations than at present, is an illustration of the new spirit of nationalism that is now becoming prevalent throughout the country. According to the Census Report, there are at present five millions of religious mendicants in India, of whom the majority may be said to come under the class of Sadhus. Most of these Sadhus are, it is well-known, vagrant idlers, who live by begging and who are a burden on the industrial and moneyed classes of the Community. They go about from place to place either begging for their provisions or by defrauding honest simple folks by their pretentions to a knowledge of various mysterious arts. But, some of the Sadhus are cultured and innocent men, who, though living at the expense of householders, are yet by no means a source of annoyance or mischief to society at large. They are men of considerable religious and spiritual education and are capable of rendering useful service to Hindu Society in the sense of Rai Midharnath's appeal. Though the Hindu Sadhus do not work for their livelihood and are maintained solely at the expense of laymen, yet they are not beggars in the sense in which the term is understood in other countries. Alms giving and charitable relief did not, among Hindus, altogether originate in destitution or poverty. Most of those that beg and receive alms are men of the poorest classes and have no regular means of livelihood. But the institution itself—for begging is an institution in India—had its origin in the spirit of renunciation enjoined by the Hindu religion on its devotees. Thus the religious mendicants and Sadhus are not all of them really poor men, incapable of supporting

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themselves. But some prefer that mode of life as of special merit in the way of obtaining salvation. They live for the most part on hills and in jungles or in solitary places, and do not as a rule mix in society. But as men of more than average culture and knowledge, they are capable of rendering valuable service to society at large. It is to them that Rai Midharnath appealed, and if Sadhuism is to continue as an institution peculiar to Hindu Society, it is Sadhuism of this type that will deserve to continue. But it does not by any means follow that those that render altruistic service to society must be Sadhus who have adopted a life of detachment from all worldly concerns.

Sadhuism is one of the most ancient institutions of India; is more ancient than caste; and flourished prior to Buddhism, which, amidst the numerous religious, ceremonial and social changes that it brought about during the centuries of its ascendency, did not affect the partiality of the Hindus for renunciation; but, on the other hand gave it a fresh impetus by its crusade against worldly-mindedness. Sadhuism is to-day as prevalent as it ever was in India, though one might, with some confidence, predict from the signs of the times its gradual decay in its present form. That the pleasures of the world and charms of society are not the *summum bonum* of life and that life is designed by its Great Giver to fulfil higher purpose, has been the belief of mankind in all ages and countries.

Even in modern times when every resource of man is pressed into service for his material aggrandisement, whispers of a yearning for emancipation from the temptations of the world are heard. At one stage of society, this yearning is more pronounced and general than at another. Whether at the back of this yearning there are always political causes at work, we are not sure. Political causes may bring on depression of mind and the depression may be followed by melancholy. New reformers and new sects rise and a following is created among the lower superstitious orders of society. But Sadhuism in India has had no such political causes. It flourished in ages when Hindu Society was politically independent and had no evils of modern civilisation afflicting it. Nature was bounteous, and the wants of the people were few and everybody had the contentment that flowed from rude plenty and absence of care. The Hindu Sadhuism, therefore, must be regarded as the outcome of an abnormal development of the human instinct which manifests itself in a desire to transcend the limits of ordinary knowledge, and to dive into the unknown and limitless religions of mysticism. Baffled in its attempt to bring these regions within the limits of its understanding, the human mind gets tired of what it directly comprehends, and seeks rest and

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peace in renunciation. Christianity and Mahomadanism as well as Buddhism and Hinduism have gone through stages when asceticism and self-mortification were regarded as the means of realising the highest spiritual state. But accidents of history effect revolutions which completely efface the landmarks of the past and also open out paths along which the stages of human career are marked by different milestones. In Europe the robust and practical character of the people, which itself is mostly the outcome of their history, put an end to mysticism and to dreamy views of life, whereas, in India, various causes, natural and social combined to bring human mind under the domination of a pessimistic view of life. For a long series of centuries, nothing occurred in the history of the Hindus to stir the more active, aggressive elements of character. Peace and plenty removed impediments in the way of the continued development of Hinduism on the basis of its primitive features; until, at last, when the people were roused to dangers that they had not expected, they found that they had opened their eyes too late. The old pessimism became the more deep-rooted on account of the strange experiences, the quick succession of misfortunes and vicissitudes which, under the dominion of intolerant foreigners, marked their lot in the new epoch of their life. Buddhism had set the example as to how the woes of life are to be escaped from. During its ascendancy every town was full of monasteries and nunneries occupied by hundreds of men and women ascetics. Indeed, there was such a depletion of the lay population on account of this growing tendency to embrace ascetic life, that leaders and responsible members of the lay society often remonstrated with the chief religious teachers against the injury they were doing to society. It is suggested that it was this evil that led to the ordinance that made it compulsory on every householder to possess a son. We think this suggestion is but partially right, because, even apart from this evil, which must have produced disastrous results on the industry, trade and other temporal interests of society, there was the paramount consideration—the consideration now influencing not a few of the statesmen of Western countries—of keeping the strength of the population in a state of healthy growth for purposes both of self-defence and of the occupation of the vast areas that lay unoccupied and promised abundance to those that settled on them and cultivated them.

In the democratic countries of Europe and America, the best energies of the people are untiringly devoted to industrial pursuits. The prosperous business men spring from the ranks of the people, the clever accumulator of wealth, the plutocrat, the self-assertive

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millionaire, is the beatitude of the nations and next after him the wide-awake pushing politician. Very different indeed from the business borne ideals we have been considering is the hero-type which for ages has drawn the admiring homage of India and the Far East. It is the ascetic profession that time out of mind has been of pre-eminent dignity in the eyes of the Indian people.

Professor Oman cites the story of Janaka and the Sadhus and observes :—"That the only possible state of a religious (holy) life is one involving ascetism and renunciation of the world, has been for ages such a deeply rooted idea in India that Hindu apologists for the more active life have felt constrained to devise apologues which might be cited in support or justification of men of acknowledged goodness who did not withdraw themselves from the temptations and toils of mundane existence." The story itself is worth relating in this place as illustrating how the old Hindu sages reconciled Karma and Gynna, worldly activity and detachment from it. Raja Janak, who ruled his kingdom with great ability, had the reputation also of being a very *religious* man; but the ascetics scouted this notion, and it was arranged by some *Sadhus* that they should have an interview with the king in order to test his pretensions. Ten of them accordingly asked for an audience and received permission to approach the king, but only on certain prescribed conditions. Each man amongst them was to carry a large earthenware vase full of water on his head, and should suffer death if he allowed even a single drop of the contents to spill.

The stipulations were accepted and Raja Janaka's capital made preparations for the reception of the holy *Sadhus*. The shops and houses were gaily decorated the multitudes were out in their gala attire, and troops lined the streets along which the visitors were to pass.

Slowly and very carefully (for their lives were at stake), did the king's guests wend their way to the royal palace, where they were graciously received by the Raja, who asked them, in an affable manner, what they thought of his capital, through the best streets of which they had just passed on their way to the presence chamber. The indignant Sadhus, perceiving that they were being laughed at, replied with chagrin that they were unable to express any opinion on this point, since through the king's unreasonable tyranny they had not been able to look either to the right or to the left having to think about the brimful waterpots on their heads.

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The Raja very politely begged his visitors not to be annoyed, as what he had done was only to inculcate an important lesson.

"You most venerable Sadhus said the king" have passed along the street without any mishap; your eyes have directed you and your limbs have carried you while you wended your way through the streets of this great city, but your attention mostly concentrated upon the water-pots on your heads. Just in the same way do I pass along the world's great highway, doing what is necessary, but with my attention fixed on things above."

Politically, Sadhuism, in former times, through the perennial wanderings of the ascetics, over the length and breadth of the land tended to preserve a certain homogeneity throughout India, and, so far acted counter to that tendency to disintegration which is natural in such a vast country of many languages and races. At the same time, the *detachment* from the human affairs which *Sadhuism* demands must have been at all times adverse to patriotism in any form, and there can be no doubt that it is largely due to the subtle effects of the spirit of *Sadhu sm* upon the character of the people of India, that it is so easily governed by a handful of foreign officials and a few thousand foreign soldiers. But fortunately, in these days the production of homegeneity among Indian peoples and the creation and fostering of patriotism among them have no need to look to other causes than those now in operation to produce remarkable results in this direction. On already existing germs of nationality geographical and ethnical, have been brought to bear other political causes due to the common ascendency of British Rule. The disintegrating effect of *Sadhuism* is almost nil among the causes that make for the union and the amity of the various races inhabiting this vast and ancient continent.

As in the west, so in India to-day, the possessors of the world's goods, however their treasures may have been acquired, are objects of popular respect, and receive marked consideration from the ruling powers, sharing with favoured officials to an appreciable extent the honours which the state has to bestow. Hence the desire for affluence and for the pompous show of wealth has become very pronounced; moreover, while old social landmarks are thus gradually disappearing, it cannot be denied that a new national spirit, naturally opposed to *Sadhuism*, is beginning to awaken and to manifest itself in acts whose intention at least is unmistakable. The *Sadhus* themselves, though professing, as heretofore, a life of complete detachment from the world, feel in an unwonted degree the effects of the currents of

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modern activity which are circulating through the land, and under this stimulus, they are awakening to the necessity of combined actions of a very unusual and noteworthy character. For instance, we have read of *Sadhus* gathering together in thousands at Prayag and other places of pilgrimage, and indulging in sentiments of political significance in expressions of loyalty to British Rule and at times praying for the success of British Arms on the battlefield in times of warfare. Thus, it is just possible that Sadhus if they desire to exhibit a spirit of harmony and sympathy with the altered nature of the times and of the human mind, will turn away from its detachment from worldly affairs and fall in with the inclinations and activities of their Hindu brethren in every part of India. This partial revulsion of feeling may be turned to account by appeals to *Sadhus* by Indians of influence and position like Rai Midharnath to render social service of an altruistic nature, not excluded from the injunctions of Hindu spiritual belief. The instinct of the Hindus from time immemorial having been one of sympathy and regard for Sadhuism there is reason for the hope that in spite of the numerous changes in the social system and spiritual belief of the Hindus the ancient institution of Sadhuism may be perpetuated in spirit though externally in its outward manifestations it might undergo changes.

But the whole history of Hindu Sadhuism possesses to the modern Hindu but an antiquarian interest. To none but the historic specialist can its study afford lessons worth taking. We have no particular admiration for the industrialism of Europe and America. In the concluding sentences of his book Professor J. C. Oman sometime Professor of Natural Science in the Government College, Lahore, who has written an interesting volume on this subject, refers to the struggle that has inevitably begun under new conditions between the force which make for the *renunciation* of the world on the one hand and for *accumulation of wealth* on the other. He has no doubt that, in consequence of this struggle, "the immemorial civilisation of the Hindus will undergo change, both in its spirit and practice, under the stimulus of the potent foreign influence to which it is now exposed."

"Yet I cannot help hoping," Mr. Oman concludes, "that the Indian people physically and mentally disqualified for the strenuous life of the Western world, will long retain, in their nature, *enough of the spirit of Sadhuism* to enable them to hold steadfastly to the simple, frugal, unconventional, leisured life of their forefathers for which climatic conditions and their own past history have so well-fitted

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them, always bearing in mind the lessons taught by their sages that real wealth and true freedom depend not so much upon the possession of money, or a great store of goods, as upon the reasonable regulation and limitation of the desire."

We, for our part, heartily pray that Mr. Oman's hope will never not be wholly fulfilled. We have had enough of Sadhuism and of the philosophy of life which we have inherited from our forefathers and on which Mr. Oman now puts the seal of his approbation. The new ozone produced by the electric apparatus of outside contact, which the Indian people are now inhaling, has produced a dislike for against mediæval ideals of leisured and simple life, and they are discovering a strong desire to have taste of the tempting fruits of western civilisation. If climate disqualifies them for the strenuous life of the western world, they can invoke the help of science to counteract its deleterious effect. They feel that either they must vigourously and persistently struggle forward with the ideals of the west as their goal, or they must stagnate and deteriorate. No such middle course as recommended by Mr. Oman is possible. India cannot progress in spite of the West. If she is not to become the abject drudging slave of Europe she must adopt European methods and fall into line with those countries in their march through different stages of industrialism. At such a critical period of transition, Sadhuism can be no ideal to her people. But India's future is longer than her past, and who knows that, in the present stage of human evolution, when militant commercialism is the dominant note of progress, the inheritors of the civilisation of the past, founded and directed by the Sadhus, if they do not sink in the fearful whirl of international competition, will yet win for themselves a part to play and leave on the sands of future history imprints as worthy of modern Hindus as those of our great ancestors made on the ancient civilisation of the human race.

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THE PASSING OF KOREA—I.

By (the late) Mr. ANGUS HAMILTON.

Author of *Korea*, *Problems of the Middle East* and *Afghanistan*.

THE position of Korea in regard to Japan is of course, unfortunate, both geographically and politically. Lying between the territories of China on the one hand, and those of the Island Empire on the other, the Hermit Kingdom has never been quite free from that intimidating influence by which a paramount Power so frequently manifests its authority. Long years ago, in spite of treaties—possibly in defiance of them—Japan conceived a line of action in Korea, and has fashioned it to suit her needs. Korea thus bears many evidences of the warlike activities and commercial enterprise of past generations of Japanese, who, abandoning their own island home, sought domicile upon the shores of the neighbouring peninsula. The precarious existence of these waifs and strays from an alien State, in the midst of a people whose whole attitude was anti-foreign, did not deter others from coming to her ports. This gradual migration from Japan to the Hermit Kingdom continued during many centuries, promoting an intercourse between two races which the Japanese Government was powerless to frustrate. Japanese historians argue from this yearly association with Cho-sun that Korea was a vassal of Japan from the second century by right of conquest and appropriation. At any rate, from the beginning of the Christian era until the fifteenth century, the relations between Japan and Korea were very close.

At the two points in her empire adjacent to the dominions of China and Japan war and peace alternately prevailed. If, upon occasion, the Koreans went out unsupported to fight their invaders, their leaders more usually united with one of the two rivals against the other. Thus, there was always turmoil throughout the kingdom. In the south, as in the north, the tide of war rolled backwards and forwards, with varying success. From the west, the armies of China appeared and vanished, skirting the Liao-tung Gulf, to plunder and devastate the peninsula. Fleets from Shan-tung, crossing the Yellow sea, dropped their anchors in the rivers of the land. The west was threatened by the hordes of China, and the south was harried by ships and men from the east, who pounced upon Fusan and seized the cities of the south. The aggressions of the Japanese extinguished any hope the Koreans might still have cherished of preserving the southern frontier of their kingdom intact. Although a cordon of armed sentinels and palisades, barriers of mountains, and miles of ruined and deserted wastes protected the northern borders against the incursions of the Chinese soldiers to some extent, the south was vulnerable.

Fusan was the floodgate through which poured the hostile masses of Japan, an unbroken stream of men, to deluge the land. They invaded Korea as enemies, levying tribute; they came as allies against China; they appeared as the embassies of a friendly State, and returned enriched to the Court of their sovereign. Actuated by feelings of mercy, they sent grain-ships to Fusan when famine overtook their neighbours. Between Japan and Fusan there was the continuous passing of ships. Around this outlet, the one gate to the southern half of the kingdom, the spasmodic beginnings of the present important commerce between the two countries grew out of a fretful exchange of commodities.

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In the years that followed the earlier visitations, Japan became so embarrased by her own internal troubles that the Kingdom of Korea was left in that peace and seclusion which, always preferring, it had found so much difficulty in securing. This happy state of things prevailed for two centuries. At the end of this interval the annual embassy to Japan from the Court of Korea had ceased. The kingdom in general, lulled by visions of perpetual peace, no longer maintained defences. Military preparations were neglected ; the army was disorganized ; the old fighting spirit of the people died down, and martial exercises disappeared from the training of the militia. Dissipation and profligacy were rife. In the meantime, order having been restored in Japan, the thoughts of her soldiers again turned towards fields of conquest and deeds of daring. The vassalship of Korea was recalled, and the King was summoned to renew his allegiance. The answer proving unsatisfactory preparations for an invasion were at once begun. The fleet assembled and the ships set sail. The mobility which was to distinguish the Japanese in after years characterized their movements in this campaign. Within eighteen days after their landing at Fusan, the capture of the capital was accomplished, and a blow was struck which enabled the Koreans at last to understand the gravity of their plight.

The part which Fusan played in this war materially assisted the invading hosts of Japan. Seized by the colonists themselves so soon as the Japanese squadrons were descried off the harbour on the morning of May 25th, 1592, by virtue of its position the port speedily became a base of supplies to the army of operation. Similarly it stood as a repairing yard for the Japanese fleet after its disastrous attempt to co-operate with the victorious forces which Konishi and Kuroda had assembled before Pyong-yang. After the conclusion of the first invasion and the Japanese retreat from the north, before the combined strength of the Chinese and Koreans on May 22nd, 1593, Fusan became one of the fortified camps upon the coast, where Japanese armies passed the winter in sight of the shores of their own land. Japan, anxious to establish her power in Korea, was in no hurry to withdraw the forces. Foiled in one attempt, she renewed her attack; and Fusan again became the seat of the councils of war, and the base for a second invasion. The operations began with the siege of the Castle of Nan-on, in Chyol-la Province, upon the morning of September 21st, 1597. Twelve months later, the Japanese were withdrawn from Korea, and the war came to its close. Two hundred years passed before Korea recovered from the desolation of this conflict, which was one in which the loss of three hundred thousand men was recorded. Moreover, the Japanese retained Fusan.

The modern period in the history of Korea coincides in some degree with the advent of Christianity to the kingdom. According to native records this took place in 1666. Between this date and 1792, when the Pope formally recognized the Church of Korea, the faith spread slowly. By 1730, in the reign of King Injong, the two provinces of Whanghai and Kang-won were familiar with the doctrines of Roman Catholicism, the town of Yang-gen being regarded as the actual birthplace of the movement. Fifty years later, in 1780, Kwun Chul-sin, possessed of a single copy of the Scriptures, established a society for the study of Christianity ; and the same year Alexandre de Govea, the Franciscan, baptized at Peking the first of Korean colporteurs. Five years later the number of its supporters had increased so much that the Faith aroused opposition and the Throne was memorialized, active persecution beginning in 1791, with the execution of six important converts. In 1792 the church of Korea was intrusted to the Bishop of Peking, who dispatched, as the first ordained priest, to the new field, Pere Tsiou, a Chinese, who, together with thirty converts, gave up his life in 1801.

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A generation later, Korea was detached from the diocese of North China. The first incumbent, M. Bruigiere, created Bishop of Korea by Pope Gregory XVI, was detained on the northern border of the kingdom through the intrigues of Pere Yu, a Chinese priest already in residence in Seoul, and died before entering his See. In 1835 Pere Maubant, of the Societe des Missions Etrangeres, was appointed to the bishopric. In 1837 he was given two assistants, one of whom was Bishop Imbert; but the priests, together with one hundred and thirty of their followers, were soon to be put to death!

Undeterred by the fate of their predecessors, other priests arrived in 1844. In 1846 the French Government complained of the murder of its three subjects, and dispatched, in 1847, the French frigate *La Gloire* and the corvette *La Victorieuse* in support of its letter. But these vessels were wrecked off the coast, and the outbreak of the Revolution of 1848 prevented any repetition of the experiment. Meanwhile the king died, and was succeeded in 1849 by Chul Thong. During the fourteen years that this monarch reigned, religious persecution ceased and the strength of Korean Catholicism steadily increased. In 1857 there were 16,500 converts; in 1863 adherents numbered nearly 20,000, many of whom were massacred in 1866 by the Tai Won Kun.

With the death of Chul Thong, Queen Chol, the leading wife of the late monarch, seized the government and nominated to the succession a lad of twelve years of age, Huei Yi, who ruled until his deposition in 1907, which he survives. The government, at first, was conducted by the father of this youthful sovereign, Prince Heung-sung, commonly styled the Tai Won Kun, ruling as Regent. At first the new reign was untroubled; but prior to the change of rulers the boundaries of Russia and Korea had become co-terminous through the cession of the Ussuri Province to Russia by China. Widespread apprehensions of the advent of Russia on the boundaries of the kingdom were felt in Korea, and they increased when, in January 1866, a Russian warship, dropping anchor in Won-san harbour, demanded liberty of trade. Incensed at these proceedings, the Tai Won Kun celebrated the rejection of the proposal by the murder of a member of French priests, while in June, three months later, the crew of the American schooner *General Sherman* was butchered, while landing at Pyong-Yang on the Tai-Dong river.

These occurrences provoked the Cabinets interested in the outrages to demand satisfaction from the Chinese Government for the acts of her vassal. With China's repudiation of responsibility, a French squadron under Admiral Rose, on October 11th, 1866, blockaded the Han river and attacked Kangwha; while in May 1871 an American flotilla under Admiral Rogers, comprising the *Colorado*, *Alaska*, *Bernicia*, *Mooncacy* and *Palos*, repeated the operation. Neither fleet was very successful, and knowledge of their discomfiture spurred the Tai Won Kun to fresh excesses, which continued until 1873, when disaffection against his policy compelled the Regent to surrender the reins of authority to their rightful holder.

Unfortunate "incidents", however, were still to occur, and in September 1875 a Japanese warship, engaged in survey work off the coast of Korea, was fired upon in mistake by the Chemulpo fort. By way of reprisal, the Japanese attacked and took possession of the fort., whereupon Korea, with the assent of China, agreed to the terms of the Japanese Korean Treaty of 1876. From this date successive waves of Japanese colonization have lapped the eastern, western and southern shores of the Hermit Kingdom. Wherever the receding movement left a throng of Japanies, the newcomers found indications of previous settlement in the

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affinity existing between their own language, manners and customs and those of the indigenous race. Unable to obtain any special secession of territory, communities of Japanese had planted themselves everywhere, everywhere developing some little industry to their own advantage. In the wake of these early colonists, tapping the resources of the land in all directions, came the merchants, through whose persistent pressure the remaining obstacles were broken down. Thus Korea, even at this early date. was of value to the Island Empire.

Since 1866 the young King had been married to a niece of the deposed Regent, a member of the powerful Min family, and entirely opposed to the policy of seclusion favoured by the Tai Won Kun. When the Queen's faction prevailed in 1873, and the downfall of the Regent was brought about, the Min influence became sponsor for the opening of the kingdom. At the same time they proposed to move slowly, and were opposed by the Conservatives, who would not move at all, and the Extremists, who, having imbibed in Japan an enthusiasm for reform, moved without reflection, failing to realize that the sweeping changes already effected in the one country were unsuited to the other.

While the Japanese supported the Extremists, the Min element fell back upon the counsels of China, who no longer wished to play an indecisive *role* in Korea. Thus grouped, on either side of Korea, were the future antagonists, when in July 1882, matters were complicated by a military rising on behalf of the Tai Won Kun. After murdering many of the Min family and driving the Queen from the capital, the riotous soldiery, with remarkable impartiality, destroyed the Japanese Legation, killed many Japanese and attacked the Extremists, thus visiting each faction in turn with their unwelcome attentions before they recalled the Tai Won Kun. As soon as news of the revolution reached the Chinese Government, Li Hung-Chang despatched to the capital some 3,000 troops, by the aid of whom Queen Min was restored, and the Tai Won Kun deported to Tientsin, while Japan received ample compensation. Although the revolt was suppressed, the Chinese troops remained close at hand ; and in October an officer of the force, Yuan-shi-kai, afterwards to become Viceroy of Pechili, was appointed Chinese Resident at the Korean Court.

Treaties were concluded with America in 1882, with Great Britain and Germany in 1883, with Italy and Russia in 1884, in which a collision between the Min faction and the Extremists, abetted by the Japanese, resulted in the defeat of the Japanese, the destruction of the Japanese Legation and their expulsion from Seoul. The question of compensation led up to the discussion of the Chino-Japanese convention of 1885, ultimately signed in April, at Tientsin, between the late Li Hun-Chang and Count, now Prince, Ito, which was as follows:—

"It is hereby agreed that China shall withdraw her troops now stationed in Korea, and that Japan shall withdraw hers stationed therein for the protection of her Legation. The specific term for effecting the same shall be four months commencing from the date of the signing and sealing of this Convention, within which term they shall respectively accomplish the withdrawal of the whole number of each of their troops in order to avoid effectively any complications between the respective countries : the Chinese troops shall embark from Masampo and the Japanese from the port of Ninsen.

The said respective powers mutually agree to invite the King of Korea to instruct and drill a sufficient armed force, that she may herself assure her public security, and to invite him to engage into his service an officer, or officers from amongst those of a third Power, who shall be entrusted with the instruction

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of the said force. The respective Powers also bind themselves, each to the other, henceforth not to send any of their own officers to Korea for the purpose of giving said instruction.

In case of any disturbance of a grave nature occurring in Korea which necessitates the respective countries or either of them to send troops to Korea, it is hereby understood that they shall give, each to the other, previous notice in writing of their intention to do so, and that after the matter is settled, they shall withdraw their troops and not further station them there."

Under the terms of this Agreement comparative tranquillity was secured to Korea for nine years, during which time treaties were enacted with France in 1886, and Austria in 1892, while the ports of Won-san and Chemulpo were opened to foreign trade. None the less Japan had not relinquished all claim to Korea. With the return of the Tai Won Kun from exile the Japanese secretly pressed forward the cause of the King's father, and strove to detach Korea from her allegiance to China. Continuous bitterness therefore existed between the Queen's faction and that of the Tai Won Kun, the crisis arriving when the King of Korea appealed to China in May 1894 to assist in the suppression of a rebellion. In accordance with her engagement with Japan the Chinese Government notified the Japanese Cabinet of her acquiescence in the King's request. Dispatching 2,000 men to the scene of trouble, the Chinese Government found that the Japanese had taken identical steps, save that they had landed a far greater force, estimated in all at 10,000 men.

In the interesting diplomatic correspondence that followed, the Japanese Government endeavoured to justify its action, but negotiations only led to a deadlock, and on July 20th the Japanese Minister in Seoul threatened the Korean Government with decisive measures unless the Chinese troops were ordered out of the country. At the request of the King of Korea, the Powers now intervened, and China had agreed to the simultaneous withdrawal of the Japanese and Chinese forces, when, on July 23rd, Japanese forcibly occupied the Royal Palace, and dispossessed the pro-Chinese party. After preliminary hostilities, in which the Chinese were defeated on land and sea, war was declared on August 1st, 1894, and concluded by the terms of the Treaty of Shimonoseki on April 17th, 1895, when China acknowledged the independence of Korea, and withdrew from the country. Two months later, under pressure from France, Germany and Russia, Japan assented to forego the rights of conquest, and withdrew from Manchuria, in accordance with the Mikado's Rescript.

Undismayed by the fact that they had been deprived of the fruits of victory in Manchuria, the Japanese began to assert their influence in Korea. Japanese advisers were allotted to various departments of State, abuses were checked and reforms devised. Unfortunately the spirit was too impetuous, and progress was blocked by the objections of the Royal Family, as well as by those of the Extremists, to many of the proposed changes. Opposition, however, merely aroused the irritation of the Japanese, who, disinclined to brook delay, had begun to realize that one or other of the rival domestic factions would have to be deposed. Thus, although Independence Day was celebrated on June 6th by the King and the whole nation, by the end of July an *impasse* had arisen, during which the Japanese Minister, Count Inouye, who was the friend of the Royal Family, retired.

Early in August another Minister arrived, in the person of Viscount Miura, who considered that the adjustment of difficulties in Korea needed only vigorous action. In this view he was supported by the Tai Won Kun, who, shortly after

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Viscount Miura's arrival in Seoul, appealed to the Japanese Minister for assistance in effecting a radical change. With the connivance of the Tai Won Kun and the sanction of the Japanese Minister, a plan was formed to seize the Palace, to murder the Queen, to depose the King, and to establish once again the rule of the ex-Regent. About three o'clock on the morning of October 8th, 1895, a mob of Japanese with a number of Koreans, under the direction of the Tai Won Kun, gave effect to the plot. Three days later, while the monarch was a close prisoner, the Tai Won Kun issued an Edict which His Majesty had refused to sign, preferring rather, he said, that his hands should be cut off. None the less the spurious decree appeared, and bore the signatures of a number of high officials. It was as follows :—

"It is now thirty-two years since we ascended the throne, but our ruling influence has not extended wide. The Queen Min introduced her relatives to the Court and placed them about our person, whereby she made dull our senses, exposed the people to extortion, put our Government in disorder, selling offices and titles. Hence tyranny prevailed all over the country and robbers arose in all quarters. Under these circumstances the foundation of our dynasty was in imminent peril. We knew the extreme of her wickedness, but could not dismiss and punish her because of helplessness and fear of her party.

We desire to stop and suppress her influence. In the twelfth moon of last year we took an oath at our Ancestral Shrine that the Queen and her relatives and ours should never again be allowed to interfere in State affairs. We hoped this would lead the Min faction to mend their ways. But the Queen did not give up her wickedness, but with her party aided a crowd of low fellows to rise up about Us and so managed to prevent the Ministers of State from consulting Us. Moreover, they have forged our signature to a decree to disband our loyal soldiers, thereby instigating and raising a disturbance, and when it occurred she escaped as in the Im O year. We have endeavoured to discover her whereabouts, but as she does not come forth and appear we are convinced that she is not only unfitted and unworthy of the Queen's rank, but also that her guilt is excessive and brimful. Therefore with her we may not succeed to the glory of the Royal Ancestry. So we hereby depose her from the rank of Queen and reduce her to the level of the lowest class."

The next day a second Edict raised the posthumous state of the late Queen to the rank of a concubine of the first class. A third Edict started on October 15th that preparations for the selection of a new Royal bride were to be made, the Tai Won Kun continuing to offer insults of this description to the late Queen's memory, and to subject His Majesty to a humiliating confinement. At this stage the Japanese Government, awaking to the urgency of the situation, recalled Viscount Miura. Japanese influence, however, was betrayed by two Edicts designed to bring Korean national customs more into accord with Western ways. Aimed at the suppression of the Top Knot, an emblem of manhood and social dignity greatly venerated in Korea, they were as follows :—

I

11th Moon, 15th Day,
504th Year of the Dynasty.

The present cropping of the hair being a measure both advantageous to the preservation of health and convenient for the transaction of business, our sacred Lord the King, having in view both administrative reform and national aggrandizement, has, by taking the lead in his own person, set us an example. All the subjects

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of Great Korea should respectively conform to His Majesty's purpose, and the fashion of their clothing should be as set forth below :—

1. During national mourning the hat and clothing should, until the expiration of the term of mourning, be white in colour as before.

2. The fillet (*mang-kun*) should be abandoned.

3. There is no objection to the adoption of foreign clothing.

II

11th Moon, 15th Day,
504th Year of the Dynasty.

In the Proclamation which His Majesty graciously issued to-day (11th moon, 15th day) are words, "We, in cutting our hair, are setting an example to our subjects Do you, the multitude, identify yourselves with Our design, and cause to be accomplished the great work of establishing equality with the nations of the earth."

At a time of reform such as this, when we humbly peruse so spirited a Proclamation, among all of us, subjects of Great Korea, who does not weep for gratitude, and strive his utmost? Earnestly united in heart and soul, we earnestly expect a humble conformity with His Majesty's purposes of reformation.

With the King in confinement and Queen Min dead, the authority of the Min faction dissolved in air before the repressive government of the Tai Won Kun. For the nonce, Japanese influence prevailed in the Palace as in the Council Chamber of the Cabinet, and the prospect was gloomy in the extreme when the King contrived to turn the tables upon his oppressors by escaping on February 11th, 1896, to the Russian Legation. From such a haven he proceeded to proclaim at once the return of the old order, and the immediate cancellation of the decrees of the Tai Won Kun, in the following proclamations :—

11th Day, 2nd Moon,
1st Year of Kun-yang.

By order of His Majesty.

Alas ! alas ! on account of Our unworthiness and maladministration the wicked advanced and the wise retired. Of the last ten years, none has passed without troubles. Some were brought on by those we had trusted as the members of the body, while others, by those of Our own bone and flesh. Our dynasty of five centuries has thereby been often endangered, and millions of Our subjects have thereby been gradually impoverished. These facts make us blush and sweat for shame. But these troubles have been brought about through our partiality and selfwill, giving rise to rascality and blunders leading to calamities. All have been our own fault from the first to the last.

Fortunately, through loyal and faithful subjects rising up in righteous efforts to remove the wicked, there is a hope that the tribulations experienced may invigorate the State, and that calm may return after the storm. This accords with the principle that human nature will have freedom after a long pressure, and that the ways of Heaven bring success after reverses. We shall endeavour to be merciful. No pardon, however, shall be extended to the principal traitors concerned in the affairs of July 1894 and of October 1895. Capital punishment should be their due, thus venting the indignation of men and gods alike. But to all the rest, officials or soldiers, citizens or coolies a general amnesty, free and full, is granted, irrespective of the degree of their offences. Reform your hearts; ease your minds; go about your business, public or private, as heretofore past.

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As to the cutting of the Top-Knots—what can we say? Is it such an urgent matter? The traitors, by using force and coercion brought about the affair. That this measure was taken against our will is, no doubt, well known to all. Nor is it our wish that the conservative subjects throughout the country, moved to righteous indignation, should rise up, as they have, circulating false rumours, causing death and injury to one another, until the regular troops had to be sent to suppress the disturbances by force. The traitors indulged their poisonous nature in everything. Fingers and hairs would fail to count their crimes. The soldiers are Our children. So are the insurgents. Cut any of the ten fingers, and one would cause as much pain as another. Fighting long continued would pour out blood and heap up corpses, hindering communications and traffic. Alas! if this continues the people will all die. The mere contemplation of such consequences provokes Our tears and chills Our heart. We desire that as soon as orders arrive the soldiers should return to Seoul and the insurgents to their respective places and occupations.

As to the cutting of Top-Knots, no one shall be forced as to dress and hats. Do as you please. The evils now afflicting the people shall be duly attended to by the Government. This is Our own word of honour. Let us understand.

11th Day, 2nd Moon,

1st Year of Kun-yang.

Proclamation to the Soldiers.

On account of the unhappy fate of Our country, traitors have made trouble every year. Now we have a document informing us of another conspiracy. We have therefore come to the Russian Legation. The Representatives of different countries have all assembled.

Soldiers! come and protect us. You are Our children. The troubles of the past were due to the crimes of chief traitors. You are all pardoned, and shall not be held answerable. Do your duty and be at ease. When you meet the chief traitors, viz. Chohui Yen, Wu-pom sun, Yi-tu Hwong, Yi-pom Nai, Yi-chin Ho, and Kon-yong-Chine, cut off their heads at once, and bring them.

You (soldiers) attend us at the Russian Legation.

With the return of the King the wane of Japanese influence set in, and in order to meet the situation the following Russo-Japanese Memorandum was concluded on May 14th, 1896, between Baron Kamura, the new Japanese Minister at Seoul, and M. Waeber, the Russian Minister :—

I

While leaving the matter of His Majesty's the King of Korea, return to the Palace entirely to his own discretion and judgment, the Representatives of Russia and Japan will friendly advise His Majesty to return to that place, when no doubts could be entertained concerning his safety.

The Japanese Representative, on his part gives the assurance, that the most complete affective measures will be taken for the control of Japanese *soshi.*

II

The present Cabinet Ministers have been appointed by his Majesty by his own free will, and most of them have held ministerial or other high offices during the last two years and are known to be liberal and moderate men.

The two Representatives will always aim at recommending His Majesty to appoint liberal and moderate men as Ministers, and to show the clemency to his subjects

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III

The Representative of Russia quite agrees with the Representative of Japan that at the present state of affairs in Korea it may be necessary to have Japanese guards stationed at some places for the protection of the Japanese telegraph line between Fusan and Seoul, and that these guards, now consisting of three companies of Soldiers, should be withdrawn as soon as possible and replaced by gendarmes, who will be distributed as follows:—fifty men at Fusan, fifty men at Ka-haung, and ten men each at ten intermediate posts between Fusan and Seoul.

This distribution may be liable to some changes, but the total number of the gendarme force shall never exceed two hundred men, who will afterwards gradually be withdrawn from such places, were peace and order have been restored by the Korean Government.

IV

For the protection of the Japanese settlement at Seoul and the open ports against possible attacks by the Korean populace, two companies of Japanese troops may be stationed at Seoul, one company at Fusan and one at Won-san, each company not to exceed two hundred men. These troops will be quartered near the settlements, and shall be withdrawn as soon as no apprehension of such attacks could be entertained.

For the protection of the Russian Legation and Consulates the Russian Government may also keep guards not exceeding the number of Japanese troops at those places, which will be withdrawn as soon as tranquility in the interior is completely restored.

On the 9th of the following month the principle of the above Agreement was confirmed, at Moscow, between Prince Lebanoff and the Marquis Yamagata, when it was agreed that.—

I

For the remedy of the financial difficulties of Korea, the Governments of Russia and Japan will advise the Korean Government to retrench all superfluous expenditure, and to establish a balance between expenses and revenues. If, in consequence of reform deemed indispensable, it may be necessary to have recourse to foreign loans, both Governments shall by mutual consent give their support to Korea.

II

The Governments of Russia and Japan shall endeavour to leave to Korea, as far as the financial and economical situation of that country will permit, the formation and maintenance of a national armed force and police of such proportions as will be sufficient for the preservation of the internal peace, without foreign support.

III

With a view to facilitate communications with Korea, the Japanese Government may continue *(continuera)* to administer the telegraph lines which are at present in its hands.

It is reserved to Russia (the rights) of building a telegraph line between Seoul and her frontiers.

These different lines can be repurchased by the Korean Government, so soon as it has the means to do so

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IV

In case the above matters should require a more exact or detailed explanation, or if subsequently some other points should present themselves upon which it may be necessary to confer, the Representatives of both Governments shall be authorised to negotiate in a spirit of friendship.

The attitude of the Korean Government in connection with these arrangements was not shown until the following years, when, on March 9th, 1897, the Minister of Foreign Affairs addressed the following observations to the Japanese Minister:—

Minister of Foreign Affairs,
March 9th, 2nd year of Kun-yang (1897).

I have the honour to acknowledge the receipt of your dispatch of the 2nd instant, informing me that, on the 14th day of May last, a Memorandum was signed at Seoul by H. E. Mr. Komura, the former Japanese Minister Resident, and the Russian Minister, and that, on the 4th of June of the same year, an Agreement was signed at Moscow, by H. E. Marshal Yamagata, the Japanese Ambassador, and the Minister for Foreign Affairs of Russia ; and that these two documents have been laid publicly before the Imperial Diet. You further inform me that on the 26th ultimo you received a telegram from your Government pointing out that the above-mentioned Agreement and Memorandum in no way reflect upon, but, on the contrary, are meant to strengthen, the independence of Korea, this being the object which the Governments of Japan and Russia had in view,—and you cherish the confident hope that my Government will not fail to appreciate this intention. In accordance with telegraph, instructions received from the Imperial Minister of Foreign Affairs you enclose copies of the Agreements referred to.

I beg to express my sincere thanks for your dispatch and the information it conveys. I would observe, however that as my Government has not joined in concluding these two Agreements, its freedom of action as an independent Power cannot be restricted by their provisions. I have etc.

(Signed) YE WANYONG,
Minister of State for Foreign Affairs.

H. E. Mr. Kato,
Minister of Japan etc.

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JAPAN: THE LAND OF DIVORCE.

By H. TWITCHELL.

PERHAPS it isn't always true, as moralists tell us, that the instability of the home is a menace to national existence; Japan may be the exception that proves the rule. Or, perhaps it is only in Christian countries, where woman is recognized as an influence, that the danger lies. Certain it is that Japan is making great strides forward in nearly every department of life, and it is equally certain that in no land on earth are home-ties severed so easily and for such a variety of causes, some of them trivial. Statistics tell us that fully one-third of the marriages among the poorer classes end in divorce. In the higher classes, the percentage is not so great for reasons that we shall designate later on.

Travellers have noticed how difficult it is to gain entrance into a Japanese family. The female members are merely introduced to the guest and there the acquaintance ends. For this reason, the Japanese woman has always remained a fascinating mystery. She may have ideas and tastes but they are not to be shared with the world at large. The astute head of the family sees to this; he knows perfectly well that if the truth concerning the organization of his household were to be known, he would be considered a very inferior being, and his national vanity would suffer in consequence.

To begin with, the inferiority of woman has been taught by philosophers and moralists from time immemorial.

"A woman should regard her husband as her lord, and serve him with all the reverence and all the adoration of which she is capable." So said Kaibara, the great teacher of the seventeenth century. He said a great deal more in this same strain, threatening women with celestial vengeance should they dare to disobey their lords and masters, or have any thoughts other than how they could best serve and please them. According to this great philosopher, women should practice what he terms "a triple obedience" to her husband and his parents, first of all; a young girl should be completely subservient to her father, and a widow subservient to her son.

This inferiority of woman is founded on the principle of her moral, psychological and even physiological inferiority. "The five greatest maladies of the feminine mind," says Kaibara,* "are indocility, ill-humour, love of gossip, jealousy, and stupidity. Without a doubt seven or eight women out of every ten are afflicted with all these maladies, hence their inferiority as regards men." Confucianism makes of woman an eternal child, an incurable invalid. Buddhism treats her more severely still; not content with denying her reason, it holds her to be diabolical, more wicked even than weak. "The outward appearance of woman is that of a saint; but her heart is that of a demon," says a Buddhist maxim. Even to this day, at certain religious festivals and on their wedding days, women wear a head bandage called *tsounokakouchi*, meaning "hiding the horns."

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Still, history tells us that far back in the history of Japan women played very important roles. Without mentioning the fabulous Empress Djingo, there was the epoch of the Foudjiwara, lasting from the seventh to the eleventh centuries. This period was followed by years of warfare, when all the male inhabitants were required to bear arms. The women, left at home, had to cultivate the fields, spin, weave, do everything, in fact. Later, when peace was established, men took up some branches of labour, but women were still expected to do what Westerners would consider much more than their share.

Although many things in Japan have changed for the better, still even the educated classes believe that their attitude toward women is the proper one. "That the male is superior to the female is the great law of heaven and earth," they say. "To misunderstand this law and to speak of our customs as barbarous is absurd."

During the cherry-blooming fetes, women often faint in the pressure of the crowds. Men seldom attempt to assist them, not even their male relatives. When it rains, it is always the woman who carries the heavy umbrella, even when she has to stand on tiptoe to hold it over the head of her lord and master. Statistics show that the women perform more than half the labour of the country. They help to till their own little patches of ground, they go in crowds into the harvest-fields and tea-fields, they work in the rice fields, standing to their waists in mud, they garb themselves like men so that they may be able to perform men's duties, and they become wrinkled, and aged while they are still young. Even maternity does not shield them : as soon as their babes are a few days old, they return to the fields with them strapped on their backs, like the Indian women of our country.

Then, when their husbands tire of them, they can be put away. In spite of all the new laws against the custom of centuries, it is as easy for a Japanese to divorce his wife to-day as it was in the time of the moralist Kaibara. The Seven Reasons sanctioned by Confucianism are: disobedience to a father-in-law or a mother-in-law, sterility, lasciviousness, jealousy, leprosy, loquacity disrespectful chattering, inclination to steal. One of these can always be found to fit the particular case. It is needless to state that it is nearly always the husband that procures the divorce. In fact, prior to 1873, only the husband could legally free himself. In that year a law was passed giving privilege to women for certain causes, but it has remained a dead letter. The reason for this is the fact that, no matter what the cause for divorce may be, the children always remain with the father who can also keep his wife's possessions.

Among the higher classes, divorces are less common, the system of concubinage making it almost unnecessary. The poverty of the lower classes prevents indulgence in this custom. Polygamy is not exactly authorized by the Code, but it exists on tolerance. In pursuance of a law, the head of a household has the privilege,—which he freely uses,—of introducing into his family, in the guise of servants, one or more concubines, called me-ka-ke. Unde old laws, the number was even prescribed for

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individuals of different social rank. The Code of 1896 is silent on the subject, appearing to ignore the existence of the *me-ka-ke*. The concubine still flourishes in the Japanese household, however, and the legitimate wife is not only compelled to tolerate her, but also to bring up her own children with the illegitimate ones. Furthermore, in case the wife has no children and is not put away in consequence, the illegitimate children take their place and claim her as their mother. In such cases, the *me-ka-ke* is relegated to the position of domestic. The picture is not a very pleasant one for the Westerner to contemplate.

Occasionally a progressive newspaper issues a tirade against concubinage, declaring that the Japanese woman can never rise to the level of her sister in the Occident so long as the pernicious practice exists. The journalists are doubtless sincere, but a Turk might as well protest against polygamy. The customs and institutions of a people can be modified only by changing the mental constitution from which these customs are derived, and to do this requires centuries of time. In the most elevated circles of Japanese society, whose members pride themselves on their assimilation of European ideas, one will find, under the veneer of civilization, the customs of old Nippon as carefully preserved as among the most backward of the "provincials."

By proscribing this particular custom, the Mikado would be faithless to his own origin. He has given proof of his advocacy of the system by adopting as heir to his throne the son of one of his *me-ka-ke*. The idea of contesting the legitimacy of this prince's title would never enter the mind of the most advanced Japanese.

This leads us to refer to another custom of the country which is profoundly rooted in the national character, and which removes one of the dreads of the effects of divorce; this is the practice of "adoption." In all civilized lands one may adopt children, but nowhere else is the custom so prevalent. A Japanese wife is never sure that her child will occupy the first place in their father's life. He has the power and often exercises it—of adopting whomever he wishes. On the other hand, young men who wish to secure influence, often have themselves adopted by a person who can assist them. It sometimes happens that the son is older than his father, and this wholesale practice often leads to the strangest complications.

One of the chief reasons why divorce is so common in the Flowery Kingdom is that marriages are often absolutely loveless. They are arranged by relatives or friends and many times the principals never see each other until the wedding day. The relatives of the husband know that he can obtain a divorce if his wife does not please him, so there is not much risked on his a count. It is the woman who must suffer in silence. She must not only obey him and serve her husband but she must submit in all things to her mother-in-law and other of her husband's female relatives.

In Japan, and also in China, the mother-in-law reigns supreme in her son's household. The time-worn jests applying to her in other lands are

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fully deserved here. In fact, the half could not be told. Her treatment of her son's wife is often unbearable in its cruelty. She seems to desire to wreak vengeance on the hapless creature for all the indignities she herself has had to suffer.

There is still another and a darker side to family life in Japan. Happy the girl whose father gives her in marriage, even if her position be that of a servant. If he so desires, he may sell her outright. Although the decree of 1875, completed by the law of 1896, deprived fathers of that right, in point of fact, the position has changed but little. The daughter is considered an object of merchandise, her value depending upon her beauty and intelligence.

In order to appreciate the position occupied by women in Japanese society, we must entirely dispense with our Western ideas of morality. We must recognize the fact that, in spite of affected indifference, there exists in the heart of every Japanese pagan beliefs which urge him to worship at the shrine of Venus and make sacrifices to that goddess.

This is apparent when one considers the importance given by the municipalities to their *Yoshiwara*, or pleasure quarters (actually, the restricted district). Here the broad streets, brilliantly illuminated at night, are bordered by sumptuous houses, whose ground-floors are singularly arranged. They have sliding walls, which when pushed back, reveal gilded bars behind. In these "cages" sit the richly-attired, painted *geishas*, in full view of the passers-by, to whom they may talk. Strangely enough, the *Yoshiwara* is one of the most frequented places of promenade in the whole city, and it is a novel sight to the foreigner to see the middle-class families strolling about, looking with kindly curiosity at the *djoros* or *geishas*. The curiosity may well be kindly, for often it is a father looking at his own daughter whom he has sold.

Even the most modern of the Japanese point out with complacency and even pride, the incomparable luxury of their pleasure quarters. That of Tokio (recently burned) was built around the Temple of Kinriozan (Golden Dragon), whose famed gardens are tended with the most scrupulous care. At the flower fetes, the visitors witness a spectacle that carries them back many centuries from modern Japan. This is the procession of the most beautiful of the *geishas*, wearing their richest attire, carrying flowers. Each one is accompanied by two watchful servants, to prevent either any attempt at escape or any false step on the part of the beauties, who wear sandals mounted on little blocks, when walking in the dust. With their rich kimonos, the costly combs in their coiffures, and their haughty expression, these houris might be mistaken for dethroned queens, as they file along through the principal avenues of the sacred garden, in the midst of an awed and silent throng, who seem to see something religious in the ceremony.

One must have witnessed all this to understand that, in Japan, the fact of a young girl becoming a *geisha* does not carry with it the opprobrium that would attach to such an act in Western countries Many of the *mousme* marry after their release, and make as good wives and mothers as any other

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women. Some even become the wives of notables and are received at court with the honor due to the rank of their husbands.

While in the *Yoshiwara*, these *geishas* are in reality prisoners, and the ornamental grill-work behind which they sit is often of iron. They are usually bought of their fathers or other male relatives and can leave their refuge of shame only after they have paid back the sum they cost, plus the expenses of their wardrobe and board. They are supposed to receive half their earnings, but, in spite of official control, the exact sum is never made known, and many of them become old servants in the houses where they reigned in their days of youth and beauty. If they succeed in escaping from their prisons, they are generally returned to their masters by the police. They rarely try to escape, for according to Confucius, filial piety is the greatest virtue a daughter can possess, and flight might cause their parents' financial embarrassment. The *geisha* and her fate has ever furnished a favorite theme for poets and romancers. One recently written tale, *The Heart of a Geisha*, by Mrs. Hugh Fraser, exhibits her in one of her nobler aspects.

Japanese women have already reaped some of the benefits of association with Westerners. The man who walked proudly ahead of his wife when she wore her native costume, permits her to pass first when she is attired in European fashion. Some of the young people, who were educated abroad, astonish their elders by actually making love matches.

Japanese women are beginning to receive education. In old Japan, women, were considered incapable of learning; at the present time, they are chiefly taught the accomplishments. The higher education has as yet received little attention. One public institution exists for that purpose approximately: the Normal School of Tokio, which was organized, for the purpose of training teachers for girls' schools.

Women are not admitted to the two imperial universities. Quite recently, however a private university for women was established at Tokio by Baron Mitsoui and several other wealthy men. One of these, Count Okouma, referring to the enterprise said: "Women have as much intelligence as men. They should receive equivalent but not identical education since their sphere is within the home."

This remark shows a spirit that augurs well for the future of Japanese women, although all progress in her direction will be slow. The task of the teacher will also be a delicate one. The result of the higher education of women has not been entirely satisfactory in occidental countries; with the Japanese woman, the danger might be still greater. She has been taught from her earliest infancy to be obedient, amiable, to express only humble desires, and to smile eternally. The smile might well be dispensed with, but it would be a pity to efface the gentleness and good humor of which it is supposed to be the exponent.

Be that as it may, it will be centuries, doubtless, before the beautiful Land of Flowers will cease to be the Land of Divorce.

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THE ESSENTIALS OF VEDISM.

By Mr. G. A. CHANDAVARKAR.

NOTWITHSTANDING the fact of the rapid growth of the science of comparative religions, the foes of the Vedic Religion have caricatured and grossly misrepresented it. But it is a fact patent to all unprejudiced minds that the Vedic Religion being the oldest of all religions justly claims to be their fountain-head. In the evolution of religious consciousness, at any rate, it must have played a prominent part. A time there was when it did satisfy the deepest hunger of the human heart and from times immemorial has been exercising a profound influence on the Hindu mind. The sacred fire of enthusiasm generated by the *seers* of yore could not be extinguished by the mighty torrents that rolled on in the plains of Hindustan centuries after, through the mountain-passes of North-West India. Without let or hindrance, the religion of Christ later on tried its level best to establish its supremacy. In the twentieth century, however, rationalism the inveterate foe of all revealed or natural religions is slowly but steadily marching on. What the future of this new conflict will be none can safely predict.

In the history of this keen struggle, however, there is one remarkable fact—*viz.*, the Vedic Religion has manifested distinct signs of vitality and no enemy has inflicted mortal wounds. It is still a living mighty force in the land of its birth. How can we explain this strange phenomenon? How comes it that the Vedic Religion still continues to be a victor?

The answer to this question is simple enough. Either the enemy must have some inherent weaknesses so great as to render it powerless or the Vedic Religion by itself must be possessing remarkable strength. We are not in the least anxious of saying that other religions had serious defects and thus wounding the susceptibilities of their followers. Our purpose here is just to touch upon few of the essentials of *Vedic Dharma* so that the indulgent reader may be enabled to find out for himself the elements of strength in this religion.

At the very outset, it would be better for us to bear in mind that this religion is not to be considered as a bundle of meaningless ceremonials. The *Vedas*, the *Upanishads*, the *Darshanas* and *Smritis*

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are, let it be remembered, in themselves treatises on ethics, sociology and theology and are not as is believed by some 'babblings of a human race sunk in primeval ignorance? Any careful student who cares to make a historical survey of Indian civilisation from the age of pre-historic antiquity down to the present times will undoubtedly be struck by some of the essentials of Vedism which we briefly enumerate below.

I. Belief in an Omnipotent and an Omniscient God is its first essential. The Vedas and the Upanishad stands for monotheism pure and simple. Different deities mentioned in the religious books are attributes of one supreme being. राकंसद् विप्राः बहवो वदंति "By different names is that One called." The Atharva-Veda states in quite unequivocal terms that the God is not two, three or four but राक राव राक राव only one and only one. It is preposterous to accuse them of polythersm. Rajah Ram Mohan, Swami Dayanand, Swami Vivekananda and various other reformers have emphatically declared that the Vedic Religion is monotheistic first and everything else afterwards.

II. Three different co-existing and eternal entities are recognised viz., (1) God (2) Human Soul and (3) Matter. Human soul is ultimately to reach God by *Jnana*, *karma* and *Bhakti* (knowledge, action and piety) or else inordinate love of matter, we are told, at the neglect of *Sachchidananda*, is ruinous to the cause of this soul. The schools of Shankara, Madhwa and Ramanuja are not in reality conflicting in nature but preach God as our destiny or final goal of human activities.

III. The society is to be divided into four and only four *Varnas* (1) *Brahma* the intellectual class (ii) *Kshatriya* the warrior and the ruling class (iii) *Vaishya* the merchant class and (iv) *Sudras*. The class that is by nature unfit for higher pursuits of life and therefore fit for service. These are determined by merits and actions and not mainly by birth. (चातुर्वर्ण्यं गुण कर्मस्व क्षावतः) No class can claim superiority over another but all put together are considered as necessary and equally important units. For the sake of division of labour this classification is needed and it is also believed that this scientific division and the discharge of their legitimate duties will avoid social conflicts. We believe that in every civilised society in one form or another this division does exist. Even the arrangement of the human body points to a similar classification.

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(i) The head—corresponding to the Brahmin class
(ii) The arms ,, ,, ,, Kshatriya ,,
(iii) The heart and belly ,, ,, ,, Vaishya ,,
(iv) The legs ,, ,, ,, Sudra ,,

Just as for the healthy state of a human body these organs ought to work properly so also ought the four classes to work in harmony for peace and order in the society.

Numerous sub-castes and the consequent conflicts are not tolerated by this religion.

IV. The life of an individual is divided into four stages (i) *Brahmacharya*—that of an earnest student (ii) *Grihastya*—that of a philanthropic householder (iii) *Vanaprasta*—that of a selfless worker (iv) *Sannyasa*—that of a retired hermit carrying the torch of light everywhere freely, not caring for the joys of this world. At least as an ideal we cannot imagine a better arrangement. The future happiness is dependant on the proper discharge of legitimate duties of every stage and it is mostly based on a true Brahmacharya celibacy.

V. Philanthrophy is described to be the virtue of all virtues. The five daily duties of a man are (1) Brahma Yajna—worship of God according to the prescribed rites (2) *Deva-Yajna*—worship or reverence to men of light and leading (3) *Pitri-Yajna*—propitiation of parents and elders by serving them and ministering to their wants, (4) *Bhuta-Yajna*—feeding the cattle and other domestic birds and animals (5) *Athithi-Yajna*—hospitable treatment of guests who deserve help. It is easy to perceive that philanthropy—परोपकार is at the basis of all these daily duties, the discharge of which is incumbent on every follower of *Vedic Religion*.

VI. Four objects are described to be aimed at by man (i) *Dharma*—virtuous life (ii) *Artha*—acquisition of wealth by righteous means (iii) *Kama*—the enjoyment of pleasures within a reasonable limit (iv) *Moksha*—freedom from the bondage of matter. These objects are indeed noble in themselves and are known as "पुरूषार्थ चतषय"

VII. No system of religion, however eclectic or rationalistic it may claim to be, can entirely dispense with ceremonies of some kind or other. In the Vedic Religion too, *16 Sanskaras* are recognised, the chief of them being the Upanayana and the *Vivaha*, the former is performed at the time of a boy entering the *Gurukula* and

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the latter is the marriage ceremony. Both these are very essential as they mark the passing from one stage of life into another. They are as it were the turning points in a man's life.

If the purity or wholesomeness of the water of the Ganges is to be tested, it would not be wise on our part to take the sample of water collected near Calcutta or Benares because here the proximity of a big city renders the waters quite unhealthy as a result of the accumulation of filth and dirt of all kinds but straight on we must go to Gangotri where the waters just leave the mountains and mark the purity of the water there. Similar is the case with our Vedic Religion.

For ages together the mighty river has flown on through an immense territory and naturally enough, through human folly or ignorance, filth must have been poured down into it. Test the purity or the sublimity of the religion not from a chapter or a verse of a book written by a selfish prejudiced being but go straight on to the very fountain head, the *Vedas* and other *Sat-Shastras*. Study them in the manner they ought to be studied, digest their sayings and preachings thoroughly well and if ever spiritual thirst disturbs you or if ever in moments of despair you are cowed down by miseries of the topsy-turvy world, then, repair to this fountain, breathe the exhilarating atmosphere, bless the memories of the ancient sages and enjoy the fruits of hard-earned *Mookti*, after drinking these celestial waters.

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SULTAN SALAHUDDIN: AN APPRECIATION.

By Mr FAIYAZ ALI.

To gauge with any pretence to accuracy the *standard* of the superlative excellence, heroism and magnanimity of Salahuddin, it is very necessary to touch succinctly on the nature of the Crusades and their bearing upon the destinies of the countries of Asia Minor, Syria, and Palestine. It has invariably been the fashion among some Christian eulogists to invest the Crusades with a transcendent halo of sanctity and glory, and to regard every knight and soldier of the Cross as a veritable Phoenix of perfection and a beauideal of intrepidity and chivalry. No avalanche of praise is considered too much to be bestowed upon their chivalrous feats. They show to us clothed in a hazy light of mystical awe, and holy glory. But surely, the 'distance' of centuries has lent 'enchantment to the view' and 'robed' the knight in this saintly 'hue' otherwise History tells us quite a different tale. The original, rudimental cause of the Crusades was extremely simple. Tales of Christian pilgrims being fleeced and maltreated by the Bedouins (very much in the same way as the modern Muslim pilgrims are) propagated with characteristic love of hyperbolism ignited the explosive dynamite of the antipathetic sentiments of Christian Europe. The flow of such a gigantic river, teeming with frenzied humanity, from a source so puny as this simple grievance, one would think as next door to incredible. But such is the fact, and this torrential river bade fair to submerge the continent of Asia or at least the western portion of it. In 1095 Pope Urban II hoisted the first signal of the Crusades. "Every means" says Hallam "was used to excite an epidemical frenzy. The first three expeditions led by Walter the Penniless, Peter the Hermit, and Godeschal after pursuing a bloody career, signalized by "every species of grossness and libertinism" * ended in utter failure. A fourth band from England, Flanders, and Lorraine was cut to pieces at Memsburg. The fifth expedition, counting 700,000 men led by Godfrey of Bouillon besieged Antioch. The leaguer was protracted to 9 months, and provisions falling short the Franks were driven to the very edge of cannibalism. "Carrion was openly dressed" says Mills "and human flesh was eaten in secret." Von Sybel, Gibbon, and other writers endorse the statement. "The spies" says Gibbon "who introduced themselves to the kitchen of Bohemond were shown several human bodies turning on the spits." The whole career of the Crusaders does not yield even aphanton model of humanity. Having slaughtered 10,000 Saracens at Antioch, and 100,000 more at Murratunnoman they advanced to Jerusalem, and the climax to all the series of horrors was reached at the storming of the Holy City by Godfrey and his myrmidons. Over 70,000 were butchered with merciless severity after being regaled with promises of safety. It was Brennus the Gaul and the Romans over again. Godfrey outheroded the revolting atrocities of Nero. Raymond de Agiles, an eye-witness says "that under the portico of the mosque (of Omar) the blood was knee deep and reached the horse's bridle." "Neither the tears of women, nor the cries of children, nor the sight of the place where Jesus Christ forgave his executioners, could mollify the victor's passion." † The Jews suffered a worse fate. Penned in their synagogues they were burnt alive. Success henceforth attended the arms of the Crusaders. Cities like Caesaria, Tyre, and Tripoli fell like ripe

* Michaud.
† Ib.

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fruits before their furious onslaught, and the garrisons were given but short shrift. In fine the promiscuous vandalism of Alaric the Goth and Attila the Hun was cast into shade before the sanguinary feats of Godfrey and Bohemond. What this expedition failed to compass the second Crusade accomplished, and Syria and Palestine passed into the hands of the Crusaders who even began to dream of conquering Asia and Christianising it. But these Alnaschars were doomed to a bitter dis-illusionment. At first El-Ghazy led them a pretty dance, and then the redoubtable Imaduddin Zangi, the 'sanguineas' of the Christians paid off old scores with a handsome interest. When Zangi conquered Baalbek, he deputed Nejmuddin Ayyub, the father of Salahuddin to the government of the city in reward for his past services. And it was here at Baalbek that Salahuddin spent some years of his childhood.

Yusuf surnamed 'Salahuddin,' "Honour of the Faith," the 'Saladin' of the Europeans, sprung from the tribe of Kurds, was born at the castle of Tekrit in the year of Grace 1138. There is a peculiar paucity of materials about Yusuf's early childhood and youth. From 1154 to 1164 Yusuf lived at the court of Nuruddin, the son and successor of Zangi, at Damascus where his father Ayyub was governor. Although according to some versions Yusuf was not altogether innocent of youthful aberrations; the Arab chroniclers give him a character of a 'youth of excellent qualities.' He did not exhibit in his childhood any marked symptoms of future greatness and was to all appearance unsusceptible to "the last infirmity of noble minds." Venerable Egypt was the theatre of Salahuddin's infant victories and deeds of greatness. In the first two expeditions into Egypt led by Asaduddin 'Shirkuh,' his uncle, Salahuddin acting on his staff, had received the laudatory notice of the general, and had inspired him with a very high opinion of his perspicacity and tact (*a*). In this too it happened, that by the famous defence of Alexandria, he established his military character. In 1169 at the death of Shirkuh, the eye of the Fatimide Caliph settled on Salahuddin as the best man to step into the vacant office of the vizierate. His smouldering talents flared up at the magic touch of power. He shuffled off the coil of the anchorite, and began to order life more rigorously. He became strict and austere, shook hands with former love of ease and obscurity, and put on the robe of the Spartan. His first step was to summon all the members of his family to play the satellites round his sun of glory, and he set about concentrating all power in his own hands, and imposing his high-handed autocracy on the Caliph. El-Aziz, the Fatimide Caliph, who had taken him to be a simple, tractable creature, now felt a sentiment towards him, analogous to that of Sinbad towards the old man of the island. El-Aziz was a perfect valetudinarian and gradually became little better than a stuffed dummy in the hands of Salahuddin. So that in 1171 he found an opportunity to depose El-Aziz and end the long line of the Fatimide Caliphs. Henceforth Salahuddin was the *de facto* king of Egypt while Nur-ud-din was only so *de jure*. Salahuddin's brother Turan Shah subjugated Yemen and Nuruddin's opportune death proved to be no inconsiderable accessory to Salahuddin in the consolidation of his independence over Egypt, Nubia, Hajaz, and Yemen. On Nuruddin's death his son Ismail Elmalik-us-saleh, then only 11 years of age, stepped into the purple. Taking advantage of his minority Saleh's nobles began to revolve schemes of self-aggrandizement at his expense. The principal of them, Gumushtagin by name had managed to catch the child-king in the fatal toils of his simulated loyalty. All imperial power

(*a*) Ibni Shaddad.

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was lodged in this grim Cerberus, and having become the dominant spirit of Saleh's realm he was not prepared to tolerate another man having a finger in the pie. Holding, as he did, the absolute reins of the kingdom, he unflaggingly set about feathering his own nest pretty comfortably, and employed every hellish expedient to poison Saleh's ears by misconstruing to him all Salahuddin's professions of love and loyalty, as sugared words, and all his sincere grief as crocodile tears. Nettled and stung by this treatment Salahuddin revenged himself by surprising Damascus, but he had the *khutba* read in Saleh's name all the same. Some might be disposed to postulate the existence of selfish ambition in Salahuddin, but considering his deep love, and unswerving loyalty to the house of his benefactor Zangi, such a statement appears perfect moonshine. Saleh's death in 1181, rid Salahuddin of his cotenant of the throne of Egypt, Mesopotamia, and Yemen. By the end of 1182 he was acknowledged suzerain by all the princes of Western Asia; and henceforward he became the cynosure on which every Muslim eye was fixed in the dislodgment of the Christians from Muslim land. A truce had been arranged between Salahuddin and King Baldwin IV of Jerusalem, but Renaud or Reginald of Chatillon a highhanded desperado and a notorious breaker of treaties, in open violation of the truce, accomplished a climax of audacity by plundering the caravan, which rumour whispered was escorting the Sultan's sister, and this drew on the Christians the Sultan's terrible wrath. In 1187 the Sultan put the Crusaders to a terrific route at Tiberias. 10,000 Franks bit the dust and Guy de Lusigan, the king of Jerusalem together with other principal chiefs fell in the hands of Salahuddin. Salahuddin followed up his splendid victory with unremitting vigour and unsleeping vigilance. The castle of Tideriad fell and the wife of Raymond of Tripoli though taken captive was sent back to her husband with every circumstances of chivalry and respect. Acre was taken by a *coup de main*. After taking many other cities Salahuddin marched upon Jerusalem, the focus of Christian and Muslim efforts, the bone of contention for the last hundred years. The conquest of Jerusalem had ever been the burden of Salahuddin's thoughts. Sixty thousand soldiers, each a candidate for martyrdom, defended the walls of the Holy City. At first the Sultan made humane and advantageous advances to the garrison, but these were scornfully repulsed. At this the Sultan was exasperated and vowed to copy the precedent of Godfrey, and avenge his massacre. In justice to him it may be said, that the bestial treatment accorded to the Muslims of Jerusalem in its first capture, was sufficiently potent in its detail of horror and barbarity, to excite a spirit of retaliation even in a person so humane as Salahuddin. The leaguer was pressed with remarkable vigour and the garrison lost heart and sued for peace and mercy 'in the name of the Common Father of mankind.' The memory of the sanguinary Godfrey and the dogged refusal of the garrison to his magnanimous offer, still living in his mind, was calculated all the more to rivet the implacability of his desire for vengeance; but this appeal for mercy awakened his dormant pity and he chivalrously forbore. "Never did Salahuddin show himself greater than during this memorable surrender." (*a*) Those who could not disburse the ransom were ransomed in shoals by El-Adil, Kukbury, and other Saracen Amirs. The Sultan crowned his generosity by causing it to be proclaimed that all those incapacitated from paying were at liberty to troop forth. And their going continued from morn till night. "Such was the charity which Saladin did of poor people without number." (*b*) When all had left he entered Jerusalem on

(*a*) Mr Stanly Lane-Poole.
(*b*) Ernoul.

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Friday the 9th October 1187. The conquest of Jerusalem gave the *coup de grace* to his fame. It was a victory grander that that of Platae or Marathon, grander because the less bloody and the more humane. "If the taking of Jerusalem" says Mr. Stanley Lane-Poole "was the only fact known about Saladin, it was enough to prove him the most chivalrous and great hearted conquerer of his own, or perhaps any age." After this the Sultan marched on Tyre, but the city being vigorously defended, he considered its siege clogged with the liability to a wasteful depletion of his resources (*c*), and so he withdrew. The abandonment of the siege was an egregious political blunder, and though Salahuddin conquered many cities and fortresses in the north, the complexion of his affairs ominously changed, and a crisis of gloom began to gather over his path of success. The 'mortal news' of the fall of Jerusalem threw all Europe into a hysteric frenzy of fermentation. Grief, fear, anger, and desperation struggled in the breast of every follower of Christ. It operated with varying effect on different individuals. Pope Urban III died of grief, while Abbot Simson of Bury St. Edmund wore sackcloth and abstained from animal food since the receipt of the 'mortal news'. Pope Gregory VIII preached united action, while Baldwin of Canterbury fulminated in England, and Berter of Orleans thundered in France. The patriarch of Jerusalem and other priests of a bellicose order fanned the indignation of the people of Syria and Palestine. In the frenzy of the moment 'even women enrolled themselves for war'.* All was hurry, bustle, and confusion in Europe and in Asia Reinforcements from various quarters constantly swelled the ranks of the besiegers of Acre under Guy de Lusignan, who had succeeded in mustering the debris of the Frankish army. The Crusaders had by a favourable concatenation of circumstances stolen a huge advantage over the sleeping Salahuddin. The siege of Acre lasted for about two years from the middle of 1189 to the 12th of July 1191. It is a tedious episode of desultory warfare in which victory oscillated with peculiar vicissitudes. Acre had become a point of confluence for the Crusading armies. The arrival of Philip, and Richard upon the scene of action floored the hopes of Amir Karakush and Hisamuddin. Acre surrendered and Richard immolated 3000 Muslim defenders after having lulled them into a false security by his extravagant promises of safety. Mercy it appears was treated among the Crusaders as the Cinderilla of virtues. Richard's circle of allies was a fluctuating one, and people came and deserted in numbers. Philip of France was on the wing for Europe, on the excuse of ill-health, and had stipulated, that the Duke of Burgundy was to remain with 500 knights and 10,000 foot, to fight for the Holy Cause. Acre became the Capua of the Crusaders, and was shamefully converted into a hotbed of profligacy and demoralization. Dissipation was rampant to an extent, that 'put wiser men to the blush' (*d*) Richard with difficulty marched with 100,000 reluctant soldiers, towards Ascalon. Salahuddin under a panic for Jerusalem levelled Ascalon to the ground with a view to the evasion of disagreeable contingencies. Richard turned back despairingly from within sight of the Holy City. A mighty Rubicon was placed between the Crusaders and all possibility of return. Richard moreover learnt to his cost, that he had to contend with a man of infinite and interminable patience, as well as of an adamantine resolution and an earnest fixity of purpose, against whom it was a Sphinx's riddle to gain any but fugitive advantages. Salahuddin was the one vitalizing spark of fervour, eagerness, and energy, who inspired and illuminated the flagging courage and smouldering devotion of his soldiers. Although Richard's heavy arm once or twice seemed for the moment to drown Salahuddin's hopes, the

(*c*) Erroul. * Sayed Amir Ali.
(*d*) Itinary.

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Sultan notwithstanding shot up to the surface with the buoyancy of a life-belt, while Richard in spite of his apparent success began to sink in his heavy armour. At length Richard became anxious for peace and a contributory cause to his anxiety was the receipt of disquieting intelligence of John's ambition in England, and the invasion of Normandy by a dangerous rival.

To fight or not to fight—that was the question. And caught in this Dedalian intricacy Richard saw no avenue of escape but to make peace and beat a homeward retreat. The securing for himself of the good offices of El-Adil, Salahuddin's *alter ego*, resulted in little material advantage. Salahuddin was firm in his demands and refusals and so the terms of peace remained for a long time *sub judice*. Richard even consented to marry his sister Joan to El-Adil, but the scheme was exploded. At last after much haggling about the terms, a treaty was signed at Ramla in 1192 and peace henceforth brooded over the disturbed land. Richard embarked for Europe in October 1192 to seek a long captivity and a premature grave (*a*). Thus ended ingloriously the Third Crusade. Before the great victory at Hittins (Tiberias) in July 1187, not an inch of Palestine, west of the Jordan was in the Muslim hands. After the peace of Ramla in September 1192, the whole land was theirs except a narrow strip of coast from Tyre to Jaffa (*b*). There was nothing in the treaty that could call the blush of shame or discomfiture to the manly brow of the Eastern Sultan. The contemptuously small gains of the Crusaders were totally incommensurate with their prodigious losses. Baldwin had thundered and Berter had flashed and the whole of Christendom was up in arms ready to sacrifice its comfort, its property, its life, its everything at the Altar of the Holy City. The Emperor Fredrick Barbarossa of Germany and Richard Coeur de Lion of England, William of Sicily and Philip Augustus of France, Leopold of Austria and the Duke of Burgundy together with one thousand and one other principal Barons of fame and high repute, had responded warmly to the call of Pope Gregory and had been galvanized by the fiery eloquence of fanatical and gesticulating monks. Christian Princes of Syria and Palestine had thrown their weight into the scale. A Geoffrey, a Chatillon, a Lusignan, a Humphrey, a Raymond, and a dozen others in the bargain had marched to the tune of the Crusader's martial music. The thunder of the carering cavalcade of the Templars and the Hospitallers had resounded on the plains of Syria and re-echoed in the hills of Palestine. But everything like the bubble had burst. Fredrick was drowned, Philip had sneaked away, Richard had fought himself out of Asia, and Leopold and Burgundy had followed in his wake. But Jerusalem, the focus of all these gigantic efforts, the root-cause of all this dreadful fermentation, the beacon of Christian hopes, had remained intact. Jerusalem was still in the iron grasp of Salahuddin as safe as it ever could be.

The tremendous avalanche of militant humanity had not shaken the power and station of the Sultan one single jot. His soldiers had followed him through thick and thin. They had never even so much as murmured at the incessant calls upon their valour and co-operation. And when the tocsin of Gehad was sounded, they had poured in from every nook and corner. Syrians, Turks, Kurds, Arabs, Egyptians, all, with one accord had flocked to his victorious standard. None had dared to resist his overmastering curb-chain. Not a single explosion of insubordination had occurred throughout his kingdom. Salahuddin had emerged

(*a*) Gibbon.
(*b*) Stanley Lane-Poole.

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pre-eminent out of the bloody struggle. He towered high above his adversaries, surrounded by a halo of imperishable glory. Every Asiatic Prince had long been fashioned to his yoke, every part of Hajaz, Yemen, Palestine, Egypt, and Syria had been rendered pervious to his arms and authority.

The brief spell of life that remained to him, he passed among his deeply loved children. He died peacefully on Wednesday the 4th of March 1193, at the age of five and fifty. He had expended every farthing, he possessed, in charity, and the expenses of his funeral had to be borrowed. "The ceremony was as simple as a pauper's funeral." (*a*) Not one eye was there that did not overflow with the scalding tears of affliction, not one face that was not impressed with the unmistakable stamp of sorrow, and in the extravagant passion of their grief, the prayer that rose to the lips of his loving subjects was choked with the insuppressible groans of undescribable anguish. The sapient physician Abdul Latif wrote that to his knowledge, no one among the kings, except Salahuddin, was ever sincerely mourned by the people. Salahuddin was enshrined in the affectionate hearts of his subjects, and thus he had at his hand a lever that could put the whole Muslim world into a violent motion.

Gentleness was the keynote of his character. He was never a lover of sham punctilios and studied formalities, but on the contrary he allowed the widest latitude to geniality and spontaniety of sentiments. He was no martinet, but combining in himself a gracious affability with a self-respect that never slumbered, he looked all scurrilous language and solecisms in good manners out of countenance. No element of pride ever lurked in his pure soul. When strengthening the fortifications of Jerusalem he actually carried stones on his own shoulders like ordinary labourers. He abnegated every shade of luxury and ostentation, and never patronized gaudy costumes or costly dishes or gorgeous palaces. He was simple, laborious, and ascetic.

On Monday and Thursday, he presided over the Court of Justice, and if a man had a suit to prefer against a prince of the blood, or even against the Sultan himself, he considered it incumbent on the defendant to appear before the Kazi like other ordinary men. But if Salahuddin won the case, he treated the defeated suitor to a robe of honour and some princely present, or the like, and sent him home 'happy and astonished' (*b*) He was so fond of doing his duty that he used to defraud himself of sleep to transact the business of the State. His mercy was so extensive, his heart so open, that he did not grudge even his Christian enemies his sympathy and consideration. He evidenced a particular love for children, and looked upon every orphan child as his special charge. All in a word the Sufi predominated in his nature, and deep down in his heart welled up the rich milk of human kindness. "His heart was humble and full of compassion and tears came readily to his eyes". Although by nature he was averse to war and bloodshed, yet when it came to fighting in the 'path of God', his native mildness yielded to his latent leonine intrepidity. His religion was not a mere rhapsody of words, but it was sincere and perfervid. And as to his charity it would have furnished a subject for astonishment even to the celebrated Hatim Tai. His shrivelled or plethoric purse made no difference in his unparalleled and both-handed generosity. No one stretched his needy hand to him in vain. He gave them so much that it transcended by far their highest expectations and although he was more often than not worried and persecuted with repeated demands from greedy and mendacious mendicants, he would

(*a*) Lane Poole.

(*b*) Bahaudd n and Ibnel Athir.

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never say "We have given to him before". His munificence ran riot on every conceivable occasion. And so it came about that when he died, he left behind him in his coffers only the paltry sum of one Tyrian Dinar and 47 silver Dirhams. "He left neither house nor goods, nor acres, nor villages, nor any sort of personal property. The great Sultan died almost penniless" (*a*) The glow of his generous and humanitarian enthusiasm fecundated in all direction into the shape of new colleges, mosques, hospitals, almshouses, and so forth. He was a great patron of letters, and remunerated learned men with no niggard hand. He was endowed with a singular compass of intellect, and he delighted in holding conversation with learned men and seasoning with the flavouring element of his pungent wit the various topics of discussion. Poets, Philosophers, Jurists, Historians, *Litterateurs*, Theologians, and other luminaries of various systems, flocked to his court, and the most munificent compensations sought out the very faintest glimmerings of learning and literary merit. The road to fortune and eminence was thrown open to every individual whose pretensions were seconded by worth and capacity. The peculiar feature in his generosity was that he spent everything on others and nothing on himself. Once, Safi the treasurer of Damascus, in the absence of Salahuddin constructed a palatial pile for him, and expected that the Sultan would be delighted with it but to his utter dismay and astoundment, Salahuddin took great umbrage at this extravagance and deprived Safi of his office. His man fest superiority in many respects when collated with Richard admits of no doubt. Salahuddin in himself is a unique personality, but Salahuddin in contrast (with his adversaries) is a grander personality, if possible. Before the scintillation of his noble qualities all other glories pale. He was a master of those qualities of which there was a dire famine in Philip and Richard's camp. It would amount to a positive monstrosity of fastidious hypercriticism on the part of an aristarch to say anything disparaging or sceptical of Salahuddin's kindness, his fortitude, his humanity, his transcendental chivalry, and his other cognate virtues. His master hand had reconciled and welded into one the jarring interest of a country which embraced so many national units, so many conflicting elements. All in a word he united in himself some of the rarest virtues of human nature. The terror he inspired in Europe led to a heavy tax called the 'Saladin Tenth' (*b*), to be paid by every Christian on pain of instant excommunication. Not even the clergymen were exempt from the heavy imposition.

He was in short, the hero of his nation, the defender of his country, the champion of Islam, and above all, the mighty terror of Christendom.

(*a*) Stanley Lane Poole.

(*b*) A tax, one-tenth of the income of every Christian, to be utilized for the purpose of waging war against Salahuddin, then in possession of Jerusalem.

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PRESENT POSITION OF THEOLOGY.

By Mr. T. C. BANNERJEE, B. A.

THE paper should not be taken as the confession of faith of the writer which it is neither necessary to make nor would it be of any interest to the readers to know. The scope of the disquisition being to shew how theology has been affected and modified by the progress of sciences and how its field of enquiry has been contracted into a narrow compass by the extension of their dominion, it will be to all intents and purposes a *resume* of the pronouncements on the subject of the eminent modern thinkers, where my own opinion can have little room for its play. Religion is of perennial interest to man. It knows not to grow stale : it is always fresh and new. "Religion is the most powerful and widely extended of all the institutions bequeathed to us by the past. The entire human race comes under its ban. It binds with the same fetters the highest and the lowest races alike." Such an institution can never lose its charms for us. Notwithstanding the vast ocean of literature that has accumulated about it, no discussion of it fails to rouse our attention or palls on our senses and herein lies my apology for presenting their thrice-told tale before the readers and claiming their indulgent hearing for a brief space of time.

The immensity of the universe is an eternal inexplicable source of wonder to us. It is an enigma that stifles us and fills us with awe. It is the measure of our insignificance and helplessness. The impenetrable veil of mystery in which it is shrouded oppresses us, suffocates us, till our mind patches up a workable theory of its existence. We are placed, as it were in a solitary island girt round with mysteries from which there can be no escape unless a path, however rough-hewn is cut through them. The why and how of the universe has ever been the problem of problems for the whole humanity. At the very dawn of human intelligence we see it grappling the question in its rude and ready way and it works out a solution according to its light for the restoration of equanimity of mind. The phenomena of nature specially in their terrible aspects namely the earthquakes, storms, floods, thunder, lightning, plague, pestilence and death cannot but strike the savages with terror. They are hard put to it for assigning causes to them in order to avoid or prevent them in future. The childlike imagination of the savage, incapable of abstract thinking, could not conceive of the origination of energy with any other cause than through agency of an organized being like himself, endowed with consciousness, will and power, though on a large scale, like a human being. Nothing was more natural to the primitive men than to trace the effects to their causes by ascribing them to the direct action of some being like himself and as a result all the physical events were to them the personal doings of some conscious invisible being, which ultimately developed into

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spirits. Diseases and dangers, calamities and catastrophes were attributed to one class of spirits and happiness, plenty and pleasure to another. It became their interest to appease the malevolent spirits by offerings and incantations, to ward off their wrath and to scape from future sufferings and similarly to propitiate the benevolent spirits for further blessings. Even in the Vedic period, when considerable onward progress was made in developing higher conception of religion, we discover abundant traces of this primitive worship for instance the *Vedic Rishis* are found to offer prayers and offerings to *Agni* (spirit of fire), *Marut* (spirit of air) *Barun* (controller of rains), *Indra* (the thunderer), *Jala* (water) *Nadi* (river). *Yam* (death) &c. In the modern popular Hinduism the same principles may be detected in the worship of *Sitala* (goddess of small pox and other eruptions), *Manasa* (goddess of serpents) and *Olabibi* (goddess of cholera), who may be identified all with malevolent spirits of the savages. With the lapse of time these malevolent spirits were synthetically combined to build up the principle of evil and the benevolent ones, the principle of good. The question of the presence of good and evil in the world is as primitive as man. And this dualistic conception of their origin has been found satisfactory for ages. It is recognised in all the principal religions of the world. In the Zendavesta Ormuzd, the good god of light is always in mortal conflict with Ahriman, the god of darkness and evil. In ancient Egypt 'the good Osiris is opposed by the wicked Typhonis.' Satan of the Bible wars, upon the lord of heaven and the same story has been taken up in the Koran of the Mahomedans. * In this unequal contest between the spirit of darkness and spirit of light though with all advantages on the side of the latter, the former is unfortunately for us on the ascendant, having usurped the major portion of the earth and controlling an overwhelming majority of human kind. With the development of the higher ideal of divinity, this dualistic theory of good and evil has been or are being discarded as derogatory to, and incompatible with, the majesty of the divinity. And the problem of theology is no more complicated with the consideration of this puzzle of dualism.

All the principal super-natural religions of the world have each a book or books, called the sacred books, which are supposed to be 'the word of God' or as written under inspiration from God. The sacred book of a religion to its followers is a tangible irrefragable proof of the existence and wisdom of God and His mercy to them. The *Vedas* of the Hindus existed with Brahma (the creator) from eternity and were recovered, after their destruction, by the Rishis under his direction and were handed down orally from generation to generation, till the art of writing was invented and

* Hinduism is an exception to this dualistic principle. It explains good and evil by the theory of *Karma*. As a consequence of their deeds in this or past life men suffer from evil or enjoy bliss It is an inviolable law of nature from the operation of which there is no escape for any created being It leads to the degradation of human beings to the rank of lower animals and elevation of the latter to the rank of the former. Hence metempsychosis becomes a complement of the theory of *Karma*.

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they were reduced to writing. The old Testament records the direct words of the Lord as given to Moses on the Mount of Sinai, where He appeared to him in the midst of thunder and lightning when there was a thick cloud on it. The New Testament is the word of the mouth of Christ Himself, one of the gods of the Christian Trinity, as heard by his disciples. Hence the entire book of the Bible is the word of God. The Koran was brought down by the Angel Gabriel direct from heaven to Mahomet chapter by chapter. The professors of each religion consider their own scripture as authentic and condemn the scriptures of others as impostures. Comparative study of the different scriptures discloses the fact that they are all equally comprised of myths, fables, fancies and curious and puerile guesses about the origin of things and the worlds, with an admixture of spiritual, moral and social truths, some of transcendent value. This is the common characteristic of them all. And so if the distinction of revelation be conferred on the sacred book of any one religion, it cannot be withheld on any valid reason from the others. But there is an insuperable difficulty in the way of this admission of their common divine origin. If their common source is one and the same supreme being, how could such divergent views find place in them on the vitally important questions? Why the rites, modes of worship and conception of the supreme creator formulated in them so widely differ from each other? Why the meat prescribed in one should be the abomination in others? Why the sexual relation which is looked upon as incest in one should be prescribed as moral in others? Tracing their origin to the source of perfect wisdom, why should they be marred by absurdities, puerilities, errors and grossness of every sort? Proceeding as they are supposed to do from the absolute, why should there be no inkling of an absolute truth in them? They all deal with the relative and conventional truths, which any man of keen intelligence with sufficient penetration can discover for himself. Nor can the truths claim originality on their behalf, they are in most cases old traditions dressed up in new garb or old discoveries reasserted with emphasis and brought to prominence. Take for example the Golden Rule of Christian morals "Thou shalt love thy neighbour as thyself," the crown and glory of the Christian ethics: "the formulation of this supreme command is not an original merit of Christ." It is many many centuries older than Christ. It was laid down as the highest moral principle by the Hindus, Greeks, Chinese and other orientals ages before the birth of Christ. The Hindus affirm आत्मवत् सर्वभूतेषु यः पश्यति सः पंडितः He who looks upon all animated creatures as upon himself is truly wise. "Pittacus of Mytilene, one of the seven wisemen of Greece said 620 years before Christ: 'Do not that to thy neighbour that thou wouldst not suffer from him.' Aristotle taught, about the middle of the fourth century before Christ: 'We must act towards others as we wish others to act towards us.' In the same sense and partly in the same words the golden rule was given by Thales, Isocrates, Aristippus, Sextus the Pythagorian, and other philosophers of India in antiquity—several centuries
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before Christ, Confucius, the great Chinese philosopher and religious founder said 500 B. C. 'Do to every man as thou wouldst have him do to thee; and do not to another that thou wouldst not have him do to thee. This precept only dost thou need; it is the foundation of all other commandments!" Hence the theory of revelation is no longer sustainable. The higher historical criticism of Germany has mercilessly cut up the pretensions of the book of books—the Bible,—to divine origin and for the matter of that *mutatis mutandis*, of all the so-called revealed books of other religions. Thus theology has been relieved of the impossible task of justifying revelations as such, though to its disadvantage it has been deprived in their loss, of a powerful weapon to fight its battles against the sceptical.

Science has established beyond the shadow of a doubt the reign of inexorable laws in the governance of the universe. All the physical phenomena are subject to eternal iron laws, which are uniform in their incidence and wholly inviolable. Not a single one of them can be interfered with without violently disturbing the whole economy of the universe. However, they may have been appointed, there is not the slightest room in them for personal interference. Miracle which implies arbitrary suspension of natural laws for its attainment has been rendered inconceivable by the interdependence of the laws binding in one broken chain the entire universe. The slightest deviation from, or briefest retardation in its wonted course of any of the laws of nature would so tremendously react on the whole nexus of them and produce such terrible consequences that the scientists who alone are capable by their expert knowledge of realizing them are appalled even to picture them in their imagination. It is often flaunted with evident exultation without the least attempt at grasping its import 'that Joshua ordered the sun to stand still over Gibeon' and the sun did so in the midst of heaven and hasted not to go down about whole day so that the Lord's favourite Jews might slay to their heart's content their enemies, their own countrymen, who incurred His displeasure. The Hebrew prophets were innocent of the knowledge of the elements of modern astronomy or they would have made the earth stand still instead of the sun, which is a stationary orb, for if the earth proceeds with her diurnal motion and slips away from the sun, his rays can be of little avail to her and darkness will overtake her in usual time. What the sages of the Bible meant to signify was that the length of that particular day was lengthened by 12 or 24 hours, for a particular object. Translated in the language of modern astronomy it should run thus namely that the earth had had to cease rotating on its axis for a whole day. The scientists depict to us what disastrous consequences would ensue affecting our earth—nay the whole universe,—were there a few moments (not to speak of hours) break in the revolutions of the earth. It could not remain as an isolated event without bringing in its train other serious consequences. Nothing could bring the absurdity of the Biblical story to a greater relief than this scientific demonstration. What tons of abstract reasoning could not accomplish an ounce of science sufficed to do. The impossibility of

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miracle as a physical fact has been placed on a firm basis by science. The untenability of miracles having been established beyond question, one of the main pillars of the citadel of theology has been broken but it has cleared the ground for the science of religion for the devotion of its whole attention to its proper subject matter.

In the dark ages before the birth of sciences, the Bible was looked upon as the repository not only of moral and spiritual truths but of scientific truths as well. In the decision of all questions relating to astronomy, geology, zoology, biology and whatnot, the Christian clergy took their inspiration from the "book of books." What was not consistent with their preconceived notions derived from the Bible was anathemised as heresy or heterodoxy. By its accumulated wealth and influence the church tried with its might and main to suppress and throttle independent thought, which was synonymous with heresy. Inebriated with the enjoyment of unbounded power and privilege, the ministers of Christianity—a religion whose predominant features are charity and love—forgot their humility and converted themselves into cruel persecutors and oppressors of the honest discoverers and devotees of truth and reason. Liberty of conscience was wholly annulled. Even to doubt was considered a crime. For his view 'that every sincere effort to attain the truth, must start with a doubt of the traditional dogma,' drew upon Descartes the wrath of the clergy who denounced him as an atheist and sceptic. Giardano Bruno was burnt alive at the stake for holding monistic view of the universe. Galileo had to undergo incarceration for holding the heliocentric theory of the universe. 'The history of science in the middle ages teaches us on every page that independent thought and empirical research were completely buried for twelve sad centuries under the oppression of the omnipotent Papacy.' In the name of orthodoxy what a holocaust of human victims was made throughout Europe! It was deluged with the blood of the innocents whose only crime was their allegiance to reason and truth. "Under the notorious Torquemedu (1481—98) in Spain alone 8,000 heretics were burnt alive and 90,000 punished with the confiscation of their goods . . ." In the Netherlands at least 50,000 men fell victims to the clerical bloodthirst. * The attitude of the Reformed or Protestant church towards science was no better than that of their Roman Catholic brethren. Martin Luther himself rejected the Copernican theory of the universe as it was opposed to the geometric conception of the Bible. Calvin had the celebrated physician Serveto burnt alive for rejecting the dogma of Trinity. Deeds of unparalled cruelty followed in the train of Reformation—the massacre of St. Bartholomew and the persecution of Huguenots in France, civil war in England and

* Earnest Haeckel's words – The fanaticism of Islam and its sword-with-one hand-and-the Koran-in-the-other method of proselytism were not behind hand to (rather surpassed) Christianity in drenching the earth with oceans of human blood in the name of piety. Every student of the history of the spread of Mahomedadism has wade kneedeep in human gore shed for its accomplishment, wholesale slaughter for faith by the faithful has not been a thing of past yet in countries under the Islamic rule.

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Thirty Year's war in Germany. What a life and death war science had to wage to conquer the fortress of prejudice, hoary and venerable with the unquestioning loyalty of countless generations of humanity, amidst what disadvantages and discouragements, calumny and cavil, at what risk to good name and popularity, it made for itself a headway, the interested, will find full details in Draper's *Conflict between Religion and Science* and in Strauss's thoughtful book *The old faith and new*. In Buckle's *History of Civilization in England* and Lecky's *History of the rise and progress of Rationalism in Europe*, the curious will find a graphic description of the blood curdling stories of religious persecutions and wars against liberal thought and liberty of conscience. Fortunately for the world this fanaticism, narrowness and bigotry have been effectively muzzled by the spirit of toleration and liberalism that has been abroad since the beginning of the nineteenth century, they may bark but can no longer bite. There can be no revival of the horrors of the Inquisition and the Star Chamber in our time nor can the the scientific truths be banned, nor books of science can be included in the *Index Expergatorious* or burnt by the hangman's hands. The daring discoveries of science the truth of which can not be questioned based as they are on unimpeachable evidence have driven the church militant to a corner discomfited and exhausted ; the table has been completely turned on it. Instead of putting on a supercilious brow, it has been compelled to adopt an apologetic tone towards science and by far-fetched interpretation of the scriptural texts to devote to the hopeless task of harmonising them with the truths of science. The spirit of toleration is the marked trait of our age. Unless the modern culture along with the sciences is wiped out of existence there is no resuscitation of the intolerance and illiberality of the middle ages nor its concomitant, the re-assertion of the sacerdotal supremacy. The present serenity and equipoise of the intellectual atmosphere create favourable conditions for the free and fearless discussions of theology.

Cosmology forms a chapter in the sacred book of every religion. In the early ages when these books were redacted, scientific observation and experiments were unknown. There was no consistent theory of the origin and existence of things. Only a vague conception prevailed that the world and all its contents were made by one invisible supreme being. This simple idea adorned and amplified with fanciful myths and fables and queer fantasies, varying according to the imaginative powers of the races to whom they owed their birth, constitutes the fabrics of all ancient cosmologies. This is by the bye another important proof for discrediting the claim of the sacred books as of divine origin or revealed. With the march of science the fanciful theological cosmologies have been wholly exploded and the origin and development of the universe have come to be regarded as a special department of science. Theology is no more weighted with the consideration of such and kindred matters and is at liberty to devote undivided attention to its proper sphere of investigation.

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With the believers among the cultured the idea is that God is a 'pure spirit' and His worship should be in spirit and truth. Rites and external forms of worship count little with them. None occupies himself at present with the profitless discussion as to the language in which worship or prayers are to be conducted, whether Sanskrit or Latin or vernaculars, or with the enquiry as to the comparative efficacy of worship and prayers on particular auspicious occasions and days and hours such as of morning or evening prayers or prayers on the Christmas or Easterday: or the observance of fasts or lents &c., &c. In the pure religion of the intellectual believers these minutiæ find no room and as a consequence theology has no more to lose its breath on them but can conserve its energy for the main problems awaiting its solution.

From theology, as we see from this process of elimination, have been now completely disintigrated all extraneous encrustations. It has no more to deal with revelations, miracles, cosmology, and rites and ceremonies. Thus simplified the subject matter of theology comes to be confined to the following primary questions of vital importance to whole humanity namely existence of (1) God (2) an immortal soul and (3) a hereafter. The last two however depend as a corollary in the proof of the first proposition, and if it fails they both fall to the ground as supererogatory. Hence the sole object of enquiry for theology turns out to be the existence of God. We shall now consider the nature of evidences available for theology in support of its position. In this critical age *Ipsi dixits* can not do for arguments. To carry conviction the scientists must be replied in their own language. Loose assertions, guesses, and reference to authority, tradition and emotions can do no good. Reasoned argument is all that will tell.

The first logical argument offered to prove the existence of God independently of the revelations, when they began to be questioned, was the 'design' theory. Of the *a priori* proofs of the existence of God it occupied the first rank. Paley in his *Natural Theology* argued that as the mechanism of a watch suggests a maker, the evidences of contrivance in the universe by analogy should lead us to infer an architect of it.

"The plant and the animal seem to be controlled by a definite design in the combination of their several parts, just as clearly as we see in the machines which man invents and constructs.' This *teleological* proof of the existence of God has been proved to be untenable by the advance of scientific knowledge. Astronomy, astrophysics, geology, zoology, chemistry, physics, phyisology and biology are united to demonstrate that the entire cosmos is controlled by the inexorable laws of matter and motion, which know of no motive or design and would not yield an inch for the happiness and comfort of man. The mechanical theory now holds the ground and have ousted the design theory from the field. The cosmological nebular theory was first developed and mathematically established by the great French astronomer Laplace entirely on physical basis without the hypothesis of a creator and sustainer of all things. The organic world was brought equally under the eternal

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iron physical laws by Darwin by his theory of evolution which shows that the life and structure of plants and animals have arisen by mechanicals laws without any preconcerted designs. 'Throughout the whole of astronomy, geology, physics and chemistry there is to-day no question of moral order.' Millions upon millions of plants and animals including men are born and die in obedience to the mechanical iron laws, without betraying any trace of design for their existence or disappearance.

For our early education, association and existence amidst theological atmosphere, we see posted in our consciousness the idea of a creator from a time too early in our life to remember the beginning of its inception. We imbibe it almost with our mother's milk. And consequently we are led to infer from our own case that this idea of God is innate with mankind when the authority of the revelations began to wane, the theologians of the eighteenth century took up the plea of Natural Religion to fight the increasing unbelief. This assumption of a universal innate rudimentary belief in all the races of the earth was trotted forth with triumph as a clincher in proof of the existence of God. This is another of the most important *a priori* arguments relied upon by theology, but comparative ethnology has cut the ground from under it and completely demolished it from the study of the history, manners and customs of the primitive races, it is found that many of them have had no notion either of immortality or of God. For instance the Veddahs of Ceylon, some of the earliest groups of the Dravidas, the Indian seelongs, some of the native races of Australia and the primitive races in the interior of Brazil, have no idea of gods or immortality. The volumes of the study of the primitive races of Africa and America published uniformly with Herbert Spencer's philosophical works under his superintendence during his lifetime are a mine of valuable information on this and kindred topics. After all the idea of God is not innate but it is acquired at a certain stage of development of a race.

The theory of the relativity of knowledge has been a death knell to ontological metaphysics. The dictum of Locke is *nihil est intellectu quod non fuerit in sensu i.e.* without the senses there is no knowledge. Kant delivers himself thus on the point, there is nothing in the understanding which was not previously, in the senses. There can be no perception without sensation. Sensitive acquaintance is the foundation of all knowledge. All our knowledge is relative (*i.e.* related to our senses) and of the relative as distinguished from the absolute. The philosophers are agreed that all our knowledge is phenomenal *i. e.* of the manifestations of nature only, and the thing-in-itself can never be known of this limitation of our knowledge—of this relative character of our knowledge, both Sir William Hamilton and Professor Mansel make an open and unreserved profession. They both admit that the conception of *Infinite* and the absolute cannot be the possible object of knowledge and of positive thought. The former philosopher says that "*to think* is to condition. The notion of the unconditioned is only negative—negative of the conceivable itself." "The *Infinite*, from a human point of view" says Professor Mansel,

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is merely a negation, the absence of those conditions under which thought is possible.....The condition of consciousness is distinction; the condition of distinction is limitation, we have no consciousness of Being in general which is not some Being in particular." To make the idea more clear we subjoin the following extract from Herbert Spencer's *first* principles. It runs thus :—'A cognition of the Real, as distinguished from the Phenomenal must if it exists, conform to the law of cognition in general. The first cause, the Infinite, the Absolute, to be known at all must be classed. To be positively thought of, it must be thought as such or such, as of this or that kind. Can it be like in kind to anything of which we have experience? Obviously not. Between the creating and the created, there must be a distinction transcending any of the distinctions between the different divisions of the created. That which is uncaused cannot be assimilated to that which is caused : the two being, in the very naming, antithetically opposed. The Infinite cannot be grouped with something finite ; since in being so grouped, it must be regarded as not-infinite. It is impossible to put the Absolute in the same category with anything relative, so long as the Absolute is defined as that of which no necessary relation can be predicated. Is it then that the actual, though unthinkable by classification with the apparent, is thinkable by classification with itself ? This supposition is equally absurd with the other. It implies plurality of First cause, the Infinite, the Absolute; and this implication is self-contradictory. There cannot be more than one First Causes seeing that the existence of more than would involve the existence of something necessitating more than one, which something would be the true First Cause. How self-destructive is the assumption of two or more Infinites is manifest on remembering that such Infinites, by limiting each other would become finite. Similarly, an Absolute which existed not alone but along with other Absolutes, would no longer be an Absolute but a relative." We are thus precluded, by the very condition of our thought *i. e.* limitations under which thought is possible, to form any conception of an Infinite Absolute First Cause. It is in fact a return to the old aphorism of Kapila ईश्वरासिध्देर प्रमाणाभावत् *i. e.* existence of God can not be demonstrated or established for want of evidence.

Modern physiology has demonstrated that consciouness is the product of the thought centres, which are embedded in the grey matter of the brain. These are the real organs of mental life by which thought and consciousness are generated. Pathological observations by the study of the diseases of the brain confirm the same truth for instance the decay of the centre of speech in the brain extinguishes its function—speech and so on. That these actions depend upon the chemical changes in the substance of the brain is evidenced by the power of the beverages like tea or coffee on it, which stimulate thought. Musk and camphor revive the drooping consciousness and ether and chloroform stupify it. These facts proved the variableness of consciousness and the dependence of its activity on the inner and outer causes. Again our consciousness is different in the different periods of our life. The new born

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infant has almost no consciousness. According to the growth and development of the brain, it is of one nature for the first decade, another in the second decade and a third in old age when the decay of the brain sets in. Nor are the lower animals without consciousness.

The presence of consciousness is clearly detected in the intelligent higher vertebrates such as dogs and apes. Their faculty of presentation and sensation, of feeling and desire is similar to that of man. The consciousness of the highest animals differs from that of man only in degree and not in kind. All these facts point to the physical basis of consciousness. There is however a school of philosophy which holds that there is a thinking, immaterial being in us, which is completely distinct from the material body, and of which the function is thought and consciousness. Descartes was the eminent representative of this philosophy in the seventeenth century. The most recent exponent of this idea T. H. Green affirms in his *Prologmena of ethics* that "it is as difficult to see how the principle of unity, through which phenomena become the connected system called the world experience can be found elsewhere than in consciousness, as it is to see how consciousness exercising such a function can be a part of the world, which it thus at least co-operates in making; how can it be a phenomenon among the phenomena which it unites into a knowledge(p. 17)." "Again a consciousness to which events are to appear as changes cannot itself consist in these events. Its self-distinction is necessary to its holding them all together as related to each other in the way of change" (p. 63). The advocates of the physical origin of consciousness also do not confound the events with the operation of consciousness. Consciousness they urge is the function of its organ, thought centre, which has its seat in the grey matter of the brain and it unites the events by association, memory and comparison. Be that as it may, the question is how the theory of consciousness as a spiritual principle helps the upholders of it to prove the existence of God. Our experience is of the individual consciousness of the individual persons. We never see the individual consciousness of different individuals combine into one bigger consciousness or conscious unit. The mental organization of the universe, ends with their separate existences ; and there is between them no mental link whatever. The universe, considered as mind is a mere disordered pluralism' as Mallock puts it. Is it then each consciousness or some to be considered a separate God ? Or even if the inconceivable were assumed in the shape of a common universal reservoir of consciousness and suppose the name of God were bestowed on it how would it support the theory of a purposive God ?

Failing reason our emotions are often appealed to as witnesses of the existence of God. But subjective proofs are always defective and sometimes deceptive.

They differ in character and intensity in different persons. St. Francis of Assisi, Professor Huxley and a coal heaver of Newcastle cannot have similar emotions. The sight of beef excites emotion of abhorrence in an

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ordinary Hindu, while, gastronomic emotions of the pleasantest kind are roused by it in a Christian or a Mahomedan. The wretchedness and vices of pauperism of London would melt a religious man into pity and compassion, while a political or social economist will burn with idignation at the inequality and imperfection of the civil and social laws which render such a degradation possible. The solar and stellar systems will fill one with awe of the might of the creator, whom he has been taught to believe and revere as their author, while a scientific man will lose himself in the admiration of the harmonious and exact working of the physical laws which keep them in their places. So emotional proofs can neither be a safe and reliable guide nor can compare with the validity of logical proof to which it will have always to give the palm. In these days of hard facts, emotional proofs must be shunted aside.

We have already seen that by the very constitution of our mind it is incapable of forming any conception of an absolute first cause. Now we will shew that even the attributes of that Absolute cause cannot be the objects of our cognition. In consideration of the total darkness we are groping in about the Absolute the distinction of 'he' or 'she' with reference to the Absolute is quite unwarranted. The Vendanta evades the difficulty by referring to Brahma *as neither*. There lies an impassable gulf between the Absolute and the Relative. To qualify the former with the attributes of the latter is an anthropomorphism begotten of presumptuous nescience; it is founded on the belief in a community of nature between man and the object of his worship—a relic of the assumption that man was made after the image of his creator. To predicate human attributes of the ultimate cause in however an idealized form it may be done is not elevating but degrading the Almighty to the level of humanity; it is looked upon by Herbert Spencer as "the impiety of the pious." Is it not possible he exclaims with warmth 'that there is a mode of being as much transcending intelligence and will, as these transcend mechanical motion? Doubtless we are totally unable to imagine any such higher mode of being. But this is not a reason for questioning its existence; it is rather the reverse.' The conclusion arrived at by Herbert Spencer subjectively is strengthend by J. S. Mill affectively in his *Three Essays on Religion* from the facts of our experience. The assumption of the simultaneous co-existence of omniscience omnipotence, all wisdom and all mercifulness in the creator lands us, he says in absurdity and inconsistency. The imperfections and defects that we meet with in nature and humanity, the evils—physical and moral that afflict us, postulate limit to the almightiness of the creator *viz.*, that he meant well but failed for want of power or that results other than that desired by Him ensued from want of foresight, which is a reflection on His Omniscience, or that he lacked wisdom to devise a better scheme of creation, which is inconsistent with his possession of all wisdom, or that he liked not a better and happier world which detracts from his all-mercifulness. By whichever horn of the dilemma the Anthropomorphist

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may choose to be impaled it will be equally sad and mortifying to his susceptibilities. After all the inference is irresistible that we are in utter ignorance of the first cause both as to his existence and nature. It is in fact coming round to what was laid down by the Rishis of the *Upanishads* at an age beyond the memory of history that the first cause is अवाङ्मनसोऽगोचरः or beyond the reach of mind and words.

The combatants on the side of theology when discomfited in the fair field cover retreat with the plea that religion is a matter of belief and not of reason. This is a very impolitic position to take. Belief—unless founded in reason cannot rise to the rank of conviction and be a living principle of action. Belief unless well-grounded comes under the category of pseudo-beliefs like 'I believe that I believe'. It sits loosely on the mind and is devoid of motive power, others again parry off the invitation to discussions on religion on the pretext that the religious beliefs are too sacred to be meddled with but should be left enveloped in their haziness and obscurity. Their idea is that religion like magic works better in darkness. Lest enlightenment should destroy the charm of religion, they would willingly consent to leave the people immersed in ignorance. These are poor makeshifts to my mind. If, as it is professed, religion is eternal truth, criticism on it should be courted rather than overted. By the fire of criticism it will be purified and refined so that it may shine with brighter lustre. On the contrary if it be of straw, it will be burnt to ashes without any loss whatever to mankind at large. Theologians should have greater confidence in their cause.

The mechanical theory of the evolution of the universe has been the accepted article of faith of the modern cultured class without exception, consciously or unconsciously. The natural science view of the universe is that "it is a vast of aggregation of matter, possessing the attribute of motion which reveals itself to us under the form of various physical laws, some of which have been discovered, defined and proved, while we are as yet only on the track of the rest." These laws are immutable and uniform in their application. The problem of the beginning and final destiny of things are beyond our ken with our present organism. This opinion is now confined only to the educated but it is bound in time to filter down to all classes; nothing can stop its course. The question is, will it kill all transcendental religion outright? To my thinking such a consequence will not follow. Like time and space, causality is a form of our thought. Given a phenomenon, the mind by its very constitution is led to seek for its cause—its antecedent or antecedents. Religious sentiment has its root in this primary condition of thought. The sentiment has been cultivated for ages from the prehistoric man down to this day. Heredity has developed it into almost an instinct of our nature. It can never die while the present constitution of our mind remains unmodified and unaltered. The ultimate analysis of science has given us matter with its attribute, force, a the efficient cause of things—inorganic and organic. Will not the next enquiry be what is behind this matter and force? Is it some other substance or intelligence or will power? As long as this riddle exists to torture our mind and causality continues to be the primary form of though transcendental religion which is but mysteryworship, will never disappear.

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THE STATE OF HYDERABAD.

By Mr. W. S. NAIDU.

THE foundation of Hyderabad dates back to the year 1589. The fourth king of Shahi Dynasty—Mohammad Kuli who held sway at Golconda used to repair to the plains where he constructed a garden and found a better convenience and facility for water in that healthy spot. He christened it Bangnagar after one of his favourite Hindu mistresses. For long Hyderabad went by that name. Subsequently after the death of that mistress it got the present name Hyderabad. Many a story is related about the kings of Golconda. The diamond mines located at Masulipatin and Vijapur bespeaks of their surpassing wealth and splendour.

During the advent of Mohorum a military procession called the Lungar—consisting of the Nizam's forces gaily dressed pass past the minister's palace. The origin of the procession carries us back to Kutub Shahi kings from whom it originated. Prince Abdulla mounted on a beautifully caparisoned elephant was coming to Hyderabad from Golconda. The elephant got restive and bolted with the prince on his back and nowhere could be found. The Queen mother was sorely stricken with grief. She vowed that if the prince returned safe and sound, she would have a massive gold chain made and put it round the neck of the elephant; and a procession of joy would be made to pass through the city and the poor fed. Accordingly the prince returned and she fulfilled her vow. So even to this day such a procession passes through the city with pomp.

That magnificent edifice Charminar which is in the very heart of the city, presents a very imposing sight. It has been in existence from the year 1591. On the Rupee of this state an impression of this fabric is engraved. We are not in a position to say what necessitated that construction of this edifice. Some are of the opinion that it was to mark the deliverance of the city from a dire epidemic.

The kings of Golconda recognized men of learning and rewarded them liberally. Father Eprian was very much appreciated for his dissertations on Astronomy. Dutch Surgeon Delan was very much admired for his simple operation of bleeding. To a student of History all these naturally excite a profound interest in the historic past of the city.

It is a hilly tract of country and is 1800 feet above the sea level. The Balaghat range of mountains runs for about a length of 200

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miles across these dominions running east and west from Bilodi Taluk in Nizamabad District to Ashti Taluq in Bhir District.

The principal river systems that exist are those of the Godavari and Krishna. The Musi river on which the city is located—the high floods of which in the year 1908 caused terrible havoc culminating in the death of large number of people—rises in the Taluq or Sewavaveddy pet passes through the Nalgonda District, and finds its way to the river Krishna. Want of natural lakes "has caused the people to accumulate water by damming up low-lying tracts." The dominions afford mineral resources in the shape of coal fields at Yellandu better known as Singareni coal, gold fields at Wandalli.

From pre-historic times the South-Eastern portion of H. H. The Nizam's dominions was the haunt of a race called Dravidins. There is a large section of the Telugu speaking race who come under that catagory. Long before the advent of the Aryans they seem to have entered India. The advanced position of these states bespeaks their civilization. Andhra Kings were very powerful and the original people of that race settled at Telingana. The Aryans seem to have entered the Deccan during the fifth or sixth century B. C. Asoka that famous Buddhist Emperor to whose departed memory the rock-cut inscriptions stand as living monuments held sway over Berar and Northern portion of H. H. The Nizam's Dominions.

The first Hindu capital was Warangal. Yadavas were the last of the line of rulers who held sway in the Deccan. Half a century of Muslim rule was replaced by that of Vizianagar Kings whose sway was short lived.

The year 1294 witnessed the invasion of Allauddin into the Deccan. In consequence of it a temporary submission of the Yadava Raja who ruled at Devagiri was effected. After his return from the Deccan, Allauddin made short work of his uncle and seated himself on the Throne of Delhi. To Gujarat an expedition was sent and as a result of it a slave named Malikafar was captured, who managed to ingratiate himself into the good books of the Emperor of Delhi, who elevated him to the rank of commander-in-chief much to the displeasure of the nobles. Malikafar made a futile attempt to obtain the throne of Delhi after the death of Allauddin. After Kutubuddin's succession to the throne of Delhi Muhmad Tuglak was elevated to the throne in the year 1325. The whole of the countries in the southern direction was brought under his control. The change of capital from Delhi to Devagiri as an experimental measure caused the princes to revolt giving rise to Bahmani Kingdom. The year 1321 witnessed the

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subjugation of Warangal and the year 1326 saw the destruction of the capital of the Karnatic and the Hindu Kingdoms were left without a capital. The year 1327 marks the foundation of Viziyanagar which took its name from the capital on the Tunga Badra. This state achieved the distinction of being the stronghold of a powerful Hindu Dynasty. Anagundi on the opposite bank of the river as it is located in the Nizam's Dominions was a suburb of the capital. Some of the descendants of Anagundi state still hold some possessions in the dominion. Their original greatness has become a thing of the past.

The years 1347 to 1526 mark the lasting of the Bahmini Kingdom. The Badrigai Dynasty was established in the year 1527 at Bidar. One Governor after the dismemberment of Bahamni Kingdom established Imad Shahi Dynasty at Berar—named after Imadul Mulk. Kutub Shahi Kings established the Kutub Shahi Dynasty at Golconda in the year 1512. Adil Shahi Dynasty was founded at Bijapur in the year 1489. Each of the principalities had their share of scramble for power with a view to widen their sphere of influence. Finally Deccan was subdued partly by Akbar and in full by Aurangzebe. It had been the proud boast of Aurangzebe that he was the only Emperor who subdued the Deccan completely. But in bigger tomes on the subject we learn how the King of Golconda was betrayed "at the present site known as Goshamahal" and was taken prisoner by Aurangzebe. It was the scheme hatched by General Mir Jumla. In the year 1737 Aurangzebe tired of his ineffective fighting with the Mahratta died. A civil war broke out. His two son Azim Shah and Shah Alam measured swords with a view to seize the throne. Finally Shah Alam won and sat on the throne of Delhi with the title of Bahadur Shah. He had a younger brother named Kambuksh who was holding the satrapy of Bijapur. To him he wrote that in the event of his submission he would confer on him the governorship of Hyderabad and would not demand any tribute provided the coins were struck in his own name and "Kutba read in his honor." But Kambuksh did not assent to this. War to the knife ensued. Shah Alam had 8,000 horse while Kambuksh had only 400 men. The Emperor's orders were that Kambuksh should be surrounded and brought a prisoner. But his followers killed him on the spot.

A Governor was appointed to rule over Hyderabad. Bahadur Shah died in the year 1711. Jahandar Shah stepped in, in his stead. Faruk Sayar a grandson of Bahadur Shah collected an army for the purpose of establishing his right to the Imperial throne. The Emperor ordered Asafjaha to quit his retirement and assume command

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of the army. Asafjaha was appointed Viceroy of the Deccan with the title of Nizam-ul-mulk, who married at Aurangabad Syedul-Nissa Begum daughter of Sayad Family. She bore him four issues (1) Ghaziuddin, (2) Nasar Jung (3) Padisha Begum (4) Mohin Nisa Begum.

At the time of his father's death Gaziuddin was at Delhi. Nasar Jung his second son who was on the spot embraced the opportunity and assumed the throne. He was shot dead by the Nawab of Kurnool. His nephew Muzzafar Jung succeeded him to the Subedarship of the Deccan.

Muzzafar Jung was killed by the Nawab of Kuddapa in the year 1751. Salabat Jung occupied his place. He ruled for ten years and was imprisoned in the fort of Bidar by Nizam Ali Khan in the year 1761. A few months after Salabat Jung died. Sekunder Jah son of Nizam Ali Khan was raised to the throne, who died in the year 1761 and was succeeded by Afzuldowlah whose services to the British Government during the Mutiny was recognized by conferring on him the Star of India.

The year 1869 saw the death of Afzaldowla. Sir Mir Mahabub Ali Khan the late lamented Nizam was only an infant of two years and six months. A co-regency composed of Sir Salar Jung and Nawab Shamsul Mura was appointed to rule the State till the young Nizam came of age. In 1875 a deputation headed by Sir Salar Jung waited upon the late lamented King Edward VII when he came to India as Prince of Wales. The Hyderabad deputation was received very favourably. Next year Sir Salar Jung went to Rome and had an audience with the Pope Pius IX.

Sir Salar Jung by the sterling qualities of head and heart impressed on the Viceroy his remarkable abilities. The improvements he made undaunted by the difficulties in his way made him famous at one stroke. He was anxious that the Nizam should visit Europe. All was in readiness, berths secured and the day fixed for departure. All of a sudden Salar Jung passed away to the great regret of all. "He never flinched from duty showing in deed or word his energies by his presence even at social benefit gatherings for encouragement's sake and sitting up from early dawn to late at night despatching dockets and revising papers of state import."

This sketch would be incomplete without placing on record a glorious account of the late lamented Nizam Sir Mir Mahabub Ali

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Khan. Mr. Bishan Narayan Dar from his place as a president of the 26th Indian National Congress spoke thus *re* the late Nizam :—

"The sudden and premature death of the late Nizam of Hyderabad is justly mourned throughout the whole country, because he was one of those two or three Indian princes whose names are heard in every Indian household and whose just and enlightened methods compare favourably with those of British Government. The late Nizam was a prince who knew no race or religious distinction in the work of Government; his justice was equal as between Hindus and Mahomedans, his bounty was impartial to all."

No words can more vividly describe than the remarkable extract referred to above, the greatness of the late Nizam. It is a fitting tribute to his departed memory and puts in a nutshell the whole career of the late Nizam.

When the late Nizam took the reins of Government the State was deeply involved in debt. But after his advent the State was improved remarkably. Everything that was conducive to the betterment of the lot of the people was promptly attended to. Various improvements have been effected in the educational department. The multiplying of schools under able educationists shows the keen interest evinced by the State. Law, medical and police training schools have been introduced. Police and jail départments have been sufficiently improved under the able direction of British Officers.

The public works department has received the best attention of Government. The figures in the State Budget gives one a fair indication that several lacs are being spent for irrigation projects. The flood preventive works have been started with a view to check the force of floods in future. This is a scheme inaugurated by Mr. Visveswara Iyah the present Dewan of Mysore and it is expected to yield an annual income of two lacs a year. Every credit is due to him as a propounder of that irrigation scheme.

The Mint department has been improved on a scientific basis by the introduction of latest machinery and plant. Electric works have been taken on hand. The whole city is illuminated with electric lights.

Railways run through the Dominions. Postal Department has been improved greatly. The number of rice, oil and flour mills are increasing by leaps and bounds. Everywhere progress is being achieved steadily but slowly.

"Men of the soil are being educated in Europe. And are able to appreciate the resources placed into their hands. Caprice and chauvinism is baulked."

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ECONOMICS: ITS EDUCATIONAL VALUE.

By Mr. ANANDA T. M. SATCHIT.

UNTIL quite recently, the subject of educational values received little attention. It was thought that the discipline of the mind should be the chief aim of college life, and that this end was attained by studies that were separated by a wide gulf from the interests and pleasures of the world, out of which the student withdrew when his college life began. This discipline and exclusion from worldly influences were best promoted by a study of the ancient languages and mathematics and hence they acquired a dominant place in college work.

With the growth and success of the modern sciences, a new and broader ideal of education has gradually won the favour of thinking men and caused a revolution in our ideas of educational values. We now send a boy to college to fit him for the world, and not, as formerly, to exclude him from it. The disciplinary value of a study receives less attention than formerly, while the pleasure a student gets from his work is thought to be a good indication of its value to him as a means of mental development. Just as the taste of food indicates its fitness for food so does the pleasure in studying a subject show the educational value of studying it.

In the beginning all the sciences are inductive, but gradually, through the collection and generalization of facts and the increase of our knowledge, they change into a deductive form. It is not, however, in its inductive or deductive stage that a science has its greatest educational value. It is in the transition from one stage to another. The transition is gradual, and often single portions of a science become deductive a long time before the others. When certain parts have become deductive, the character of the laws and the method of reasoning best fitted to the science, can be seen, while the other parts, yet inductive, furnish that incentive for earnest study through which they can be changed into a deductive form.

When, however, a science becomes completely deductive the various parts are subordinated to the whole. All data are cut out from the study that are not essential to the apprehension of the whole. Its parts are thus closely joined together, and form a compact body of doctrines. This process adds greatly to its utility, but detracts from its educational value. Mathematics is the best illustration of a science in its complete form, and the systematic presentation of it in our text-books makes it very useful as a preparatory study for other sciences, but gives it little value on its own account. Physics is another illustration of a science that has now passed into this complete stage in its development where its utility is great, but its educational value is small.

It is therefore necessary to seek new sciences to take the place of the completely deductive sciences which must now be regarded rather as utility than as culture studies, and I shall now show what advantages economics has as a substitute for mathematics and physics in a course of study designed to develop the reasoning powers of the student.

In the present stage of its development it has special claims to be regarded as of great educational value and is, in many respects, a model science for the purpose of teaching.

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The different parts are in different stages of development, and therefore all kinds of judgments, deductive and inductive, are made, and facts of every description requiring investigation are to be found in abundance. The theory of distribution is highly deductive and furnishes the best examples in pure reasoning from hypothetical premises. Exchange also is largely deductive, though its reasoning is not so complete as that of distribution. In production on the contrary, induction predominates, yet we have some deductive parts which come into influence, the conclusions which a student can justly draw from his premises and facts. In consumption but little work has been done, while many practical problems lie wholly in the domain of induction.

It is also of advantage that it can be studied by problems, where each part will receive that emphasis which its educational value demands. If a given problem has special interest to a student there is no reason why he should not devote particular attention to it, nor will he lose anything in the science as a whole by so doing.

The theory of political economy is especially fitted to become a substitute for mathematics and physics. It trains the intellect as well as they do and gives that confidence in reasoning, needed to properly handle complex subjects. It is also of advantage that the claims of reasoning are not as long and that the return to elementary principles is so frequent. Every fresh start gives an opportunity for new deductions, to test the power of the student, to see the old truths under new forms, and to verify his conclusions by the facts of every-day life.

It is also worthy of mention that political economy trains a student in reasoning similar to that which he has to do in everyday life. All those judgments which everyone must continually use in practical affairs are exactly of that kind and character that we find in political economy, and if the student has had the advantage of a thorough training in economic reasoning, he will be much better prepared for active life than if he were drilled in the dogmatic reasoning from simple premises such as one finds in mathematics or physics. It has the further advantage that all its premises are subjects of discussion and doubt, and hence are more likely to arouse the interest, or perhaps the opposition, of the student, and this makes him more careful of his tests. Unquestioned truths have little or no educational value. A study of premises is of far greater importance than a study of the form of reasoning through which conclusions are drawn from given premises. As the premises do not conform exactly to the conditions of the concrete world, they give much more room for examination and discussion than is true of the axioms of geometry or the groundwork of physics.

Economics is of special value as a means of developing the reasoning powers of the students through the frequent use which is made of hypothesis in order to find the causes that are at work in complex cases. Whenever the hypothetical method is used, the various subordinate facts are dropped out of sight, and certain leading principles are joined closely together and held firmly in mind in a way that leads to clear thinking. It thus requires a great degree of mental power to trace clearly the conclusions which can be drawn from a given hypothesis to keep them separate from actual conditions, and, yet, in no way to confuse one with the other. The difficulty in doing this is greatly increased when the hypothesis, in many respects differs from the actual facts, and under these circumstances the student must cultivate a great power of holding definitely to the working of certain laws, or he will fail to get the culture he should from the use of the method.

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The science also cultivates the imagination of the student and leads him to form mental pictures of society, similar to what a geometrician has of the form of a figure. Each economist has in mind a conception of the economic world he is describing, just as a student of geometry has in mind abstract forms of the concrete bodies about him. To form a clear conception of economic relations is a hard task, but it is excellent discipline, and gives an economist a much better grasp upon general principles than he could obtain in any other way. He must first obtain a clear idea of the working of each economic premise, and then bind them all together in a way that will show their relations to one another and the combined effect of all of them upon society. The conception is thus a skeleton, so to speak, of the actual society of which the economist forms a part, and not an ideal of the best possible society he could devise.

All economic thinkers, to a greater or less degree, form conceptions in their own minds by the aid of the general principles which they have obtained from their studies. Each one has a definite conception which does not conform to the actual society in which he exists. He is, perhaps, unconscious of the fact that he has in part created the economic world, which he has in mind, yet nevertheless if he is a successful economist, he has done so to some degree, and the more successful he has been, the greater is the probability that his conception deviates largely from the actual society in which he lives. This fact gives to the teacher one of the best means of cultivating the imagination of his pupils. In the study of each author he should endeavour to make them form a picture of the economic world which the author had in mind. It is very useful to contrast with one another the conceptions of society which Adam Smith, Ricardo, Mill and other economists formed, and thus give to the student the power to form new conceptions out of the materials he finds in the world about him.

The history of mathematics is of great value in showing what will be the line of progress in political economy. The power of thinking of geometrical figures apart from their material content was gradually developed. First of all, men learned to think of lines separate from material bodies ; they then became able to isolate planes and think of them as abstract conceptions ; and lastly, they acquired the power and ability to think of geometrical solids. Ricardo was the one who did for economics what Plato did for plane geometry. He selected the outlines of a physical economy and separated them from the concrete phenomena of society of which they form a part. His success lies in his power to completely isolate each problem from a complex whole, just as a mathematician separates each single plane from the material solid of which it is a part. This was a great progress over the earlier concrete methods, and in teaching the student to isolate economic problems and to separate the form, from the content, he gains a mental power similar to that given by plane geometry.

Yet, after all, the system of Ricardo was but plane economics. So long as economics is treated in this way, there are two kinds of economics opposed to one another. On the one hand there is an objective economics based upon the physical facts of the objective world and the natural laws which regulate them. On the other hand, there is a subjective economics, based upon the psychological changes in man and the subjective estimates which man places upon material commodities. The Ricardian economics was objective, because it supposed an unchanging man under different objective physical conditions. A subjective economics, however supposes a changing, progressive man, under fixed physical conditions. In the studies relating to man we find the basis for such a subjective economy, just as in the studies of the physical world we find the basis of an objective economy.

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There is no way to harmonize these two points of view in an economics of two dimensions. The development of subjective economics, will therefore lead to the rise of a solid economics, where the problems of a changing man can be treated in connection with changes in the physical world in which the man lives and through which he is conditioned. In this way deductive economics will become more real, and thus more valuable because changes in the environment are accompanied by changes in society and in men. This kind of economics will be much more difficult than was the plane economics of Ricardo, and it will increase proportionately the culture and mental power of the successful student. Just as passing from plane to solid geometry helps the development of the student's mind, because of its increased difficulties, so will subjective economics be of proportionately greater value to the student than objective economics.

The second leading educational value of political economy lies in its history. The science is so modern that the origin of each doctrine and its gradual development can be easily traced. It is easy also to show that all institutions and policies are based upon peculiar economic conditions which must change with the gradual development of economic facts. All institutions are means of progress in the start, but at length, through social progress, become barriers to further progress and must be discarded. We hardly cease the struggle for the introduction of an institution before we begin a new struggle to get rid of it. Any society that is in a dynamic condition is constantly forming new institutions and developing new conditions in society which bring about a conflict between society and the institutions to which it was fitted in the past.

The caste system, and even slavery itself, when viewed from the historical point of view, seem as much a necessity to the ancient world as they have been a curse to the modern. At first they were means of progress and helped in the development of the nations that introduced and made a proper use of them, but they at length ceased to be means of progress, and finally stopped all their further development.

The history of economics thus helps us to understand and appreciate the policies of other nations who adopt a different policy from our own, and to value rightly the motives of persons in our own nation, who think another economic policy than the one we advocate would be better for our time and nation. When rightly studied it gives to the student a catholic feeling which it is not possible to obtain in any other way. The errors into which he is likely to fall from too great a use of the theory is corrected by its study, and in this way theory and history are brought into harmony, and with a great increase in their educational value. It modifies our notions of individual rights and causes us to distrust the shallow kind of cosmopolitanism that had such a charm to our fathers. It displaces the idea of absolute perpetual laws, and puts in its place conditioned laws depending upon orderly changes. It also shows the dependence of man upon nature, and at the same time man's power to modify his environment.

Political economy has again, a third leading source of educational value, in the study of facts. For such a purpose it has many advantages not within the reach of other sciences. There is no place where real laboratory work can be performed with better results than among economic facts. On all sides there is an immense wealth of material which may easily be collected and utilized. We have financial reports, municipal reports, and those on trade, commerce and navigation. Almost all State documents furnish to the student invaluable information as to economic

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facts and conditions. Our railroad and corporation banks and reports are also mines of great value, while the census gives to the student an immense collection of statistics, the importance of which cannot be over-estimated.

From all these sources the verification of economic laws can be made, and the effects of new inventions and other economic changes can be traced. There are many new problems to investigate, the facts of which are little known, and any student, who cares to take the time and trouble to get at these sources of information, can add materially to our knowledge of economic laws and conditions, and greatly aid in the progress of the science.

Political economy thus joins in one body a group of characteristics that make it of great utility to the student. It cultivates both observation and reflection. It gives to him the discipline and logical training of mathematics, the culture of history and the inductive work of the physical sciences. It brings his imagination into activity and arouses his sympathy for those who suffer from the evils of society. It also creates an interest and enthusiasm for the study of social problems through which he is spurred on to seek a solution for the many perplexing difficulties that beset human progress.

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THE

Hindustan Review.

LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

THE BOOKS OF THE MONTH:

POEMS AND LIFE OF FRANCIS THOMPSON, POET AND MYSTIC.*

By Mr. WILFRID L. RANDELL.

IT may seem rash and incongruous to assert that the work of Francis Thompson, recently brought so vividly to the notice of the reading public in England, should make an especially strong appeal to the "wise, waiting people" of the immeasurable East. To the superficial observer his passion, his impetuosity, his glorious irresponsibility, his lack of the power of concentration, save in exceptional circumstances, appear in many respects entirely opposed to the self-possession, the gravity, the calm and baffling inscrutability so characteristic of those who have more literally "a place in the sun." We have only to penetrate below the outward surface of the poet, however, to discover the tranquillity of changeless conviction, the self-possession and mysticism of a saint, and the gravity of one who is anchored firmly to a faith which no logic can disturb.

Thompson, who never sought fame, did not find it until his time was far spent; and many a novelist would scorn such fame according

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* *The Collected Poetry of Francis Thompson.* (Hodder and Stoughton, London; 20s. boards; 42s. vellum; 105s. leather; net)

The Life of Francis Thompson. By Everard Meynell. (Burns and Oates, London; 10s. 6d. net).

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to the standard of almost unlimited publicity which seems now to be accepted. Fame, however, is a relative term; we might elaborate this statement and say that it conveys totally different meanings in different spheres. The poet who wins the love of a few fine spirits, whose work has the ecstasy which is *not* incommunicable, but which can be shared, by the splendour of his gift, with his fellows, is in truth more famous—more entitled to fame—than many a writer boasting huge circulations. The love and appreciation Francis Thompson gained proves this; but the story of its beginning is a curious one. He was living in London at the time—or rather it would be more accurate to say he was existing; for his occupations were those of the outcast, his appearance was that of an insignificant piece of wreckage driven before the storm of the city's crowded life. Thousands of people must have seen him, passed him by with a stare or an indifferent glance; he carried sacks of books for a bookseller, earned five shillings a week as odd man in a boot-repairer's shop, where he put up the shutters, ran errands—and covered the account-books with verses; he even tried boot-blacking, but was moved on by an annoyed tradesman. Yet here he was in the midst of us all, a ragged figure, who was to rank high in the lists of modern English singers! One day, having a few shillings to give him breathing-space he began to arrange an article he had written on "Paganism, Old and New"; he re-wrote it on soiled scraps of paper, and dropped it, with a poem or two, into the letter-box of *Merry England*, a magazine edited by Mr Wilfrid Meynell. The manuscripts remained unread for six months—possibly owing to their uninviting guise—and then, their value being realised, every attempt to trace the author failed; he had vanished completely. At last, in despair, Mr. and Mrs. Meynell determined to print a poem which had come with the essay, hoping that somehow Thompson would hear of it and communicate with the office. This actually happened, and, more than twelve month having elapsed, the meeting took place—a meeting fateful for all concerned. With no shirt beneath his coat, and feet bare in broken shoes, the poet and man of literature came shyly into the room—to be welcomed as a friend.

The task of retaining him, however, was not an easy one; he was reluctant to quit the streets and the girl who in perfect innocence and purity had sheltered him. She was a prostitute; but she "mothered" this homeless one with the grace and charity of a heart unsoiled by her pitiful life; and in the end it was she, on learning that he had found richer friends who could help him on in the world,—it was she who left *him*, with a fine dignity of spirit. She dis-

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appeared; not all his searching could trace her; nor has she ever been found.

From this time the Meynells became his constant benefactors. At their home the shy, elusive poet and essayist met those few men of note who were to know him; and from their home he fled often, to vanish in those grim, fascinating streets and to return when he would—always missed, always welcomed, never chidden or repelled.

When we turn to consider Thompson's work, we are lost in amazement that the man who could pen "The Hound of Heaven," who could string beautiful words together as pearls; the scholar; the student; above all the poet, should have flamed up from the murky thoroughfares of the chilly metropolis of the British Empire. We are astonished that the thing could happen; to one ignorant of his life it would seem that such craftsmanship, such keen appreciations of the value of language, must inevitably be born and cherished in the seclusion of the pedant's study. Yet, reading further, probing more deeply, we are perfectly sure that no mere student ever achieved this triumph. No one, however skilled he be, can manufacture ecstasy, can travel far by wings of his own construction; his flight will be the heavy, noisy progress of the aeroplane compared to the swift, adventurous sailing of the eagle. Very few poems of Francis Thompson lack the authentic note of inspiration. By this the reader need not understand us to convey the impression that they are all of surpassing merit; he has his failures. His desire for vividness and extraordinary effects led him sometimes into error; so much so that some of his poems are spoiled for the critical reader by what can only be termed an inconsiderate and perverse inclusion of words that are *bizarre*, words that seem to strike a discordant note in the general harmony. All young poets learn in time that strangeness does not necessarily signify originality; that simplicity of style may convey beauty more suggestively than the most decorative, allusive, and complex stanzas. The great poets have proved this time after time; George Meredith, in "Maid Marian"; Thomas Hardy, in "Song of the Soldiers' Wives and Sweethearts"; Walter Headlam, in his lyric "As the Song of a Bird in May"; Keats, Wordsworth, Tennyson—their best work is not that most loaded with strange jewel-words and brilliant metaphors, but that in which simple, short words carry the tremendous thought, and carry it with ease. Words of one or two syllables, in the hands of a master, are often better, sweeter, finer, than ponderous polysyllables. Thompson never quite learnt that lesson. He

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loved the resounding, reverberating word as dearly as did Rossetti; and there are times when we feel that he achieved beauty in spite of them, not because of them. In the fine ode "From the Night of Forebing," for instance, we have:

> And ye, winged minstrels of her fair meinie.
> Being newly coated in glad livery,
> Upon her steps attend,
> And round her treading dance, and without end
> Reel your shrill lutany.

He insists on bringing in such words as "discinct," "frore," "vermeil," "dulcitude," "impuissant," "uneuphrasied," "vidual," "hierarchical," and others; all legitimate words, but not, save in a few exceptional cases, the happy, inevitable one.

On the other hand, we often find an inimitable verse or stanza, a veritable stained glass window of language, through which the light of his indomitable spirit shines in self-betraying splendour. Peculiarly his are these poems, in the sense that no one could possibly mistake the hand that wrote them. It is frequently possible to hesitate before a poem, and to feel puzzled as to its author, even when it is fairly well known; but none other than Francis Thompson could have written this, from the "Ode to the Setting Sun":

> Thou twi-form deity, nurse at once and sire!
> Thou genitor that all things nourishest!
> The earth was suckled at thy shining breast,
> And in her veins is quick thy milky fire.
> Who scarfed her with the morning? and who set
> Upon her brow the day-fall's carcanet?
> Who queened her front with the enrondured moon?
> Who dug night's jewels from their vaulty mine
> To dower her, past an eastern wizard's dreams,
> When, hovering on him through his haschish-swoon,
> All the rained gems of the old Tartarian line
> Shiver in lustrous throbbings of tinged flame?
> Where of a moiety in the Paolis' seams
> Statelily builded their Venetian name.

It is an astounding riot of imagery, a silver shield studded with precious stones, blazing and dazzling; and the whole poem, which takes up ten pages, sustains this ornate, strenuous style. It comes with a measure of relief to turn to the little lyric called "A Question," where he addresses a bird in brief, careless verse;

> Come tell me, O tell me,
> My poet of the blue!
> What's your thought of me, sweet?—
> Here's my thought of you.
> A small thing, a wee thing
> A bright bit of singing,
> With winging and singing
> That who could have thought?

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Absurd though it seems to say so, the thing might have been written by Robert Burns!

"The Hound of Heaven" is, of course, Thompson's most quoted poem; quoted, we fear, frequently by many who could with difficulty name anything else of his. Poets suffer in this way too often; having written one poem that has become "popular", their other work, less accessible, less in the public eye, is overlooked. A thousand people know Kipling's "Recessional" for one who knows his beautiful "Eddi's Service," and it is the same with all famous poets. We admire "The Hound of Heaven": it is a stupendous and masterly composition; but a glance through the volume of Thompson's collected work reveals a dozen or a score which will stand comparison with it. He spoke with no uncertain voice. To him the ills and buffets of the world were as a dream; his kingdom was the mystical realm of the spirit; the things unseen were always at his elbow, whispering, urging, guiding, calling. To celebrate the sensual in poetry, to deck sordid, ugly things in a fascinating dress, as, we regret to note, is becoming the fashion among the minor English poets to-day, simply did not occur to him; he preferred to lay reverently at the feet of spritual loveliness the tribute of his art, an art that carried with it his very soul. He was a child at sea in a tiny boat, indifferent to danger, ravished by the sky and sun and stars. Happy fate, for so careless a child, to find such friends as the father and mother of the author of his biography! One is compelled to wonder what would happened to him had that old, torn manuscript never been read.

There are many interesting stories in Mr. Everard Meynell's book, but we must restrain the impulse to quote more than one. Thompson's connection with the *Academy*, the literary review, is well known; he reviewed books for it regularly for several years. When Mr. Lewis Hind was editing that paper, Cecil Rhodes died, and he telegraphed to Thompson to hasten to the office; that was on a Monday. Thompson arrived on the next day, and Mr. Hind asked him point-blank if he would write an Ode on Cecil Rhodes for the next issue of of the paper.

Without waiting for his refusal (says Mr. Hind) I talked Rhodes to him for half an hour, roused his enthusiam, and he departed with a half promise to deliver the ode on Thursday morning. Thursday came and nearly passed. I sent him three telegrams, but received no answer. It was necessary to go to press at eight o'clock. At half-past six he arrived, and proceeded to extract from his pockets a dozen and more scraps of crumpled paper, each containing a fragment of the one. I pieced them together, sent the blurred manuscript to the printers, gave him money for his dinner, and exacted a promise that he would return in an hour to read the proof. He returned dazed and incoherent, read proof standing and swaying as he read, and murmured, "It's all right."

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It certainly was "all right"; the Ode is a magnificent tribute, in spite of the fact that it was poetry written to order.

Laudanum, to which Thompson was a slave, hastened his end; even the love of his friends could not save him from the habit. He died in 1907, forty-eight years of age. And, since those who knew him intimately day by day cannot find it in them to censure this frail being who held his body and its pleasures in such contempt, let us not be uncharitable in our judgement of one who plainly was unfitted for any fierce struggles with the world. His work lives, and his happiness came to him in that and in the society of the truest, gentlest friends that ever a man had; he is safe in their memories.

SOME FAMOUS BRITISH TRIALS.*

By Mr. KAILAS NATH CHAK, BAR-AT-LAW.

THE enterprising publishers of the Indian edition of the "Trials" series are to be congratulated on having brought out these books, which ought to find a conspicuous place on the shelf of every member of the legal profession and magistrates and Judges and also of those who profess to take an interest in matters criminal.

The Trial of Eugene Aram, has been edited by Mr. Eric R. Watson. The editor has, in his preface, clearly pointed out that the object of the book is to prove to the public that Eugene Aram, the man of letters, was rightly sentenced to be hanged as his subsequent confession amply proves it, and that, his trial was regular, according to the law then prevailing in England. He was found guilty on August 3rd, 1759, for a murder committed on the 8th of February, in the years 1744-5, and hanged on the 6th and gibbeted on the 7th. A sort of romance has been grown up about Eugene Aram, and there are still to be found people who believe Eugene Aram to have been innocent, as the idea of a scholar also being a finished murderer is most distasteful to them. It would, perhaps, not be out of place, to quote a paragraph of Mr. Watson's in order to show how much interest has been excited about the fate of Eugene Aram after his execution :—

"From that time ever since, through succeeding generations of men, his genius and his fate have engaged in turn the interest and activities of minds, distinguished in almost every department of knowledge. The historian has paused in his narrative of plots and policies to tell the hapless scholar's fate. The poet has moved millions by his matchless realisation of the long agony of apprehension, which throughout fourteen years never forsook this "man of solitude and mystery." The well-remembered actor has recited with inimitable intensity, the poet's story of the crime, and has been the protagonist in a tragedy written around and called after Eugene Aram. The novelist has made familiar to two hemispheres a character which, but for his romance, might now be scarcely more than the shadow of a name

Trial of Eugene Aram. Trial of Mrs. Maybrick. and *Trial of Madeline Smith.* (Butterworth and Co., Hastings Street Calcutta) 1913.

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to many. The Queen herself was moved by the ghastly tale, and pronounced it "fearfully interesting." The jurist, the professor of forensic medicine, the antiquary, and ever the phrenologist have taken up the pen to expatiate upon the case of Aram in the light of their several sciences and professions."

Eugene Aram was by profession a schoolmaster. He was a philologist of no inconsiderable ability. He it was, who found out for the first time the affinity of the Celtic with other European languages. "He had an acquaintance with Greek which if he spoke truly of his reading, as I think he did, far exceeded Johnson's; and a knowledge of the Hebrew, Sanskrit, and Celtic to which the other had no pretensions." Mr. Watson has very carefully gone into the whole literature connected with Eugene Aram's real guilt or innocence; on which he rightly comes to the inevitable conclusion that Eugene Aram was guilty of the foul charge preferred against him. This book also deals with some of the medico-criminal matters which, students of criminology will find useful to peruse and ponder over.

The Trial of Mrs. Maybrick has been ably edited by Mr. H. B. Irving. She was indicted for murder of her husband by administering arsenic to him. She took her trial during the summer assizes, in Liverpool, in the year 1889. Mr. John Addison led for the Crown while the prisoner was in the able hands of Sir Charles Russell, who afterwards became a Law Lord as Lord Russell of Killowen and subsequently ended his brilliant career as Lord Chief Justice of England. He was rightly considered one of the best cross-examiners of his time. The presiding Judge at the trial was Sir James Fitzjames Stephen, K. C. S. I. who had formerly been a Law Member of the Governor-General of India's Executive Council. "Two questions are raised by a study of the facts.—

1. Did James Maybrick die of poisoning by arsenic?

2. If he did, was the arsenic that killed him administered to him by his wife with intent to murder."

Practically, one may say the whole cross-examination of Sir Charles Russell was directed on these two points. In editing this book, Mr. Irving has taken no side; but has given a full report of the whole trial, without leaving out the smallest detail, in order to leave it to the reader to judge for himself, if the reader is so venturesome as to presume to judge at all, as to the guilt or innocence of the accused after going through a mass of conflicting medical evidence. The cross-examination of eminent medical gentlemen both for the prosecution and defence is very searching and, indeed, instructive. The defence was in every way worthy of the case. However, during the course of the trial, it came out, that the prisoner had, a few weeks before her husband's death, committed adultery. The motive for the murder was combatted very skilfully by Sir Charles, as the following passage of his masterly closing speech for the defence will show:—

"The sole suggested motive, as I understand, in this case is that she desired to conceal from her husband the fact that the grave error which she had committed,

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that she had conceived a feeling of estrangement towards her husband, and was tempted by wicked, deliberate, foul, criminal means to end his life. If there were not this act of infidelity on her part, there would be no motive assigned in this case, and surely there is a wide chasm between the moral guilt—the grave moral guilt I admit it to be—of the crime of unfaithfulness and the moral, aye, and the criminal, guilt involved in the deliberate plotting by such wicked and contrived means as these of the felonious death of her husband. Ah, gentlemen, for faults of this nature judgments of the world are indeed unequal. In a man such faults are too often regarded with toleration, and they bring him often but few penal consequences. But in the case of a wife, in the case of a woman, it is with her sex the unforgivable sin. Those who should well consider throw stones at her from unworthy hands. She is regarded as a leper, deprived of the sympathy and encouragement and affection, and advice and consideration of friends and sympathetic hands. Now is it true, I ask you, because she has committed—admits she has committed so grave a fault as this—because she sinned once, is she, therefore, to be misjudged always? Ah, it appears likely to cast upon her life that stain which offences of this kind in domestic life—where woman falls—will cause. While there may be nothing to excuse, there may be something to palliate the offence. It may be found in selfishness, in want of sympathy, in giving the blow where the kindly and affectionate word of entreaty and advice to the woman ought to have been substituted."

There was also, according to Sir Charles great "contrariety of opinion expressed by men of great eminence in their profession." Mr. Justice Stephen's summing up was lengthy and conscientious. The jury in this case brought in a verdict of "guilty," so the Judge passed the usual sentence of law. Owing to the sex and the social position of the unfortunate prisoner considerable excitement was evinced in her fate by the public. The Home Secretary perfectly believing that the prisoner "administered and attempted to administer arsenic to her husband with intent to murder," advised the Queen to respite the capital sentence and to commute the punishment to penal servitude for life, because "yet it does not wholly exclude a reasonable doubt whether his death was in fact caused by the administration of arsenic." In Mrs. Maybrick's trial the evidence on both sides is evenly balanced and this very fact makes it an instructive reading.

In this case, Mr. Justice Stephen, as was his wont, allowed the prisoner to make a statement, unassisted by anybody, but her statement could not be tested by cross-examination as the law as it then stood in England prevented prisoners from being called as witnesses on their own behalf. This poor, unhappy woman was released from Aylesbury prison in January, 1904.

Mr. Duncan Smith has ably edited the *Trial of Madeleine Smith*, which is one of the most notable trials of Scotland of the nineteenth century. In giving a short synopsis of the trial I shall dispense with the Scottish technical legal terms.

Madeleine Smith was indicted for murder of her lover Piere Emile L'Angelier, in 1857, by administering poison to him. In 1855 Miss Smith got acquainted with L'Angelier in Scotland. Soon after, they became enamoured of each other. In the spring time of 1856 their intimacy became

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guilty. Many letters passed between them in which Miss Smith compromised herself to a fatal degree. Up to the end of January 1857, her love for L'Angelier was all-absorbing, but after that it cooled down. In point of fact, a more eligible match was by this time placed at her disposal by Mr. W. H. Minnoch, a Glasgow merchant of good position, and was accepted by with her parents' her approval. She then practically appealed to L'Angelier, who, by the way, was only a poor clerk, to return all her letters. He would not listen to such a proposal, but on the other hand wanted her to marry him. He got rather jealous of her and told her that he would not allow her to marry anyone and went so far as to threaten her by exposing her conduct to her parents. The poor woman was in a fix; she at once changed her plan, wrote some loving letters to him, and made an appointment with him in her bedroom when her parents had retired for the night. It seems that on his return from this clandestine nocturnal engagement he became sick, and exhibited some of the symptoms of arsenical poisoning. However, he recovered from this attack. In order to recoup his health he went away to Bridge of Allan. He suddenly returned to Glasgow as a letter reached him from Miss Smith making another engagement with him in her bedroom at night. From Glasgow station he did not go straight to his apartments. He reached his apartments at half past two in the morning. He violently rang the street-door bell. On the landlady's opening the door, he told her that he was again going to have one of his fits of vomitting. However, the poor fellow was dead at about nine in the morning. L' Angelier had died without uttering a word as to his movements of the previous evening, the record of which for several pregnant hours, effectually eluded the judicial inquiries that sought later on to discover the circumstances attending his mysterious death. Miss Smith was an attractive girl of twenty-one years of age, possessed of a good musical and general education, and very popular in the social circle in which she moved. The Lord Advocate of Scotland appeared for the Crown while Miss Smith was brilliantly defended by the Dean of Faculty. After the trial had run its nine day's wearisome course the jury returned the following verdict:—

"The jury find the panel not guilty of the first charge in the indictment by a majority; of the second charge not proven, and by a majority find the third charge also not proven."

The Court assoilzied the panel *simpliciter*, and dismissed her from the bar. By some, her calm endurance, so admirably maintained during the course of her trial, was regarded as proof positive of her innocence by others, as affording conclusive evidence to the contrary, and in keeping with her whole character.

Miss Smith was the daughter of an architect of good social standing in Glasgow. The verdict was hailed with delight by the Scottish public.

By reading these books, a foreign reader will obtin a good insight into the way in which criminal justice is administered in England and Scotland. Such books will specially help the junior members of the legal profession by making them realise the tone, the manner and they way in which the giants of the English and the Scottish Bars conduct criminal trials in their own countries. In bringing out the series, Messrs. Butterworth and Co. have removed a long-felt want and conferred a boon on the profession in this country.

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THE PERSIAN SYSTEMS OF PHILOSOPHY—I. *

By Mr. A. WORSLEY.

FOREWORD.

IN my *Concepts of Monism*, published in 1905, I dealt at some length with the Hindu systems of Philosophy, and more briefly with those of China. That special phase of Monism which finds its religious expression in Muhammadanism, and its philosophical expression in the Arabic and Persian systems, was reserved for separate treatment. The present essay to some extent fills in that hiatus in my work.

The bibliography of this subject has been so excellently done by Dr. Nicholson and others that there is nothing for me to add; so I have devoted myself, in especial, to a critical and comparative analogy of Persian Philosophy, Neo-Platonism, and the Hindu systems. If I have shown the exact place which Persian philosophy fills in universal philosophy, the objective of this essay has been attained. A precis of this essay was read before the India Society of London, on February 26th, 1913.

SECTION I.

The first Persian Empire lasted about 230 years (559 B.C. to 330 B.C.). At the beginning of this period the Persians invaded Greece, and at the close Alexander invaded Persia, defeated Darius and brought the first Persian Empire to a close. Alexander himself died in Persia. Plato flourished during this period, so that there is no historical difficulty in accounting for the incidence of a modified form of Neo-platonic philosophy in Persia. Laertius (a) declares that the "regular succession of Magi, the first of whom was Zoroaster," came to an end with the destruction of the (first) Persian Empire by Alexander.

Again Darius I, was master of part of India, and issued a decree in 546 B.C. declaring that India constituted a province of the Persian Empire. This was about the date of Gautama the Buddha, and there is no doubt that Buddhist missionaries subsequently visited Persia. Clearchus the Solensian declared that the Magi were the (philosophic ?) ancestors of the Gymnosophists of India.

Chinese influence affected Persia rather later for during the reign of the Chinese Emperor Wu-ti of the Han dynasty (140 to 121 B. C.) his army penetrated to the Caspian Sea and beyond Turkestan. Hence they reached territory which at some time was included in the Persian Empire, and carried back to China a golden image of either Gautama or Zoroaster. It is clear from internal evidence that Zoroastrianism reached China with or possibly

* Abbreviated titles of works referred to in footnotes.
T. A. stands for the Tadhkiratul Awliya of Farid-uddin Attar.
Qushayri for the *Risala* of Qushayri.
Theosophy for the *Theosophy* of Max Muller.

(a) Flourished towards the close of the second century A. D.

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before, Buddhism, and so we cannot deny a mutual interchange of thought between the two countries.

But what I wish specially to insist upon is that inasmuch as these great movements of invasion, to and fro actually occurred between 550 and 120 B. C. that is during the historic period it is evident that such events were, at least possible.

Now it is quite certain that all Europe was swept, not by one or two, but by very many waves of Asiatic invasion dating far back beyond the limits of the historic period. As one instance, English history begins with the landing of the Romans in 54 B. C., but at that time we already possessed horses, Scythian war chariots, and the doctrine of Metempsychosis, all of which originated in Asia. Hence, we must not suppose that the ascertained racial movements between 550 and 120 B. C. constituted the first occasion when Hindu, Chinese, and Persian thought, mutually influence each other. What has happened once is removed for ever from the category of impossible events; and indeed we know from linguistic and graphic analogies that Hindu and Persian thought were allied long before the time of Darius I.

During the period of the Parthian Empire (150 B. C. to 220 A. D.); and between 220 A. D. and 652 A. D. when the second Persian Empire flourished Roman armies were continually invading the country.

Although this period included the great literary days of Rome and the zenith of Roman philosophy under the Antonines, we do not find many traces of Roman influence on Persian philosophy. One notable event however was perhaps attributable to Roman influence, and that is that the Persian Emperor Sapor II proscribed Christianity throughout his Empire in the year 326 A. D.

The Muhammetan period began in 652 and has continued ever since.

The configuration of Western Asia presents difficulties to invading armies. Roughly speaking the Caspian Sea divides its western frontier into two parts. The northern part was (in the pre-railway days) an inhospitable country, consisting mostly of tractless forest or sandy waste, and was productive of no supplies for any large body of invaders. The district south of the Caspian is constricted towards the South by the Persian Gulf to the comparatively narrow limits of Persian territory. Hence every invading force coming westwards from Asia, and moving eastwards from Europe, Syria, or Egypt, is forced to traverse Persia. Persia thus became the battlefield of the ancient world. To tread Persian soil is to tread on the dust of Empires in every sense of the word. Long after Alexander had slain the Persian giant, invading armies continued to devastate the land in their passage hither and thither, until it became like a vast cemetery. Even to-day rival empires, restrained from conflict by a diplomatic "arrangement", glare at each other over the tombstones like starving aghories.

No doubt at one period Persia was not only the battleground but also the mart of all countries, and gained both in an intellectual, artistic and literary sense, by cosmopolitan interchange of ideas.

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Before the study of Persian philosophy is begun it is well to consider a few special difficulties in the treatment of the subject. We in Europe partition all our ship of knowledge into various water-tight compartments. We regard Philosophy, Religion, Logic, Epistemology, etc., as separate subjects having no necessary connection with each other; each of these has its own special criteria of reality and is studied as an independent subject. But such methods are only possible among peoples given over to pluralistic concepts of the universe. Monism must clearly sweep away all these divisions and diverse criteria, and insist upon applying the one criterion of Reason to gauge the reality of every allegation, tradition, or revelation.

Hence the monistic philosophies of Asia decline all those mutually contradictory "truths" which are so easily accepted by Pluralists. To them Truth means something universally true, * and not contradicted either by Philosophy, Religion or Logic.

The European's first experience of Persian philosophy is therefore utterly bewildering. The clash of all kinds of mutually contradictory "truths" long cherished in their various strongholds, the varying claims of all his "criteria of reality", deafen and confuse him. To overcome this difficulty requires some time and a great deal of steady thinking, for we must accustom ourselves to strange surroundings and modes of thought.

First of all let us consider the question of how nationality affects individual belief and why in an age of alleged freedom-of-thought certain philosophic concepts and religious beliefs still remain the property of particular races and countries.

Let me submit that Religion is the expression of national thought, of the egoism of the national entity, and that it has always been the main business of philosophers to give a metaphysical interpretation of all this, and, if possible, to prove that this national idea possesses some rational significance. Moreover we shall search in vain for a single instance in which a nation has voluntarily accepted a foreign religion without altering it in great measure to suit the national characteristics.

Christianity did not spread from Asia into Europe, and hence to America, without suffering various mutations. Again the question whether the established church in England was to be Romanist or Protestant was surely not decided by any alleged logical or historical superiority of one set of doctrines and ceremonies over the other set! No. It is quite clear that the issue rested with our political status, and also with our national character which showed a preference for that religion which conflicted least with its conscience and with our political independence. The division of the Roman Empire in to eastern and western sections clearly determined that one half of Europe should embrace the Greek Church and the other half Romanism.

* In concept.

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We are faced with the fact that Asia as a whole clings to monistic conceptions of the universe, Europe and America to pluralistic views; and this broad line of demarcation exists notwithstanding the many races inhabiting each continent. After we have given due weight to racial modes of thought it is clear that habit or mode of living must also be a determining factor; and that the hustling, inconsequential methods of western life are incongruous with the thought-modes of the contemplative oriental. Moreover, in Christendom, Religion and Philosophy are so completely divorced from each other that we cannot comprehend the close partnership between them, and the mutual support of the one by the other, demanded by Monism. Our own thought-modes are a hindrance to us in this matter, and Persian philosophy must therefore be approached by Europeans with a complete abandon. We must appraise it as we would a rare example of eastern art, valuing it highly although we may be puzzled by the legends and signs engraved thereon, and with the assurance that when we have deciphered them and grasped their content we shall value our possession still more highly.

SECTION II.

Zoroastrian and Magian Philosophy.

The similarities existing between all the greatest religions of Asia continually impress upon us the hypothesis of a primeval race, whose suppositious headquarters were in the central or northern parts of Asia, from whom, by tradition, have sprung the Aryan races, and whose early philosophy shows an indisputable connection with Chinese thought. It is not my object to pursue any racial question in this argument, but rather the philosophic ideals that have always been associated with these races, and have descended through them from an unknown past up to the present time.*

Now when we consider those fire-worshipping (or at least fire-loving) religions which trace their origin back to Zoroaster, and of whom the Parsis are at the present time the best known examplars, we are at once brought up against a philosophical tradition which seems to carry us much further back into prehistoric times than does the theory advanced by many oriental writers that the Aryans of Persia and of India parted company from each other not much anterior to their southern migratition. It is quite easy to trace in the philosophies of Hindustan and of Persia such striking similarities of thought and language that it is out of the question to deny a common parentage to them both. But when we compare the system of Zoroaster (*a*) with that of Lao-Tzu and his contemporaries, it is clear enough

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* The 'old Fire Drake' of China reappears in the flames of Aetna, into whose recesses the evil monster had been flung by the Gods and remained imprisoned. The legend of St. George and the Dragon has the same origin. The many limbed Brahmas of Hindu art find their analogy in the eight armed figures drawn by palaeolithic men in the caves and on the rocks of Spain. (Abbé Breil on "Art of the Palaeolithic Period" before Univ. College, London, Feb. 11, 1913.)

(*a*) As reconstructed from the fragments handed down to us.

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that whatever relationship exists between these two dates back to a period when philosophic thought was in an embryonic state. Yet in many respects the ethical and ceremonial duties taught by Confucius have many points in common with the ethic of Zoroaster.

When dealing with the Chinese systems (*a*) I pointed out that to whatever extent they differ in form from the Brahmanic systems—and this difference is sufficiently striking—yet there were thoughts permeating both the Chinese and Hindu systems which brought them into very close alliance at several points. The Mean of quiescence between all contending principles, or Pairs of Opposites, in Chinese philosophy approaches very closely to the non-acting and non-willing Brahman of the Hindu systems. Some writers have gone much further than this, and profess that the "Not This" and "Not That" of Brahmanic thought constitutes a declaration of exact equipoise between all extremes whatsoever.

Once having admitted the relationship between the Persian and Hindu races, and hence between their respective philosophies, and also between the philosophies of Hindustan and of China, (*b*) we must find similarities between the Chinese systems and those which have sprung from Zoroaster, and, indeed, the connection which we do find is very striking.

In all Chinese systems the position of Yang and Yin resolved itself, in part, into an ethical contention, and hence is somewhat outside the sphere of pure philosophy. Yet all such antitheses presuppose in every instance a Supreme Power which overlooks and is removed completely above them both.

So we find that the ethical system of the Parsis is based upon good thoughts, good words, and good deeds, which clearly presupposes their antitheses in bad thoughts, words, and deeds. The Parsi system of philosophy, if we can justly apply the term to a system in which ethics figure so largely, purports to overcome this difficulty by the introduction of two rival elementary powers named spenta-mainyu (good spirit) and angra-mianyu (evil spirit) (*c*) who are the perpetual causes of agitation and (apparent ?) change, and become, in short, the instigators of all actions. It is held that these two opposing principles are overlooked, and possibly to some extent controlled, by the Supreme Spirit of Persian philosophy. Here we have a basis of thought which differs in no respect from that of China; and beyond this there is an almost verbal similarity between the attributes of these two rivals; *viz.* of the former "Bright, Positive (Real) Day, etc."; and of the latter "Dark, Negative (Unreal), Night, etc."

(*a*) Concept of Monism XV.

(*b*) During the reign of the Chinese Emperor Ming-ti his envoys reached the Inderland of Hindustan.

(*c*) According to some, these rivals are not to be conceived as separate entities, but as differing states of mind in the Supreme Spirit.

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Yet these principles of Good and Evil are no more than a pair of opposites; necessary, doubtless, to sustain our thought but none the less phantasms, and as such unable to cross the bridge into the world of eternity and of absolute Being. Hence the attempt to attach the Supreme Spirit with such product of Nescience exhibits a void in philosophic thought.

It may certainly be said that a difference does exist between the ultimate concepts of Chinese and Zoroastrians thought in as much as the Zoroastrian profess a Supreme Spirit which is above these contending factors, whereas in Chinese philosophy this view is not insisted upon. But yet the difficulty presented to Chinese philosophy is insoluble unless we may pre-suppose a Supreme Cause above all these contentions. For although the Chinese systems profess to be monistic, it is obvious that no system can be other than dualistic if it admits, as eternal and unalterable principles, two such extremes as those of Yang and Yin. Without this supposition (of a Supreme Supervisor) all systems founded on this basis must be fundamentally and unalterably dualistic; therefore the very fact that Chinese systems claim to be monistic shows that they did pre-suppose (or at least contemplate the possible existence of) a Supreme Spirit above these contending factors; and hence their philosophical basis is in this respect substantially the same as that of the Zoroastrians.

Incidently we find Chinese similes and modes of expression scattered here and there over Persian literature. Bayazid of Bistam says (*a*) "Dost thou hear how there comes a voice from the brooks of running water? But when they reach the sea they are quiet, and the sea is neither augmented by their incoming nor diminished by their outgoing". But Chuang Tzu had the same in his *Autumn Floods* when the world was younger.

In the Chinese systems we can trace clearly and authoritatively the sequence of philosophic thought back at least as far as Lao-Tzu; so also in the Hindu systems we can go back to Sankara, Kapila, Gautama, and so forth, although some obscuration occurs in the case of Kapila through the existence of several persons who bore the same name during the course of several generations and even centuries.

Now in the case of the Zoroastrians we are faced with the difficulty that there were six philosophers named Zoroaster, all of whom, as far as we can learn, are alleged to have taught more or less the same doctrines. These Zoroasters are said to have been respectively of Assyrian (or Chaldean), Bactrian, Pamphylian, Armenian, Median, and Persian origin. The Parsis swear by the one who is said to have been born at Rae in Media and to have lived in Bactria (*b*) and to have flourished about 700 B.C. (Jackson), 800 B.C. (Prof. Darmesteter), 1000 B.C. (Dr. Haug),

(*a*) T. A. i, 163.7.
(*b*) D. F. Karaka *History of the Parsis*—Macmillan, 1884.

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or 1800 B.C. (K. R. Kama in *Zarthosht-Nama*). The most remote date is that assigned by Prof. Roth and Mr. L. H. Mills, *viz.*, 1200 *to* 1500 B.C. and by Xanthus the Lydian 6500 B.C. (*b*) He is distinguished from the rest by his family name of Spitama.

As to the legends surrounding his nativity these are supplied in fair number, and in some cases are more or less exact replicas of Christian legends. The miraculous circumstances attending his birth caused alarm among the local magnates and attempts were made to murder him. He retired to the top of a mountain for meditation and prayer, and received divine inspiration. He performed miracles. But such similarities are after all trivial and without weight, except in so far as they show what claims were necessary to excite the wonder and secure the faith of the ignorant populace of those times and places.

It is when we compare the religious beliefs of the Christians and of the Zoroastrians of the present day that we are forced to realise to what great extent the doctrines of one religion have been grafted on the other, and how strongly interaction has mutually affected both (*c*).

Consider the question of Star Worship. Now, Sun and Moon, Day and Night, Masculine and Feminine, are primordial divisions. They are the most obviously existent and suitable objects of worship, and the fact that they have received this worship since time immemorial constitutes clear prima facie evidence of rational thinking in mankind.

The dawn of the historic period in every continent disclosed the human race engaged in worshipping these divinities. In China the rival principles of Yang and Yin represented in the one case Sun (Day), Goodness Activity (or Masculine property), and in the other Darkness (Night), Evil, Passivity (or Feminine property). In Hindustan the conflict between Sun and Moon worshippers is recorded in the Mahabharata; and in Britain, Peru, Egypt, and nearly all over the world similar beliefs prevailed. It is also clear that Astronomy, as followed in China and in Egypt, was a form of religious exercise pursued by the priesthood.

The very name *Zoroaster* means (*d*) *Sacrifice to the Stars*, and the Magians were undoubtedly Star-worshippers. To them the appearance of a new star was an event of the most supreme religious importance. Some held that the union between the Sun (masculine) and the Moon (feminine) which took place (as they thought at times of an eclipse when the shadow cast by the highest luminary (the Sun) overshadowed the lower Luminary (the Moon),

(*b*) Diogenes Laertius "*Lives*, etc., *of Philosophers*" written about 200 A.D.

(*c*) In Zoroastrian ceremonial consecrated food (bread, water, etc.,) are offered with prayers; and the Confessional to the head priest alone was once a recognised custom.

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(*d*) Laertius gives Dinon and Hermodorus as authorities.

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would be followed by the birth of a Sun. (*a*) But others anticipated the appearance of a new feminine divinity, and it is said that this difference of opinion led to serious conflicts. It was therefore of great importance that the gender of the young God should be settled as soon as possible, and by reputable persons whose dictum would receive general assent. Hence, when a new star appeared (*b*) to the East of Jerusalem, *viz.*, in Persia, (*c*) the Sun-worshipping section of the Magi at once sent a deputation into Syria, which, as the name implies, was the Sun-land and given over to an occult Sun-worship. (*d*) Here, if anywhere, the question of gender could be settled once for all.

According to Jewish tradition this occurred at Bethlehem, and the birth of a Son of God became an accomplished fact to the Sun-worshipping community in Syria and Persia.

At birth the horoscope (*e*) was cast, and the Son of the Sun (*f*) completed the Trinity (*g*) of Luminaries in the Heavens, guarding, enriching and sanctifying the earth.

(*a*) St. Luke I 35. "And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God."

(*b*) According to Christian tradition and Bible records.

(*c*) St. Matthew II 1-2. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews ? For we have seen his star in the east, and are come to worship him."

(*d*) See James I 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

The Sun was clearly the father of all the lesser lights of the firmament, and showed no inclination to vary in size, or turn to one side, after the manner of the Moon in her various phases. No doubt this point received great emphasis in the arguments brought up by the Sun-worshippers against the Moon-worshippers.

On the other hand History shows us that the adoration of Sun, Moon, or Star, is no detriment to any particular religion, for some form of this cult is the common property of all religions. These limunaries are primordial facts in human consciousness from which there is no escape, and their worship constituted an objective process of which Religion and Philosophy were the subjective side.

(*e*) St. Matthew II. 7—11 "Then Herod when he had privily called the wise men, enquired of them diligently what time the star appeared," etc.

(*f*) The "Son of the Sun" was the supreme title of the Pharashs, and Mosaic tradition would not lose the name.

(*g*) We have no record of what happened when the brilliance of the new star lessened. But trouble threatened the erstwhile "Wise men of the East."

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It seems as though a philosophic tradition had been carried down in Persia from time immemorial, slightly varied perhaps by the advent of some great teacher who taught this tradition as illuminated by his own thought; and those who followed him taught the philosophic tradition according to the light he had thrown upon it, and became in that sense the teachers of a special school named after him. We must also bear in mind that it was the immemorial custom in the East for devotees to renounce their proper name whenever they joined a religious or philosophic school, and to accept a new name founded upon doctrine. (*a*) Hence such teachers may have been called after Zoroaster, but this is only a possibility, and does not rest upon any basis in known fact. Beyond this the destruction of philosophical works, libraries, and inscriptions, in fact the almost total blotting out of civilization which has occurred in Persia on more than one occasion, the continuous religious persecution of those who declined to change their belief, together with the fragmentary nature of the authentic records which carry us back to about the times in which the great Zoroaster taught, has rendered it impossible for us to know what system of philosophy he really professed (*b*) At best we have left only fragments of his philosophic teaching intermingled with a great deal of ethical matter, all of which if taught by a philosopher, must have had at some time a basis in metaphysics, however unstable or debateable this original foundation may have been. In fact the authority upon which the Zoroastrians of to-day rely is no more secure from criticism than is the case with regard to Christianity. Hence it is impossible for us to criticize the philosophical Systems of Zoroaster himself, because we do not know what he thought; and the system which is alleged to have sprung from his thought has been handed down to us in an incomplete and defective state. I mean by this that it appears to us now as a system which has been fossilized in the making, and has never reached the goal of mature philosophic thought. As it stands it purports to have reconciled Ethic with Philosophy and to have produced the negative from the positive without external help, and both these claims make impossible demands upon our credence. Gibbon stigmatises it as "a bold and injudicious attempt to reconcile the existence of Evil with a beneficent Creator and governor of the world."

The similarities between the Indian and the Persian systems of thought are matched by equally striking dissimilarities. Critics have not been of one mind as to how the gods of the Indian systems become the demons of the Zoroastrian systems. Presumably the Gods of the aborigines fought on their behalf against the Aryan invaders and their Gods, and thus earned the title of demons or asuras. Later on, under the aegis of Muhammetanism, all pantheistic and polytheistic divinities would be included in the category

(*a*) The teacher became known to the public through the name on his phylactery.

(*b*) Laertius hints that he was a mythical personage. Niebuhr (according to Gibbon) "considered him a purely mythical personage."

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of demons by the dominant religion of Monotheism. Demons were allowed in any number without outraging orthodoxy, but to even name God was an offence to Muhammetans.

Again, there is the possible solution provided by Nihilism and by Materialism, *viz*, that Gods and Demons are but conceptual extremes and are hence interchangeable without detriments to the argument. There is another solution to this problem suggested by Max Müller. The word "Asura" in Sanskrit stands for demon, and Max Müller has shown how from this word "Asura," by a faulty analogy, the word "Sura" sprung, as though the word "Asura" meant the opposite to "Sura." As it was possible for such mistake to have occurred in Sanskrit literature, we must not dismiss from our minds the possibility of equally absurd transpositions amongst the Persians (*a*). It is quite clear that the first title of the Supreme Spirit of Zoroastrian philosophy—Ahura Masda—was undoubtedly derived, either directly or collaterally, from Asura, but we are still left in the dark as to how this transposition of demon into god was effected.

In comparing the Hindu philosophies with that of Zoroaster our attention is specially drawn to the resemblance which this letter bears to the Samkhyan system. The Devas (*b*) of the Samkhya have indeed been turned into Idols, if not into evil beings, in the Zoroastrian system. But perhaps this change is not so radical as it may seem to us at first sight, and we should make every allowance for the zeal of a proselytising controversialist such as we may consider Zoroaster to have been, who was seeking to re-establish the faith of Monotheism in a country given over to Polytheistic worship.

Beyond this one difference, a close similarity of thought exists under altered names Purusha (Ahura-Mazda) overlooks the world, and the perpetuators of unevenness (Gunas of the Samkhya) are replaced by the rival spirits of Good (or the Creative) and of Evil (or the Destructive) in the Zoroastrian system. Hence in both there lay an element of Dualism, not easily expunged, and yet which (so long as it remained unexplained-away) vitiated the Monistic basis of both systems.

Those who argue from the analogy of the decadence of other philosophies will seek to impute to Zoroaster a more or less perfect system, and will account for the derogation of that system into something imperfect and indefensible by the process of decurrency which has always followed the loss of Idealism. They will tell us that every system of philosophy becomes in time more or less stereotyped and incapable of further expansion, but yet subject to the imposition thereupon of all kinds of dogmas which had no existence in the thought of the founder. We may clearly trace this derogation of philosophy to the necessities of propaganda.

(*a*) In fact many similar transpositions are noticeable in all classes of nomenclature, even in Science. We have the Colombine, or Dove flower, changed at one stroke into the Aquilegia, or Eagle-flower.

(*b*) Phenomenal Gods, usually associated with Pantheism or Polytheism.

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Certainly in the times of Zoroaster and his successors those systems which numbered only a small minority of the inhabitants were always subject to persecution at the hands of other and more popular religions. Hence the instinct of self-preservation dictated a course of action which would tend to secure the greatest number of converts. In this way it was always sought to bring ethical questions within the pale of every system. The religious systems lent themselves to this necessity, because they all pre-suppose a certain dualism, however carefully this may be veiled. I know of no religious system which does not set up Good and Bad as the respective attributes of gods and devils, and therefore by religious systems all classes of ethical contention are easily assimilated. But this does not apply to philosophies. For instance in the orthodox systems of Hindustan, ethical contentions are held to be outside their sphere, for they all contend that Ethic is something relative to ourselves, and hence belongs to a world that is temporary and unreal, and that the world of philosophic thought cannot be attached in any way by ethical contention. The system of Zoroaster, however, was unable to maintain its philosophy in a pure form. There is probably no country in the world in which religious persecution has been carried on with such long continued ferocity as in Persia, and hence the first thought of all Persian zealots was to obtain such a large number of adherents that they need no longer fear the extinction of their worship at the hands of more numerous and powerful religions. In the case of the Hindu philosophies it is probable that they were only saved from a similar necessity by the immunity from religious persecution which obtained in Hindustan for so many centuries.

Directly it was sought to incorporate in Zoroastrian philosophy a system of ethics, the whole basis of that philosophy was rendered destitute. We can perhaps find traces of a sound basis of philosophic thought as taught by Zoroaster and his immediate successors, and we can with more or less accuracy fix the time when an ethical superstructure was implanted upon the foundation which he had built. As Max Müller first pointed out. "In the ancient Gathas there is no trace as yet of a personal conflict between Ormazd and Ahriman. The enemy against whom Ormazd fights there, is Drukh, the vedic Druh, "the lying spirit." Darius also in the cuneiform inscriptions does not yet mention Ahriman as an opponent of Ormazd (*a*). Here we are back again to the basis of vedic philosophy, on which the conflict is between Truth and Nescience. The enemy is "the Lying Spirit," *i. e.*, who ever distorts the Truth or teaches it imperfectly. So it is clearly after this period that ethical contentions were introduced into the Zoroastrian system. Nor can I altogether agree with Dr. Haug when he goes so far as to state that Zoroaster solved the difficult question presented by the apparent incongruity of Philosophy and Ethics, and had succeeded in reconciling the two, because in the passages to which Dr. Haug draws our attention the whole argument hinges round the question of Reality and Unreality, that is

(*a*) Theosophy, p. 183.

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of Truth and Nescience. The producer of all Reality might certainly be called the Good Mind in antithesis to the Evil Mind, or producer of Unreality, without our being justified in drawing the conclusion that Good and Evil in this sense bear any ethical interpretation whatever; for it seems to me that this contention is no more than the Samkhyan concept of Vidya and Avidya, and in this sense falls entirely within the proper sphere of Philosophy. Even if the philosophy of Zoroaster was originally monistic, it could no longer remain so after any ethical contention had been incorporated therewith, for Ethic is a something relative to ourselves, and hence indissolubly bound up with some form of anthropomorphic belief. Again, Anthropomorphism is the world of the I and the It, of Yourself and Myself, and hence pre-supposes Dualism (or some otherness); and without Dualism would be meaningless. Now it is easy to see why so many contentions have arisen as to whether the Zoroastrian system was one of Monism or of Dualism. It might have been originally monistic, but it certainly became dualistic, and its dualism was undoubtedly due to the introduction of Ethic to the destruction of its original philosophy. It was dualistic only by force of the alterations to which it became subject, and had it not been for the necessity of making converts in number, it is quite possible that the philosophy of Zoroaster might have maintained its original basis, and have ultimately ranked as a monistic system comparable with those of Hindustan. We should bear in mind that the orthodox system of Indian philosophy gave great attention to the necessity of disabusing the mind of all ethical contentions, of proving that Good and Bad are so only in a temporary and relative way, and cannot transcend the world of Karman; that no real and abiding truth can be adduced from such temporal and relative views, and that all that remains after the destruction of such thoughts is the question of Truth and Nescience. We have all this over again in the Zoroastrian philosophy in its early stages. If as Max Müller states, (*a*) "Zoroaster has evidently perceived that without possible evil there can be no real good, just as without temptation there can be no virtue," he had surely learnt enough to show him that Ethic was fatal to philosophy.

In *Yasna* XII. we find the worship of phenomenal gods was abjured, and we may take it that this abjuration was directed against the pantheistic side of Persian worship. Such abjuration was never made by philosophers, but by those who were violent partisans in some ethical dispute. This was certainly at a comparatively modern period in the history of Zoroastrianism; but what strikes us most in considering this passage in *Yasna* XII is the great gulf that had already grown up between Persian and Indian thought. Those who made this abjuration did so in complete ignorance of the incompatibility of philosophy and ethic, and ignorance which is unthinkable should we seek to transfer it to their Hindu contemporaries. As Max Müller truly points out (*b*) "The idea that knowledge or faith is better

(*a*) Theosophy. p. 185.
(*b*) Theosophy. p. 190.

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than good works, and that a higher immortality awaits the thinker than the doer, an idea so familiar to the authors of the Upanishads, is quite foreign to the Avesta. The Avestic religion is before all things an ethical religion. It is meant to make people good".

The doctrine of Zoroaster that there are two forms of wisdom or thought, viz. that which was born (originated at birth or was given at birth), and that which was subsequently acquired, worthy of special consideration, for it takes its place in philosophic thought of the problem which has been debated in another form by Darwin, Weismann, and many other recent scientists. The problem is whether any characters, whatsoever their nature, can be acquired in such sense as to subsequently become permanent characteristics not only of the individual who had acquired them, but of his descendants. It was held tentatively by Darwin that the individual, and consequently the protoplasm or germplasm of the individual, could be altered by environment; that characters of some sort could be implanted upon the individual by re-action to external agencies, and that the results of such acquirements could be permanently retained. Weismann, on the other hand, held that no permanent acquirements could be obtained in this manner ; that whatever external circumstances influenced the individual in the latter stages of growth or maturity such results could not be permanently retained, but would be as easily lost as they had been acquired that the germplasm could be altered in one way only and that was at the moment of cell-union, and then in a purely fortuitous way.

If, by way of analogy, we apply the doctrine of Weismann to the brain, or thinking organ, we should deduce this that capacity for obtaining knowledge, or for thought in any of its phases, was inborn in the individual, and that the optimum result of education is limited to getting the best possible work out of this organism, but is unable to increase its optimum powers in any way. Long before him, and far back in the mists of folklore we come upon the proverb that "Genius is born and not made". Now, the doctrine of Zoroaster that there were two intellects, the one born, and the other acquired (literally, by the ear) is only another instance of how the demonstrations of Science follow, at a decent interval of time, the thoughts of philosophers. Zoroaster must certainly have had in his mind that whatever knowledge could be acquired must be limited by the optimum capacity of the brain as born in the individual; that the man who was born wise might never rise into notoriety on account of his knowledge, if, through negligence or any other cause, he failed to acquire the current phraseology of his day. Just as an engine, however perfectly made, would fail to do its mead of work unless it was properly tended and kept in operation : but however well attended, however well fed, and however carefully supervised the class of work which an inferior type of engine could turn out must always be more limited. So that the man born wise in certain respects might have imperfections in others, and be unable by himself to achieve success; yet in conjunction with other minds who could supply that in which he was deficient, he might still achieve success. Hence it might be insufficient for the individual to be touched by a fairy at his birth

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unless he was also situated that he had access to the words of the teacher in early life. He who was born wise should also in order to make the best use of this gift, be trained to think, and be placed as soon as may be in a position to acquire the accumulated wisdom of the day without having to waste time in obtaining all this experience by personal experiment. In formulating this basis for educational effort Zoroaster showed a greater knowledge of the possibilities of education than is shown at the present day in Europe. For we are now asked to believe that education can effect some radical change in the mind of the student, and bring both those "born wise" and those afflicted with congenital Nescience up to some vainly imagined level of knowledge.

The ideas of heaven and hell which we can trace in Persian and also in Hebraic literature show very great similarities. In both cases the acquisition of a preferential or detrimental position in another world was made dependent upon ethical merits in this life. After all it is not remarkable that such thoughts should dominate religious devotees in any country. Those who did not agree with them, whom they did not like, and whom they would have wished to torture in this life had the opportunity arisen, were naturally singled out for tortures in the life to come; whereas their benefactors and their dupes, whom they viewed with favour on account of their "good" deeds, would naturally receive preferential treatment hereafter in the heaven of their own thought. At any rate it was cheaper to promise them this than to reward them now.

Perhaps the greatest authority upon the ethical side of Zoroastrian belief is Dr. Haug, and he says that the heaven of Zoroaster himself, according to the Gathas; was named the "House of Hymns" (a) Hell is called the "House of Destruction." This cannot mean the destruction of the individual, for otherwise there would be no eternal torment; and if this is the house of the destruction of Deeds, we may well ask what deeds? Surely not of bad deeds, otherwise the doers would become purged and inequity result from further torments; and if of good deeds, then how did the performer reach the House of Destruction? We are not given any answer.

The "Bridge of the Gatherer" (Kinvat) was not between heaven and hell as some have thought, but was conceived by the Zoroastrians as a bridge between this world and the other world, which grew as a high-road when a good man passed over, but which was narrowed down to a thread when a bad man attempted to pass, so that he fell off into hell.

The "Resurrection of the Body" was not as far as we can learn, taught by Zoroaster himself, although some doctrine of this kind developed afterwards in Zoroastrian teaching. Nor does it appear that Zoroastrians conceived original Damnation and subsequent Redemption as necessary prerequisites to Salvation. To them the question is not complicated in this sense. Salvation depends entirely upon deeds, is a reward for good works.

(a) Compare Isaiah VI.

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There was also a similarity between the "Law" of the Hebrews and of the Zoroastrians, in that they both contained a canon of ceremonial observances, restrictions, and ordinances beneficial for use in everyday life, and not necessarily connected with dogmatic belief. These laws referred in especial to precautions which should be taken in the case of certain illnesses, to ablutions, ceremonial bathings, and the cleansing of houses, etc. At some time dogmatic beliefs appear to have become intermingled with these sanitary and generally beneficent canons of conduct both in the Hebraic and also in the Zoroastrian religions. For instance, it was subsequently held among the Zoroastrians that the carrying out of some of these ordinances constituted not only proper and dutiful conduct, but became good deeds in the sense that they would earn for their performers a place in heaven. Amongst such good actions was included the tending of sheep, irrigation, and the killing of vermin (*a*).

Later Zoroastrian belief became undoubtedly dualistic and founded on the deification of good and evil principles under the names of Ormazd and Ahriman. Hence the necessity for prayer became of paramount importance in later Zoroastrian worship. To love the one and hate the other, to pray to the one and abjure the other, became necessities of their daily lives. The Parsis of the present day commence their worship confessing their sins to the priest, in a similar way to that in use in the Church of Rome. It was pointed out by Bishop Meurin (Roman Catholic Bishop of Bombay) that those who ridicule the Zoroastrians as Fire worshippers, should remember that in Mosaic days the same ridicule might have been applied to the Jews, (*b*) but in neither case, as he asserts, with any truth. The eternal flame of the Zoroastrian temples finds its counterpart also in Greece, Rome, and many other parts of the world where fire worship is not contemplated. Nor are we justified in confusing the ritual of Religion with whatever eternal truths may be therein contained. The best authorities in general maintain that the early religion of Persia was a pure form of monistic theism. Firdausi held that the Persians of his day were not fire worshippers, but that the fire in their temples was merely an emblem of the Almighty; that the light of God shineth in all that giveth light. He says, "Say not that they were worshippers of fire. They were worshippers of one God."

The philosophic basis of earlier Zoroastrian thought crops out from time to time amongst the ethical matter with which it was subsequently intermingled. For instance we find in the *Hadhokht Nask*, as translated by Dr. Haug (p. 220) that the soul of the good man on reaching Paradise is not by the personification of all his own good deeds in the form of a beauteous maiden who addresses him in terms of praise; one of such terms being "Everybody did love thee for that greatness . . . . and freedom from sorrow in which thou dost appear to me." It is not easy to give a clear explanation

(*a*) All which ordinances are properly aimed at encouraging Nomads to become pastoral or agricultural peoples

(*b*) Isaiah VI.

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of the appearance of this phrase "freedom from sorrow" if we have to rely entirely upon Zoroastrian thought as it has been handed down to us; but if we can admit the Vedantic explanation, the meaning of the phrase becomes obvious. The soul was free from sorrow because not attached by deeds, and hence entirely above that Pair of Opposites which sustain ethical disputes. It was the immortal soul (Atman of Vedantic thought) which was free from sorrow; when Death, Time, and Deeds were left behind. The same idea of the beautiful maiden in the hall of Brahman appears in the *Kaushitaki Upanishad* 1. 3, at a time when it, must be remembered, the philosophic thought of India was not out of its swathing bands. In this passage the departed are received by beautiful maidens called Apsaras. But, as Max Muller points out, the Upanishads are in great part philosophical, and not merely ethical, and hence we find in the Upanishads that what is rewarded in a future state is Knowledge (of the Truth) and not Deeds. This difference is exemplified in another passage in the Talmud (*a*) in which we are told that "at the time of the resurrection the soul will justify itself and say "The body alone is guilty, he alone has sinned. I had scarcely left it when, pure like a bird, I flew through the air'. But the body will say: "The soul alone was guilty, she has driven me to sin. She had scarcely left me, when I lay on the ground motionless and sinned no more'. Then God places the soul once more into the body and says: 'See, how you have sinned, now render an account, both of you." Now here it was clearly recognised that deeds could not cross the bridge into other world, but yet we are not told how this difficulty was to be overcome. For in this passage from the Talmud there still remains a something relative, and limited by time and special conditions, and we are still far from having reached the pure goal of Vedantic thought.

Max Muller has also called attention to certain passages in the *Fravardin Yasth*, written in the mythological style which we find both in Hebraic and Indian legend when narrating conversation held between God and Man. In this case the Supreme Spirits converses with Zoroaster as follows—"If the strong guardian angels of the righteous should not give me assistance.....then would commence the devil's power, the devil's origin the whole living creation would belong to the devil." (*b*) In this passage we are strongly reminded of the acount of the Temptation in St. Luke, in which the devil says, "For that is delivered unto me; and to whomsoever I will I give it". But in making this comparison we should remember that these latter writings of Zoroastrian literature had undoubtedly been influenced by Hebraic thought, and that converse was also true in some respects, although we are not able to claim with certainty more than one instance of Zoroastrian thought as clearly influencing that of the Hebrews. (*c*). The next paragraph of the *Fravardin Yasht* goes on to say "By means of their splendour and glory the ingenuous man Zarathushtra, who spoke such good words, who was the

(*a*) *Synhedr* 91. 6., Midrash, Genes, Rabba, 169.
(*b*) Pragmatism has revived the Gunivers in the last few years.
(*c*) Asmodeus.

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source of wisdom, who was born before Gautama.....clearly showing that at this time not only was the knowledge of Gautama, but also the influence of his teaching spread in Persia. This undoubtedly gives us the key to the dominant position Ethic held over pure philosophy in these latter Zoroastrian teachings, for we can recognise in them the same ethical basis as we find in the teachings of the Buddha, but not perhaps the same elaboration of doctrine.

A review of Persian thought presents a vision of Philosophy overshadowed by the growth of Ethic, for it is in Ethic that Persian systems excel, and although Ethic lies outside my thesis, perhaps you will pardon me for giving you one short paraphrase from the writings of the great Persian dialectician Sadi.—

"Kiss not thy son in the presence of the orphan boy, for, should he weep, who will comfort him? Therefore cherish him and see that he weeps not. I was a king once when my head rested upon my father's bosom. But that kingdom was taken from me whilst I was but a child. Now, should I fall into misfortune, will my friends help me? Well do I know the orphan's sorrow."

REVIEWS AND NOTICES.

RECENT POLITICAL LITERATURE.

The Evolution of States: An Introduction to English Politics. By J. M. Robertson (Watts & Co., 17 Johnson's Court, Fleet Street, London, E. C.) 1913. Price 5*s.* net.

The Underlying Principles of Modern Legislation. By W. Jethro Brown. (John Murray, Albemarle Street, London, W.) 1913. Price 10*s.* 6*d.* net.

The Province of the State. By Sir Roland K. Wilson, Bart. (P. S. King and Son, Orchard House, Westminister, London) 1912 Price 7*s.* 6*d.* net.

Popular Government. By W. H. Taft, (Oxford University Press, London and Bombay,) 1914. Price 7*s.* 6*d.*

The Federal Systems of the United States and the British Empire. By Arthur P. Poley (Sir Isaac Pitman and Sons, Ltd., 1 Amen Corner, London E. C.) 1913. Price 10*s.* 6*d.*

English Political Institutions. By J. A. R. Marriott, M. A. Second Edition. (Oxford University Press, London and Bombay) 1913 Price 3*s.* 6*d.*

The Britannic Question. By Richard Jebb (Longmans Green & Co., London and Bombay) 1913. Price 1*s. net.*

The Governance of England. By Sidney Low. Second Edition (T. Fisher Unwin, London) 1914. Price 3*s.* 6*d.*

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Property: Its Duties and Rights. (Macmillan & Co., Ltd. St. Martin's Street, London) 1913. Price 5*s*. net.

Statistics. By (the late) Sir Robert Giffen (Macmillan & Co., Ltd., St. Martin's Street, London), 1913. Price 12*s*. net.

MR. J. M. Robertson's *Evolution of States* is an expansion, under a new name, of a work which originally appeared in 1900, under the present subtitle "An Introduction to English Politics," and which, even in its earlier form, was at once recognized as a scholarly and learned work. The book is not intended to be a history of Western States, as one may expect it to be from its present title. On the contrary, we are informed by the author in the Preface: "The object in view from the first has been, not the technical anatomy or documentary history of institutions, but the bringing into light of the ruling forces in all political life, ancient and modern alike." And again: "Alike as to ancient and modern history the effort of scholars is now more and more towards comprehension of historic causation in terms of determining conditions, the economic above all...." The work is divided into six parts, with numerous sub-divisions, and the titles will fairly indicate the scope of the book —"Political Forces in Ancient History," "Economic Forces in Ancient History," "Culture Forces in Antiquity," "The Case of the Italian Republics," "The Fortunes of the Lesser European States," and "English History till the Constitutional Period." Of particular interest are the author's views as to the needs of modern democracies: "To flourish they must have peace; they must sooner or later practise a scientific and humane restraint of population...; they must check inequality, which is the fountain of domestic dispeace; and they must maintain a progressive and scientific culture." These conditions he finds generally wanting except, perhaps, in the Scandinavian countries, which with "continued peaceful evolution in the direction first of democratic federation and further of socialization of wealth.....may reach and keep the front rank of civilization." On the larger issue involved in the governance of modern States, the author believes that he has found a principle "which may safely be brought to bear on the study of practical politics, because it is an axiom alike of inorganic physics and of biology....This is the simple principle that all energy divides ostensibly into forces of attraction and repulsion." History is, therefore, according to the author, the outcome of constant grouping and constant strife,—strife between classes, between religions, and between nations. It is, to our mind, a hazardous procedure to apply a single principle to the entire course of history. Mr. Robertson's theory appears to fit the facts, but it is,

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we fear, a carefully selected group of facts. And at the back of the "principle" lie the questions: what led to the formation of the contending groups? what in each case was the fundamental cause of the strife? To these his "laws of socio-political development" do not give sufficient answers. The work, nevertheless, shows that the author has thought deeply on social and political questions in their wider aspects; and his views are always interesting though not necessarily convincing. But there is no doubt that when all has been said to the contrary, Mr. Robertson's *Evolution of States* is a highly suggestive and stimulating work, and one of the most thought-compelling issued in recent years. It embodies and summarises with great lucidity the digested result of a library, and the footnotes on almost every page indicate the vast scope of the author's researches through the records of all the political ages. There is an admirable index which facilitates reference and serves its purpose very well.

Professor Brown tells us in the Preface to his *Underlying Principles of Modern Legislation* that his purpose is "scien ific" not "political"—"to state the principles that underlie the course of legislation, not to solve the problems with which statesmen have to deal". Whether there is or ought to be an antithesis between "scientific" and "political" is open to question; but Professor Brown obviously intends "political" to mean "partisan". In this sense, the book will be found very useful by students of modern political science, though some of the ground traversed is the same as that by other writers on politics from Bentham to Sidgwick. After a brief prologue on "The Challenge of Anarchy", the subject is dealt with in three sections—the Statement of Principle, the Principles in application and the outlook. The first two divisions practically cover the whole range of legislation and legislative problems in the United Kingdom, at the present day. While the principles themselves are ably and clearly expounded, it is in the section dealing with their application to practical affairs and modern requirements, that the author's intimate knowledge of the subject is seen to the best advantage. Apart from the question of principles underlying modern British legislation, the book will faimiliarize Indian publicists and politicians with conditions of life in the British Islands evolved under the stress of the great industrial revolution which the country passed through in the 19th century. The exposition of the subject is lucid and comprehensive and the treatise will be found of great service not only as a text-book by our university students taking up Political Science, but also by our publicists.

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In his *Province of the State*, Sir Roland K. Wilson—well known for his Digest of Anglo-Muhammadan Law—maintains the Spencerian theory that the only valid reason for the existence of a State is the certainty of continual strife if every man were to be judge in his cause. Access to this "justice shop," as he calls it, should be absolutely free, and the expense it would entail should be made up by the curtailment of the action of the state in other directions. The *betêe noire* of the author is popular education, provided by the State; even the earliest and most limited of the Education Acts is pronounced to have been a step in the wrong direction. There is scarcely any attempt made to sustain the theory on theoretical or philosophical grounds. The argument is nearly always an argument of convenience. Apart from the question of his standpoint, the author ranges over the whole field of action open to the State—that is to the Association of the sovereign Power and the Nation. The author is a clear thinker and wields a pungent pen; his book, therefore, makes much more interesting reading than books of its class. The author has the courage of his convictions and if he fails to be always convincing he is generally highly suggestive and stimulating. As an excellent exposition of the principles of legislation inculcated by the school of Bentham and Spencer, the book—apart from its polemics—will be found valuable by students of Politics.

The American ex-President, Mr. William Taft has collected under the title of *Popular Government*, the lectures he recently delivered as Kent Professor of Law at the famous Yale University. There is nothing new in it to those familiar with the standard works on the American constitution—especially with that great classic—the *American Commonwealth* by Viscount Bryce. But to students desirous of acquiring an elementary knowledge of the subject conveyed in lucid language, Mr. Taft's book may be cordially commended. The lectures dealt with some of the well-known expressions to students of the American constitution—for instance, "we the people", "to form a more perfect union", "to establish justice," "to provide for common defence" &c., and the greater portion of the book comprises analysis and discussions of these and there are also two other lectures on allied topics. Mr. Taft's book, if read in conjunction with President Lowell's *Public Opinion and Popular Government* in the American Citizen series will put the student in possession of a good stock of the knowledge of the subject, after which he may try to master Lord Bryce's *American Commonwealth*.

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In his *Federal Systems of the United States and the British Empire*, Mr. Arthur P. Poley, has attempted to give an account of the Government of America, Canada, Australia and South Africa and to point out the elements of difference and resemblance which distinguish each from the others. The sketch of the American government embraces more than one-third of his treatise, and the author detects striking resemblances between the American federal system and some of the Greek federations of ancient times, and thinks that the *Federalist* affords evidence that the framers of the American Constitution were consciously affected by the Greek experiments. Of more value to students are his chapters on the Canadian, Australian, and South African federal systems. He bestows high praise upon the Australian Constitution, which he characterizes as a work of the greatest skill, and which more than any of the other Anglo-Saxon federations is modelled upon that of the United States. Now that the federal system of Government is spreading all over the world and India herself has been distinctly promised it, in the famous despatch installing Delhi as the Imperial capital, it behoves Indian publicists and politicians to make a careful study of the subject, and for this purpose Mr. Poley's book is a most excellent digest of the four great federal constitutions established, in the main, by the Anglo-Saxon race.

Mr. J. A. R. Marriott's *English Political Institutions* (now in its second edition) professes to be no more than "an introductory study" of the subject—and, in fact, its scope is practically limited to one section of it, namely that concerned with the structure of the State and the functions of the several organs of Government. Within the limits imposed by the author for the scope of his work, he has lucidly set forth the actual working of the British Constitution, with frequent references to history. It forms a useful, introductory text-book both of the history of British institutions and British Constitution in actual working at the present day. The last chapter has a brief sketch of the Indian Government, in so far as it is related to the Home Government. Appended to the book is a useful list of "authorities" which is an excellent, select bibliography of the subject. A striking feature of the book is a collection of instructive extracts—by way of mottos—at the head of each chapter, culled from the works of classical writers on the British Constitution. These make most excellent reading and will familiarise the student with the views of standard authorities. Altogether, a capital little book.

It has been said that outside of the Roman Catholic Church the most perfect organization in the world is the British Empire.

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Mr. Jebb's suggestive comment on that Empire—in his *Britannic Question*—challenges attention, particularly as his volume is remarkably compact. The author puts before his readers the newest phase of Imperialism We in this country take a special interest in the latter-day development of Imperialism, since that development seems about to affect us most, both in India and in the British colonies. With regard to India, Mr. Jebb takes the view that "exploitative Imperialism is unjust to India, demoralizing to Britain and bad for the Empire." He quotes Lord Crewe as saying that if once Free Trade were abandoned in Britain, it would no longer be either just or practicable to continue withholding from India the right of protection, which her own spokesmen demand. Though one may not agree with the author in his plea for a loose congeries of nationalities as the alternative to a centralised State, still everyone interested in the progress and fortunes of the great British Empire must carefully read this book and ponder over its author's views, which well merit attentive consideration.

We heartily welcome the new and revised issue of Mr. Sidney Low's classical work, *The Governance of England*, the text of which in the present edition has been scrutinized and a special new and long Introduction has been added to it by the author. It is now nine years since the book was first published, and we believe that it has long taken its place among the standard works on the British political system, like those of Bagehot, Dicey, Anson, and other authorities. It has been translated into several European languages, and is widely used as a college text-book in Germany, Russia, the United States, and India, as well as in Great Britain. In his Introductory Essay to the present edition, the author discusses the significance and results of the Parliament Act, the present situation and possible future of the House of Lords, the position of the Monarchy in relation to the Overseas Empire, the enfranchisement of women, the Labour Unrest, the growth of Socialism, and other subjects connected with the political controversies of the moment. The issue of a new and revised edition at the present time is particularly opportune.

Dr. Bartlet of Mansfield College having suggested in the *British Weekly* the desirability of Christians reconsidering their ideas about property in the light of the biblical doctrine of stewardship, the present volume, called *Property: Its Duties and Rights*, has been published in response to the suggestion. The Bishop of Oxford is the editor of the book, which includes seven essays treating the subject from the Christian standpoint. A statement of the early history of

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property and its later developments is given by Mr. Leonard Hobhouse, while Dr. Rashdall and Mr. Lindsay deal with the principle of property from the side of philosophy, historically and critically. Dr. Bartlet, Dr. Carlyle, and Mr. Wood give us the history of the treatment of property in Christendom from the side of religion, and Dr. Scott Holland concludes with an essay on the relation of property to personality. The two general problems with which the writers deal in different ways are: what have been and what should be the mutual relations of society and the individual in the matter of property, and what has been and what should be the distinction between property "for use" and property "for power." The essays, though interesting, are too one-sided to afford satisfaction to the non-Christian reader. But they give a sound and clear exposition of Christian Socialism and may safely be commended to those interested in social problems and in the history of social theory in the West.

The late Sir Robert Giffen who was a most distinguished statistician, wrote on his retirement in 1897, certain chapters for a popular handbook, to be called *Statistics*, under which title they are now published by Mr. H. Higgs, C. B. and Mr. G. U. Fule. The volume which comprises nineteen chapters, covers a pretty wide range and lucidly deals with all the main fields in which accurate statistics are vital to comprehension and progress: trade, agriculture, mining, fisheries, manufactures, railways, and other undertakings of public utility, finance, prices and wages, judicial (a very difficult subject), poor law, education, insurance. The book closes with a practical chapter on the construction of tables. The education statistics, indeed all the purely social figures, are full of value. The work is a characteristic production; it shows Sir Robert's eminently practical genius. Those who would twist and torture statistical figures ought to read and inwardly digest a work like this. Here is a typical remark of Sir Robert:—"Very frequently the statistics are more suggestive of matter than conclusive to any superficial point which they may appear to prove." The work ought to be on shelves of every serious student of Politics in this country. Mr. Higgs, in his Introduction, rightly says that when this volume ceases to be one of knowledge, it will be one of power. We agree.

LITERATURE OF HYGIENE AND TROPICAL DISEASES.

Hygiene and Diseases of India. By Lt.-Col. Patrick Hehir. I. M. S. (Higginbothams Ld., Madras) 1914. Third Edition. Price Rs. 6-8-0.

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Health and Sickness in the Tropics: By Leonard Bostock (Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London.) 1914. Price 2*s.* 6*d.*

Eating for Health: By O. L. M. Abramowski, M. D. (The Walter Scott Publishing Co., Ltd., London.) 1914. Third Editon. Price 2*s.* 6*d.*

Fletcherism: What it is; Or How I Became Young at Sixty. By Horace Fletcher. (Ewart, Seymour & Co., Ltd., Twelve Burleigh Street, Strand London) 1914. Price 3*s.* 6*d.*

Health, Strength, and Happiness. A Book of Practical Advice. By C. W. Saleeby, M. D., F. R. S., Edin. (Grant Richards, London) 1914. Price 2*s.*

LIEUT.-Colonel Patrick Hehir is well-known as the author of several popular works on medical subjects, including an excellent text-book of Medical Jurisprudence, but his latest "popular handbook," called *Hygiene and Diseases of India*—which is the third, revised, enlarged and illustrated edition of a work which appeared in its second edition in 1891—will be found perhaps the most useful and instructive of all his publications, as it is the most comprehensive work on the subject of Indian hygiene and ailments and is withal written in the simplest and clearest language, without in any way impairing its strictly scientific character. It is neither possible nor necessary to notice its contents in detail. Suffice to say that its nearly one thousand pages of clear print and exceedingly popular exposition of the latest theories of tropical hygiene and diseases and their treatment, give all the information which one would ordinarily require. The book is divided into three sections—General Hygiene, Personal Hygiene and Diseases of India. The first two are of special interest to laymen, and the second section even more so than the first. The numerous illustrations with which the book is embellished add materially to the value of the letter-press, instructive as it is. Taking the book, as a whole, we have nothing but praise for it and whole-hearted appreciation of the great service rendered by the author in the way of popularizing the results of the latest researches in tropical medicine and hygiene. Considering its great value and utility and the immense labour its preparation must have entailed, the book is cheaply priced.

Mr. Leonard Bostock's *Health and Sickness in the Tropics* is a good, elementary book on the subject it deals with and is primarily adapted to conditions of tropical tracts in Africa. It will, however, be found a useful guide to health-culture even in India, by those who may not have access to Lt.-Colonel Hehir's book. Like the

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latter, Mr. Bostock's book deals both with tropical hygiene and diseases. It is compact and handy and will be found useful.

The present, third edition of the late Dr. Abramowski's *Eating for Health* (which first appeared in 1908) has been revised and enlarged by the Rev. J. T. Huston. That it should have passed through three editions in a period of less than six years is positive proof of its utility and popularity amongst food reformers. The book is a comprehensive treatise on the food problem and the reform of present dietary, especially where the western type of civilization prevails, and in its own sphere, it is a work of great usefulness and sound practical suggestions.

In his *Fletcherism*, the author, Mr. Horace Fletcher, expounds the system now known after him, and takes the reader into his confidence as to how he "became young at sixty." The key-note of the system seems to be thorough or rather over-thorough mastication of food—that is to chew it so carefully as to extract "all taste from it" and to let it slip "unconsciously" down the throat. In this sense Fletcherism may not be regarded as a new system but its value cannot be over-rated for its keen insistence on the value of mastication as conducing to health-culture.

Dr. C. W. Saleeby is one of the best popularizers of the results of researches in science and we, therefore, note with pleasure the publication of a second edition of his excellent work called *Health, Strength and Happiness*. It deals with personal hygiene, air, light, clothes, exercise, sleep, drugs, food, drink, and "the racial functions," tells the reader how to keep slim, how to keep young, and nearly everything else he or she wants to know. Dr. Saleeby's book is, in effect, an elementary guide to preventive medicine, in the broad sense, for the use of the lay public; and it is so attractively, even amusingly, written that it should have a good chance of being as widely read as it deserves to be. It is perhaps the most popular compendium of hygiene and health-culture, and deserves a large circulation.

OUR LIBRARY TABLE: MISCELLANEOUS LITERATURE

THE *Gardens of the Great Mughals*, by Mrs. C. M. Villiers Stuart (Adam and Charles Black, London) is a serious contribution to the study of Indian garden-craft. The authoress has traversed a hitherto unexplored field in endeavouring to trace the evolution of the Eastern garden-design to the ancient irrigated

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gardens of Central Asia. The Aryans of Vedic times brought with them to India their intense love of Nature and their passionate worship of trees and flowers. The subsequent growth of ritualism and elaborate ceremonial worship doubtless tended to associate fruits and flowers with the religious practices of the Brahmins. The rise of Buddhism and the "Lotus-bearers" of Asoka naturally gave a fresh fillip to the cult of the flower not only in India but wherever the Lotus went a-voyaging, of which Mrs. Villiers Stuart gives a most charming account. Then after seventeen centuries with Babar, the wave washed back from Central Asia introducing the irrigated garden and developing fresh features, especially when the influence of Akbar's Rajput Queen began to be felt in the court of the great Moghal. The book is superbly illustrated, and gives a fascinating account of the paradise gardens which played so large a part in the lives of the first six Moghals. When Moghal rule broke up, the traditions of its great builders were continued in the Rajputana States, where the old skill still survives. Mrs. Villiers Stuart puts in an eloquent plea for the revival of the intuitions and tastes of Indian garden-craft in connection with the building of New Delhi. Even if the change of capital does nothing more than revive interest in gardening and its interwoven architecture, it would be vindicated in the pages of history. As the authoress well says, the change of capital has re-kindled the long latent fires of Indian nationality and revived the idea of Indian unity. Gardening and statecraft seem far away from each other, but we agree that sound art makes for sound politics, and nowhere is the affinity between the two more close than it is in India. The book deserves the attentive study of men of culture and taste.

The sixth volume of Dr. Hasting's *Encyclopædia of Religion and Ethics* (T. and T. Clark, Edinburgh) is as welcome as the previous volumes. It extends from "Fiction" to "Hyksos" and is marked by the same rich and rare scholarship that has characterized the *Encyclopædia* so far. As, we believe, that the present volume completes the first half of the work, we take this opportunity of expressing our highest sense of appreciation of the labours of the editor and his contributors and of the enterprise of the publishers. No special encyclopædia in English—whether British or American—offers in its own sphere such a wealth of well-arranged scientific information, in untechnical language, as does Dr. Hasting's work in Theology, and Ethics. We trust that the thoughtful public will continue to support the venture on a scale commensurate with the great merits and utility of the publication. Mr. W. Crooke's article on "Hinduism,"

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the volume under notice, is most comprehensive, extending as it does over some sixty columns and is a masterly summary of recent researches in the literature of the great religion and of results obtained by observation of its votaries. We trust that after the completion of the work, the editor and the publishers will see their way to reprint separately all the Indian articles, including those dealing with Islam. It would be a great boon to English-knowing Indians.

Mr. E. C. Meysey-Thompson's *India of To-day* is a book which need not be taken seriously, it being intended for purely "home" consumption. But even for that purpose, it does not possess much merit. Its primary object is to act as a corrective to the works of Liberal and Radical visitors to India. But it is too much actuated by party spirit to be of use to even the staunch Tory. It is at best a party pamphlet. We are not surprised to find the *Athenaeum*—the foremost literary journal of the English-speaking world—pass scathing remarks on the book. The "criticism is not of a well-reasoned kind," the book "is not only behind the times but unfair," as "not a word is said about the army and the immense sum which we make India pay for it." Even the *Academy*—which is now Conservative in its politics—opines that the author "is generally so inexperienced an observer that his deductions can hardly be relied upon" and "his conclusions cannot always be accepted" for "there is nothing to show that he has heard both sides of the questions he touches upon." A superfluous book, at best.

The eighth volume of Columbia University Indo-Iranian Series (Oxford University Press, London and Bombay) is Professor Louis Gray's translation in English of *Vasavadatta*, a well-known Sanskrit romance by Subandhu. Prefixed to the translation is a masterly Introduction which supplies all the available information about the author and his work. There are also excellent notes and a bibliography. The translation is remarkably well done and conveys a fair idea of the beauty of the original. Altogether it is an almost ideal edition of the Sanskrit classic.

Select Passages on Duty to the State and Kindred Subjects have been well put together by Mr. J. G. Jennings, late Principal of the Muir Central College, Allahabad, and now Director of Public Instruction in Behar and Orissa, (Oxford University Press, London and Bombay). The passages cover the whole range of western literature, from almost the earliest times to the present day and the book will be found useful by students. We shall be glad if the learned compiler will bring out a companion volume on the duty of the

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State to the People—a subject of which even the most educated Indians are generally ignorant. The same publishers have sent us a capital reprint on India paper of Macaulay's *Literary and Historical Essays*. These famous essays can scarcely be read with more pleasure than in the Oxford Press reprint.

Sell's World's Press, (168, Fleet Street, London, E. C.,) marks its thirty-third year's appearance by an increase of pages and many new features, which make it of greater value than ever to the journalist, whether he be a "staff man" or a freelance, the advertisement man, and all members of the general public who have anything whatever to do with newspapers. It contains complete lists of every paper published in the British Isles, and the fullest particulars that have ever been given of the newspapers of Greater Britain. The full lists of foreign papers are supplemented by several hundred addresses of the Foreign and Colonial Press in London. There are also full particulars of "Where Foreign Papers are Obtainable in London." The Press Photographers' Directory (London and Provincial) is the first to be compiled, while other sections deal with News Agencies, Art and Literary Agencies, Press Cutting Agencies etc., the World's Press-Telegram Rates, Newspaper and Allied Societies, and a Who's Who in the Daily Press (British and Colonial.) Especial attention has been paid to the editorial section. There are articles by Mr. Alfred F. Robbins on "Centralisation in Journalism," Mr. Henry Stead on "Home News in the Colonies," Mr. J. M. Le Sage, editor of the *Daily Telegraph*, on "Fifty Years of Journalism," "The Newpapers of Canada," "China's Fleet Street," "Irish Journalism under Home Rule," "The Future of the Illustrated Press," and "Changing Fleet Street," and last but not least by Mr. Ratcliffe on the Indian Press. Mr. Thomas J. Barratt of "Pears'," writes on "Posters," while the printing article is illustrated by examples of the latest processes. Thus the volume would be found highly useful by all concerned with the world of journalism.

The *Independent* of New York dubs a new American quarterly "a paradoxical periodical," for, it says, that everybody knows that a quarterly cannot succeed in America. They are going out of fashion even in England. Everybody knows that anonymous magazine articles do not take; the public wants to know who's who before it will read what he says. Everybody knows that if you want to make a magazine popular nowadays you have got to see to it that the opinions expressed accord with the spirit of the

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times; you have got to illustrate lavishly and put a three-color picture on the cover, preferably a girl—or two girls. As we say, every tyro in typography is familiar with these axioms. And yet—the oldest and most experienced of American publishers, a man whose sanity has hitherto been undoubted, namely Mr. Henry Holt, comes out with Vol. I, No. 1 of a chunky brown-backed quarterly with never a cut in it and no contributor named. How can the reader tell which article he ought to admire if he does not know the author? How can he be sure that Mr. Holt did not write the whole thing himself? He is quite capable of it. Every reader will find something in it offensive to his feelings. If he agrees with the article proving that tobacco is a filthy weed he is certain to disagree with the next which advocates the introduction of barmaids in America. If he likes the article on "Bergson and Psychical Research" he will not like the one attacking modern religion as too humanitarian. And to end up with, there is an article printed in spelling worse than simplified, actually reformed. Such a magazine is bound to be unpopular. It admits it on the cover. *The Unpopular Review*, it calls itself. But supposing that it should turn out that there are more people holding unpopular views than had been dreamt of in our philosophy, would the editor be honest enough to change its name to *The Popular Review*? And if he did would it lose its subscribers? And then would he—but this paradox need not be solved yet awhile.

Mr. William Foster, C. I. E., the scholarly Registrar to the India Office, has brought out a fourth edition of his descriptive catalogue of the paintings, statues etc., in the office. The catalogue was originally compiled at the suggestion of Sir George Birdwood, in 1893, and the number of items then enumerated was 204. The attention thus drawn to the collection stimulated presentations, and these together with purchases from time to time have brought up the total items described to 477. Since the third edition was published in 1906 there has been one loss, by the transfer to the National Portrait Gallery of the portrait of Sir Donald Stewart. Few people are aware of the extent and value of the collection, which includes paintings by Reynolds, George Romney, and other great masters, as well as many paintings by both European and Oriental artists in India. One reason for their being so little known is that they are mostly in rooms not open to the public; but in recent years some of the pictures have overflowed into the corridors. For example, along the ground floor corridor outside room 92, there is a series of portraits of Secretaries of State for India, originally got together by Lord

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Kilbracken (then Sir Arthur Godley) and placed in his room. They are mostly engravings, but some are photographs, two are etchings, one (Lord Middleton) a pencil drawing, and another, that of the Marquis of Crewe, a photogravure. Their place in the permanent Under-Secretary's room has been chiefly taken by two Zoffanys, one of Nawab Asaf-ud-Daula, and the other of Nawab Hasan Raza Khan, his Minister. They were purchased at Christies for a sovereign each, but are of course, of enormously greater value.

We have received from Messrs. G. A. Natesan & Co. (Madras) some of their latest additions to the "Friends of India Series" which contains short biographical sketches of eminent men and women who have laboured for the good of India, with copious extracts from their speeches and writings on India and its aspirations. The volumes under notice include sketches of Henry Fawcett, Charles Bradlaugh, John Bright, Edmund Burke, Lord Macaulay and Lord Minto. In the sketch of Henry Fawcett, who was first known as member for India in the House of Commons, we have a full account of his unfailing devotion to the cause of India. Since the days of Fawcett no Englishman was more imbued with sympathy for India than Charles Bradlaugh. In his sketch specimens of his eloquent oratorical efforts both in and out of Parliament are also given. John Bright will always be known as the first private member of Parliament since the days of Burke who set himself with diligence and ardour to investigate and redress the wrongs of the voiceless millions of India. In the sketch of Edmund Burke we have a vivid portrait of him as author, philosopher, statesman and orator. Among the illustrious Englishmen who have made India what it is to-day the name of Macaulay stands foremost. Apart from a mere outline of a sketch of his life and career his special contributions to the making of modern India are clearly brought out in this book.

At this moment when the news of the death of Lord Minto has been received with intense sorrow throughout the country, the public is sure to welcome the little volume on the deceased. This is an exhaustive account of his work in India as Viceroy together with a sketch of his career prior to his appointment as Governor General. The work contains copious extracts from his Budget speeches as also brilliant appreciations of the man and his mission both by Lord Morley and the Hon'ble Mr. Gokhale. The history of the progress of the Indian Councils Reform is also delineated with considerable clearness. It has generally been conceded that the period of his viceroyalty was perhaps the most anxious and the most eventual in

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the annals of the history of Hindustan. Any one wishing to know India at the most critical stage in her career and to appreciate the wisdom and tact of a statesman at once strong and sympathetic, must read his life. Lord Minto realised the signs of the times and while suppressing the elements of hostility with firmness and courage he endeavoured to conciliate the better mind of India with a scheme of reforms which will keep his memory green in the affections of a grateful people. His famous Guildhall address on his viceroyalty on the occasion of his reciving the Freedom of the City of London is also appended to this work. Each of these little volumes has a fine frontispiece, and can be had of at annas 4 a copy.

The first twelve volumes of the "Wayfarer's library" have now been issued by Messrs Dent & Co. (London) and more than justify in every respect the preliminary announcement. The Wayfarer's Library is intended to cover the whole field of modern light literature, and will include novels, essays, and works of humour, history, and travel. The books before us are : *Running Water*, by A. E. W. Mason ; *The Wheels of Chance*, by H. G. Wells ; *The Blue Lagoon*, by H. De Vere Stacpoole ; *The Grand Babylon Hotel*, by Arnold Bennett ; *The Adventures of Miss Gregory*, by Perceval Gibbon ; *The Professor's Legacy*, by Mrs. Sidgwick ; *Shewsbury*, by Stanley Weyman ; *The Plough of Shame*, by Mary Bradford Whiting ; *Troy Town*, by "Q"; *The Defendant*, by G. K. Chesterton; *The Essays of Elia*, and *Letters from Dorothy Osborne to Sir William Temple*. We think that this must be admitted to be an excellent beginning, while the volumes are neatly bound and well printed on good paper, with a book-mark and a title-page and frontispiece in colours. In fact, the form in which the books are issued leaves nothing to be desired. The thin paper is strong and comfortably opaque, the cloth binding is good—the volumes open and remain open at any page—and the colours discreetly chosen, and last but not least, the printing is most agreeable to the eyes. The books are cheap at one shilling net each.

Mr. William A. Walsh's *Handy-Book of Curious Information* (J.B. Lippincott Co., Philadelphia, U. S. A.,) is fairly well-defined in its sub-title as "comprising strange happenings in the life of men and animals, odd statistics, extraordinary phenomena and out of the way facts concerning the wonderlands of the earth." But neither the title nor the sub-title conveys any adequate idea of the wide scope and unique interest of the book. The author's intention is to supplement the ordinary encyclopaedias by covering such subjects as they ignore altogether or the lighter aspects of familiar subjects to

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which they do not condescend. The result is a mass of curious and up-to-date information, conveyed with a light touch and a freedom from technicalities which make it very engaging reading. It is valuable for reference; but the reader who uses it for that purpose and turns to a given letter of the alphabet for the particular bit of information of which he is in quest will presently find himself dipping into it at random, and reading here and there upon subjects which he had not had in mind but to which he is beguiled by the attractive way in which information regarding them is presented. The book deserves a place by the side of the regular encyclopædias, for it admirably fulfis the purpose which the author had in mind and its nearly one thousand pages are both diverting and instructive.

The Madras Presidency, with Mysore, Coorg, and the Associated States, by Mr. Edgar Thurston, C.I.E., sometime Superintendent of the Madras Government Museum (Cambridge University Press, London), is embellished with 100 maps and illustrations and is the first volume of a new series called the *Provincial Geographies of India*, which are to be issued under the general editorship of Sir T. H. Holland, K. C. I. E. The volume deals with the Presidency of Madras in its physical, ethnological, archaeological, historical, and industrial aspects, and is not only, on the whole, accurate but extremely readable. According to the General Editor, Sir T. H. Holland, the Madras Presidency has developed an individuality of its own, being advarced in education, free of frontier worries, and comparatively homogeneous. "No geographical unit," he says, "could more appropriately be selected to initiate this series and everyone who knows the Senior Presidency will recognise the pre-eminent fitness of Mr. Thurston to give a true picture of South India." We agree.

The latest instalment of twelve volumes of the "People's Books" series (Jack, London) is an exceptionally attractive one. It comprises *Bismarck and the Origin of the German Empire* by Professor F. M. Powicke; *The Industrial Revolution* by Mr. Arthur Jones; *Applications of Electricty* by Mr. Alexander Ogilvie; *Empire and Democracy* by Mr. G. S. Veitch; *Luther and the Reformation* by Mr. Leonard D. Agate; *Architecture* by Mrs. Arthur Bell; *Schopenhauer* by Margrieta Beer; *Wild Flowers* by Mr. Macgregor Skene; *Principles of Logic* by Mr. Stanley Williams; *The Foundations of Religion* by Mr. Stanley A. Cook; *A History of Rome* by Mr. A. F. Giles; and *Land Industry and Taxation* by Mr. Frederick Verinder. Some of the volumes (especially those dealing with science) are fully illustrated and almost all of them have excellent pocket bibliographies. Altogether a notable instalment of a notable series.

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We are informed that Mr. Saint Nihal Singh, the well-known Indian journalist, is publishing, with Mr. Charles H. Kelly, *Japan's Modernization* and *Progressive British India*, two additions to the "Manuals for Christian Thinkers" series. The book on Japan is of topical importance, as it discusses the immigration question from the point of view of an Oriental; while the book on India is especially opportune, as it shows that the friction between Indians and Britons is yielding place to mutual understanding and hearty co-operation between the Indian leaders and British officials.

The disapperance of the *Bombay Gazette* from the field of Indian journalism will be widely regretted by reason of its historic associations, it having been the only periodical publication in India, dating back to the 18th century. It was founded so far back as 1791 and had occupied a very high position for many years during the last century. It was then an Anglo-Indian paper and its competition lay with the *Times of India*. Lately it became the property of a limited liability company of which Sir Shapurji Bharucha is said to have been the largest shareholder. For all practical purposes it came to be regarded as his organ, though conducted by an Anglo-Indian staff. Only some months back Mr. Woolacott of the *Statesman* was brought over as its editor but the paper could not be evidently made to pay its way, its new competitor being that high-class paper, the *Bombay Chronicle*, the new organ of the Congress school, which is conducted with remarkable ability by Mr. Horniman, also late of the *Statesman*. The failure of the *Bombay Gazette* confirms our view that papers that are neither Indian nor Anglo-Indian have little chance of success in the India of to-day.

Prem Prabhakar is the adaptation of Count Tolstoy's Tales in Easy Hindi, done by Rai Atma Ram, Civil Engineer, Patiala. Tolstoy's name is too well known in India and abroad and the translator has done a great service in adapting his stories for the Hindi-knowing public. The chief beauty of this nice brochure is that all the names and the scenes have so nicely been adapted to the Indian life. Upper India undoubtedly needs books like this to inculcate morals. The book will appeal to all admirers of Hindi. Its get up is good and it is cheap for 12 annas. *Bhartiya Strian* is a literal and faithful Hindi translation by the same author of the famous book "The Position of Women in Indian Life" written by H. H. the Maharani of Baroda and Mr. S. M. Mitra. Those who know only Hindi and are interested in the important question of the female education in India should lose no time in reading it. The book is a storehouse of information regarding what has already been done; what is being done; and what can be done for the enlightenment and betterment of the women in foreign countries. Rai Atma Ram has also translated this book in Urdu called *Hind men Unas ke halat*. Both the translations are an acquisition to Indian literature. The printing is neat; both the translations are priced Rs. 1-8 each. All the books can be had from Messrs. Lakhshbir and Bros., Booksellers, Patiala, Panjab.

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TOPICS OF THE DAY.

By Mr. SYED HYDER HUSAIN.

I.

THOSE of our countrymen, who have carefully studied the drink problem in India and the attitude of officialdom towards the workers in the cause of temperance reform, must have been glad to notice that the crusade against this evil has received a very great strength in consequence of the remarkable rescript issued by the Czar emphasising that during his recent tour His Majesty noticed with deep grief among the people the "*sad facts of weakness, poverty and economic desolation as the inevitable results of drunkenness*" and laid down the obvious proposition that "it is inadmissible to permit the favourable financial position of the State to depend upon the destruction of the moral and economic strength of the great multitude of Russian citizens." The action of the Czar ought greatly to influence the course of official action in regard to the excise policy of the Indian Government, which has rightly been condemned as extremely illiberal towards the advancement of the noble cause the temperance movement has at heart. No doubt the average British Civilian in India would not regard it as consistent with his self-respect to take a lesson from the Czar, but surely such a delicacy ought not to be allowed to prevail to the detriment of a question of universal public good to the Indian masses. The Indian Empire has lately witnessed the adoption of some semi-Russian methods, legislative as well as executive. We would like to see Lord Hardinge's Government imitating the Czar's Government in this particular respect and for once paying to the Russian Government a compliment in which the people of India too can afford to join with sincere pleasure and unfeigned goodwill. Those of our publicists, who are interested in the progress of the temperance movement in India, will find satisfaction that the cause in the United States of America appears to have won a notable victory, as the representatives of the Anti-Saloon League at Albany have introduced a measure in the New York State Legislature providing that all beers and spirits sold within the State boundaries shall be in bottles or other vessels labelled with a skull and cross-bones printed in red ink and marked with the word "Poison." The promoters of the measure declare that the Bill represents the first real step towards prohibition in that State. The proposed label is also to bear the words: "This preparation is a habit-forming, irritant, narcotic poison." It would be a profoundly interesting

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only for the reader to compare the recent reply given by Lord Hardinge to the temperance deputation that waited upon him in Calcutta and the proceedings in the Behar Council with the Czar's rescript and the New York Bill alluded to above ; and in this connection also to recall the humanitarianism of the Government of India, prompted no doubt at the dictation of the British Government to sacrifice a huge income with a view to prevent the use of opium in China. No doubt our people were pleased to accept this charitable exercise of self-sacrifice on the part of the Executive, though it was done in consequence of an order that could not be disobeyed and was even distinctly based on considerations of compensating advantages to a third party, that had nothing to lose in the bargain and much to gain at the others' expense. But surely it is not at all extravagant for them to question the reluctance of the authorities to make a substantial sacrifice of their drink revenue, when all the canons of morality, commonsense and even statesmanship combine to dictate that the adage that charity ought to begin at home is as true to-day as it ever was before. It is time that our friends on the other side looked at the question a little less superficially than seems to be the practice in vogue.

II.

Indian activity in the Supreme Legislative Council has once more demonstrated the utterly ineffective character of the Indian vote in that assembly and the scant courtesy shown to Indian public opinion even when unanimous and persistent. And yet the complaint is that Indian representatives do not stay at Delhi so as to attend the meetings of the various committees and therefore some orders must be passed so as to compel attendance ! But so long as the Council is a one-sided affair and the committees consist of a packed body of officials, who are in the majority, why should the non-official representative be at all attracted to them ? If you care to have them in reality, the easy course you need adopt is to make the Council and the committee a little less prone to oppose everything coming from the Indian members. After all the recent debates have shown that they are perpetually wrong in everything they propose, ask, suggest and demand and that every member on the official benches is so endowed with a princely gift of commonsense, foresight and wisdom that he need only stand up to oppose a resolution or an amendment and like the magician's wand his mere announcement that he opposes the proposition produces the desired effect of defeating the chosen representatives of the people. About the middle of last month Mr. Surrendra Nath Banerji moved two

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resolutions, one asking for the publication of certain papers connected with the educational policy that had created quite an uneasiness in the country and also regarding the amendment in the Press Act so as to remove the defects disclosed in the *Comrade* case and to restore the safeguards publicly promised by the official spokesman when the Press Bill was under discussion. In both cases Mr. Banerji had the support of the country and his elected Indian colleagues in the council. But the usual fate awaited both and the judgment of Sir Lawrence Jenkins and his two learned colleagues, the unanimous support of the country, the votes of the chosen representatives of the people of India and even the solemn undertaking of the official spokesman himself could not avail against the permanent official majority bound to vote to order. Raja Kushalpal Singh's resolution recommending that in all future settlements of revenue any increase of assets due to construction (otherwise than at the expense of the State) of wells or other artificial sources of irrigation be permanently exempted from assessment to revenue, was defeated as usual, although the mover belongs to the class that is most favoured, because that class alone is regarded by officialdom as having a stake in the country and styled as such as the natural leaders of the people. No less than 17 Indians—all elected representatives then present—voted for this resolution, which they described as a very modest request. Mr. Rama Rayaniengar's resolution recommending the publication of the report of the Nicholson Army Committee had to be withdrawn, because it was strenuously opposed by the Government. One of the grounds urged in support of that opposition was that the Secretary of State had already been pleased to say somewhere on some occasion that the report would not be published, as if papers have ever been of late allowed publication even where no such previous declaration existed! Well, if reasons of a military or delicate nature existed, the Government could have at least consented to publish the report minus the chapters relating to the topics of external invasion and internal possibilities, probabilities and apprehensions, real as well as imaginary. Even if this could not be done, they could have consented to take the members into confidence and shown to them the harmless portions of the report, which seems to have been available to the British press. This want of confidence in the Indian members does not seem to be a very wise way of winning their cordial co-operation or sincere respect for the Government. Sir Fazilbhoy Currimbhoy's resolution recommending that a committee might be appointed to enquire into and report on the question of improving the mail services between Great Britain and

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India was similarly withdrawn when the official spokesman opposed the resolution on the ground that the appointment of a committee would be an innovation and also because the Government had actually been at pains to elicit opinions from all quarters—confidentially, of course. But if every subject is to be confidentially or demi-officially discussed by the Government within closed doors and if opinions are elicited in such low whispers as not to enable the public and the press to have their say, there would not seem to be any utility for the Councils. Then came Rai Bahadur Sri Ram's resolution that the provisions of chapter 6 of the Civil Service Regulations relating to acting allowances be also extended to the members of the provincial civil service, judicial and executive, holding substantive appointments and officiating in another appointment or in a higher grade. Of course, this too was opposed by the Home Member and therefore was defeated. The resolution moved by Sir Fazilbhoy for the creation of conciliation boards all over the country consisting of an equal number of Hindu and Muslim members and presided over by the official representative of the place with a view to settle amicably all disputes of a religious character between the two communities, shared of course a similar fate. If things do not improve in the near future, the position of an elected member in his own society will become truly unenviable and self-respecting and sensitive men would avoid to seek the honour of election to the Council. We fear the large constitutional or moderate party in the country are not really being rallied by the Government to their side, as Lord Morley wished them to do. It has so far remained unaccomplished and for one reason or another the men on the spot have never displayed any serious recognition of the necessity that might have weighed with the philosopher-statesman as is abundantly manifest from the rejection of Mr. Gokhale's modest Education Bill, the passing of the Press and Public Meetings Acts, the treatment accorded to the Calcutta University and the new unpopular policy in matters educational and the mechanical hostility to every proposition brought forward in the Imperial Council by representative Indians. In the face of such clear evidence as to the true position that the moderates occupy, it is indeed nothing short of folly even to suppose that they are in the good graces of the powers that be.

III.

The sensational Sitapur murder case, that had drawn the attention of the British public so prominently, has been responsible for a very slight change just announced by the Government of India. It is now ruled that when a petition for mercy cannot reach the

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Government of India in time to allow of 48 hours for consideration, the Local Government may withhold such petition, except in the following circumstances, when the sentence of death should be suspended pending the receipt of the order of the Governor-General in Council:—(a) If sentence of death was passed by a High Court upon an appeal preferred by a Local Government against an acquittal of the petitioner by the Court of Sessions, or upon an application preferred by the Local Government for enhancement of sentence; or (b) when in the opinion of the Local Government there is any reasonable probability that the Government of India may take a different view of the propriety of the death-sentence; or (c) when there are no other circumstances which render it, in the opinion of the Local Government, desirable that the Governor-General in Council should have the opportunity of considering it. While the particular rule under which Sir John Hewett withheld the condemned man's petition for mercy has been so altered as to leave no discretion to a provincial ruler to repeat the scandal so universally condemned, the law that allows the local Governments to appeal against the acquittal of persons tried for murder and permits the courts to sentence the acquitted person even to death on the same evidence and record that the trying sessions Judge had deemed sufficient to warrant an acquittal remains unaltered. It is a provision of law that must not be allowed to exist at all, for it exists nowhere else and has no redeeming features that justify its retention on the statute book.

IV.

While lamenting over the increase of race prejudice within the British Empire, Viscount Bryce made a speech full of contradictions such as one hardly expected from an eminent historian and statesman of his liberal views. "They should endeavour," he said addressing the imperial statesmen, "to induce each race, so long as the position remained acute, to remain within its own country, and not to encourage migration from one country to another." Viscount Bryce apparently does not know that even this cannot be done, because the interests of the white planters in the various colonies of the empire would be seriously injured if labourers from India are not permitted to be recruited. Even though the South African scandal is still going on, the Government have had to permit the following to appear in their official gazette: The Government 'is pleased to declare his approval of the appointment by the Secretary of State for the Colonies of Mr. R. P. Grimes at present employed as emigration agent at the port of Calcutta for the Government of British Guiana to be

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in addition to his present duties emigration agent for the Government of Trinidad, Fiji, Jamaica and Mauritius. This notification in the face of unanimous Indian opinion to the contrary will show to the world either the complete helplessness of the Government of India or its unwillingness to act up to the demand of public opinion in this country and its own declared sympathy with that opinion by refusing to permit any more recruitment by emigration agents. We are unable to say why it is so but we do not feel the least hesitation in condemning the existing systems of recruitment of Indian labour as nothing short of slavery, though a legalised one. However, the Viscount was still inclined to please his audience by saying: "We have given our imperial citizenship to all our fellow subjects. There is no subject of the Crown, I believe, who is not eligible to become a Minister of the Crown." Let those Indians (if any) who prefer to live in a fool's paradise feel such comfort as this declaration may bring home to them, with due regard to their actual position in the British Empire.

V.

The Ottoman Goverment seem to have drawn up a scheme of reforms for the internal administration of the Turkish Empire, the principal points of which have thus been summarised by the Constantinople correspondent of an English daily: (1) All the vilayets of Anatolia will be divided, according to topograpical requirements into inspectorates-general. (2) The Porte will nominate the Inspectors-general who, for the vilayets of Eastern Anatolia only, will be foreigners selected from the smaller States of Europe. (3) All the Inspectors will have the right to dismiss the smaller functionaries, and to provide for their replacement, also to dismiss higher functionaries (*i.e.*, those appointed by Imperial Irade), except the Valis, but the Ministries to which they are subordinate will provide for their replacement. In case of urgent necessity the Inspector will have the right to dismiss even the magistrates, but of such a step he must immediately inform the Ministry of Justice, giving his reasons. As for the Valis, the Inspector will telegraph to the Ministry of the Interior demanding their recall, and the Ministry will inform the Council of Ministers, a telegraphic reply being sent to the Inspector in four days, dating from the demand for recall. (4) Military service in time of war will be "regional," that is to say, any person liable to military service will perform such service in the zone of inspection in which he lives. For Yemen, Assyn, and other distant regions the Government will recruit soldiers proportionally where it pleases. (5) The regiments of the Hamidian Kurdish cavalry will be transformed into reserve regiments; the men will not carry arms in times of peace except on

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manœuvres and mobilisation they will personally bear the cost of their equipment, horse and harness. (6) The local language will be recognised and respected throughout the Empire, for example, an Armenian will be able to present a petition in Armenian, and every Government proclamation will be issued in the language of the majority of the inhabitants of a particular locality. (7) The Government, within a year dating from the promulgation of the decision, will proceed to a general census, and immediately afterwards the elections to the Councils-General of all the vilayets will take place on the principal of proportional representation. All this is encouraging and if only Turkey is allowed internal peace, there is every reason to hope that she will make more than amends for her recent losses within a reasonable space of time. The mutual jealousy between the European Powers and the ever-increasing cost of their military and naval preparation gives to one the meloncholy satisfaction that they will have more than sufficient occupation in plotting and conspiring against one another and that such occupation of theirs coupled with the increasing lawlessness and unrest among their own people, would secure to Turkey the necessary opportunity to rebuild her own prestige and powers so as to become proof against the temptation of her powerful neighbour's land.

VI.

Many hard things have been said about the present administration of the new Republic of China. But those who can afford to look at the real situation with a little less prejudice, feel compelled to admit that President Yuan Shih-kai and his supporters have already done a deal of good. The overthrow of the Manchu dynasty in China brought about a suspension of the constituted authority and undermined all security of life and property, causing cities to be laid waste and homes to be rendered desolate. For a brief space of time China lapsed into a deplorable state of anarchy and barbarism. But to-day the situation is so hopeful that even the worst enemies of our progress and enlightenment confess that "in all these respects, and in fact in every important respect, the situation in China must be declared to be far better than it was a year ago." When the *Times* is prepared not only to say this but to go further and remind people that "the experiences of the Chinese race during the last two or three years are not without their lesson for Europe," one can easily see what a lot of good the new Chinese administrators are doing to regenerate their native country that compels even that arch enemy of Asia to pay its tribute of respect and admiration in clear, unambiguous language. We learn that the banditti all over

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the Chinese Republic are experiencing severe check, the soldiery has been reduced in numbers, and the recalcitrant generals have already been brought to book. The authority of the central powers is slowly being restored in the provinces. Above all, the financial outlook of the new Republic is more hopeful. Last year the foreign trade of China attained the biggest volume on record and a consequent increase in the customs receipt took place. The provinces are contributing a fair proportion of their revenue and the Salt Gabelle are securing a revenue such as was never yielded before. This is certainly a greatly comforting situation indicating the ability of China to restore a reasonable degree of equilibrium and an earnest desire to recover complete stability, if the land hunger of the outsider does not come between and defeat the aims the Chinese have in view. The Chinese Government have empowered the American Red Cross Society to raise a loan of £4,000,000 for conservancy work in the region of the Hwai river. This lies in the provinces of Kiangsu and Naganhui and suffers from terrible innundations so much so that the population in this distressful part of China have become mendicants and nomad thieves. The peculiarity of the Hwai river region is that the famines that continually afflict the people are readily preventible. The Chinese Government have come to the conclusion that though they cannot control the rainfall, they can certainly stop these inundations. The Chinese Government have therefore entrusted the task to the American Red Cross Society and have guaranteed the cost. A scheme of protective works has been devised by the Society's engineer and it is expected to rescue for permanent cultivation two areas measuring respectively 17,000 square miles and one million acres. When this great scheme of reclamation is completed, the revenue from the reclaimed areas will more then repay the expenditure. The career of the young Chinese Republic is being closely followed by the world and by none more anxiously than by the people of the various countries of Asia, for reasons too obvious to mention.

VII.

A critical survey of the Indian administration of the late Lord Minto and an appreciation of his great services to this country, appeared in the issue of the *Hindustan Review* for November 1910, on the eve of his relinquishing the reins of government, and it is not necessary, therefore, to attempt it over again. Suffice it to say that in him India has lost a great friend, a sincere well-wisher and a far-seeing administrator, whose memory will always be cherished for his having introduced the first principles of democratic government into the system of Indian polity.

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IN THE PUBLIC EYE.

Mr. MADHAVA RAO C. I. E.: THE NEW DEWAN OF BARODA.

THE appointment of Mr. V. P. Madhava Rao, C. I. E., as the Dewan or the Prime Minister of Baroda, in succession to Mr. B. L. Gupta, C. S. I., has been hailed with acclamation by educated Indians all over the country. In fact no appointment in a Native State, during recent years, has been so popular, has given so much satisfaction, and evoked such genuine enthusiasm in British India, as that of the present Dewan of Baroda. Almost every Indian newspaper has expressed itself, on the new Dewan's appointment, in terms of hearty approval and congratulated the sagacious Maharaja of Baroda on his having secured as his Minister the services of so able, accomplished, and experienced an administrator as Mr. Madhava Rao.

I.

Mr. V. P. Madhava Rao comes from an ancient family of Maharatta Brahmins, long settled in Tanjore, who are supposed to have emigrated from the Satara district to South India, in the wake of the Maharatta conquest of Tanjore. Born in 1850, he was educated in the Kumbakonam College under the distinguished educationalist, Mr. W. A. Porter, and took the B.A. degree of the Madras University in 1869. Though there was nothing distinguished in his College career as indicated by the place taken in the different University examinations, he was even in his College days thought highly of by his Principal, who was much attached to him and who struck by his "independence of thought," entertained a "high opinion of his personal character." In 1870, Mr. Madhava Rao entered the Mysore Service as a clerk in the office of the guardian to His Highness the late Maharaja and was soon made Head Master of the Royal school, where His Highness the late Maharaja was educated under the guardianship of Colonel G. B. Malleson, C. S. I., Mysore being at that time under British administration.

Mr. Madhava Rao was not long in service before he came under the notice of the British officers, who gave him a start in the general administration as Public Prosecutor. Captain T. G. Clarke, who was Superintendent of the Nundidroog division, predicted for Mr. Madhava Rao even at such an early date a brilliant future and wrote that "Colonel Malleson, under whom he (Mr. Madhava Rao) served, has also spoken of him in flattering terms and in entering the administrative branch of the service, therefore, he starts with a high promise of obtaining distinction in the public service." Sometime later, Colonel Clarke, as Commissioner of the Mysore division, recorded of him that Mr. Madhava Rao's "character was good, and his abilities were of the highest order." In the course of a decade, when the administration was handed back to the late Maharaja, Mr. Madhava Rao had worked his way up through the different grades to the position of a Subordinate Judge.

Mr. Madhava Rao had from the beginning the rare good fortune of being associated with the ablest and most popular of the Dewans of Mysore, viz., the late Mr. Rangacharlu. In fact, Mr. Rangacharlu had gathered about him a few of the rising and talented young men in the service. Mr. Madhava Rao was the youngest and most privileged member of the circle, one of the most distinguished of the others being the late Sir Sheshadri Iyer, Mr. Rangachariar's successor in the Dewanship. In this select circle the various administrative reforms set

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on foot by Dewan Rangacharlu were freely discussed and given shape to. Mr. Madhava Rao thus came to have intimate acquaintance with the details of administration, even when he was a junior District Officer. The lessons learnt in this school were improved and confirmed by his own observation. It is no wonder that thus equipped, he was able to effect those administrative reforms in Travancore and Mysore as Dewan, which have already earned for him the warm appreciation and regard and gratitude of the people and of the Government.

On the the death of Mr. Rangacharlu, Mr. (afterwards Sir) Sheshadri Iyer succeeded to the Dewanship of Mysore, and Mr. Madhava Rao exchanged the Judicial for the Revenue department and was in a few years posted as Deputy Commissioner of the Shimoga District. In Shimoga, Mr. Madhava Rao proved himself an executive officer of the best type. His accessibility to men of all grades, his readiness to hear and redress grievances, the interest he took in the welfare of the agricultural population and the many works undertaken by him for improving the sanitation of towns and villages, in providing drinking water, in opening out roads and in planting avenues and restoring irrigation tanks and generally looking after the interests of the people, won for him their love and respect. Sir Oliver St. John, the then British Resident, who happened to be touring through the district, formed a high opinion of him and congratulated the late Maharaja of Mysore in having an officer of Mr. Madhava Rao's stamp. As Deputy Commissioner of Bangalore he devised and successfuly carried out the system of granting relief to weavers who are almost the first to suffer when famine appears. This system was subsequently adopted in Madras and has now become a recognized method of relief.

After being a District Officer for nearly seven years, Mr. Madhava Rao was appointed Inspector-General of Police, and the thanks of the Indian community are due to him for having, as the first Indian Inspector-General of Police, helped to dispel the then prevailing idea that Indians were unfit to hold independent charge of any office in which power of organisation, firmness, initiative and readiness of resource are essential for the successful discharge of one's duties. As Inspector-General of Police, he re-organised the force, improved its tone and established the well-known Police School at Bangalore, which has done so much useful work since and has served as a model for similar Schools in Madras and Bengal. Such was the reputation Mr. Madhava Rao had acquired for himself as a capable administrator that when Mysore was threatened with plague, the Resident, Sir Donald Robertson, at once recommended him as the only officer who could be entrusted with the delicate and responsible duties connected with plague administration. Her Highness the Maharani Regent accordingly appointed him Plague Commissioner in addition to his duties as Inspector-General of Police. This appointment gave Mr. Madhava Rao an excellent opportunity for giving full play to his powers of organisation and administration, and the humanity and firmness with which he directed the operations of the plague department were noticed both by the Regency and the Indian Government. For his services as Plague Commissioner, the Government of India conferred on Mr. Madhava Rao the Companionship of the Indian Empire and also gave him the Kaiser-i-Hind gold medal in the first year of the institution.

The orginality of Mr. Madhava Rao's mind may be guaged by the fact that in the very commencement of the plague campaign he realized that to combat the disease the most effective measure was to induce the people to abandon old localities and build houses on sanitary principles on fresh soil in

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the open country. While not neglecting the usual remedies of disinfection and inoculation then in vogue, he directed his energies from the outset in devising a scheme for building two large new extensions, in the Bangalore city, on sanitary principles. In carrying out these schemes he had the unstinted support of the late Sir Sheshadri Iyer. These extensions, which were opened before twelve months had expired from the appearance of plague, have developed into smiling and healthy suburbs which are larger in area than the original city of Bangalore. Similarly, with the outlying towns and villages, it was Mr. Madhava Rao's endeavour to bring light and fresh air into many a dark and ill-ventilated back street and lane by opening up congested localities and inducing people to move out and build in open spaces. His Highness the Maharaja of Mysore since coming to the throne, has introduced the same system of building extensions in Mysore with the result that plague has practically disappeared from the city. It is also well known that Dr. Martin, who was deputed to investigate questions connected with plague, has given it as his opinion that the measures of town extensions and the encouragement given for the building of houses on sanitary principles as adopted in Mysore, have proved to be the most efficacious measures in preventing plague and minimizing its ravages. While still engaged in the arduous work of Plague Commissioner, Mr. Madhava Rao was appointed a member of the Council of Regency and was entrusted with the Revenue portfolio. In 1901, when His Highness the present Maharaja of Mysore was installed on the throne of his ancestors, Mr. Madhava Rao was specially selected to improve the working of the Revenue department and was appointed Revenue Commissioner, in addition to his duties as a Councillor. As Revenue Commissioner, he had hardly completed the systematisation of the work of that department of the administration, when he was invited by His Highness the Maharaja of Travancore to take up the Dewanship of his State.

II.

Within the short period of two years as Dewan of Travancore, Mr. Madhava Rao managed to introduce reforms of a far-reaching character, reforms which any administrator would consider himself fortunate to be able to achieve during a whole lifetime. First and foremost, stands the re-organization of the settlement department. The scheme of land revenue settlement in Travancore was framed by the late Dewan Ramiengar C. S. I., and was practically based on the Madras system but in the hands of his successors the scheme had undergone many changes with a tendency to go back to the antiquated method of assessment and registration, the result being that operations which were estimated to be completed in nine years at a cost of 15 lacs of rupees, had gone on for twenty-one years and cost the State 49 lacs of rupees, and yet no taluk had been settled in the proper sense of the term. The then head of the department estimated that the work would take another twenty years and cost another 45 lacs. Mr. Madhava Rao went into the causes of this delay and of excessive cost with his accustomed thoroughness, and although the Madras system was not familiar to him, he, with the eye of practised administrator, was able to detect the weakness of the existing method and frame a new scheme under which he showed that the whole settlement operations could be completed in four years at a cost of 10 lacs of rupees, thus showing a saving of 35 lacs in cost and sixteen years in duration. The new scheme had been in operation for more than a year before Mr. Madhava Rao left Travancore but his anticipations have proved to be correct by the test of one year's work. At the second sessions of the Travancore Popular Assembly he had the satisfaction of hearing the members express with one voice their appreciation of the measures adopted by him for bringing settlement

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operations to a speedy close. It must also be mentioned that in introducing the new scheme of settlement, Mr. Madhava Rao was able to abolish the obnoxious system of levying heavy fines on Service Inam lands, sometimes amounting to 25 and 40 times the assessment, before they were confirmed to the holders, as also the extortionate fines sometimes amounting to 40 times the assessment, on what were called 'escheat cases." The Accounts and finance of the State, which were in great confusion, were entrusted to a Financial expert and the re-organisation of the Accounts and Audit departments within such a short time, elicited the warm approval of the Government of Madras. How antiquated and inefficient the old system was, can be gathered from the single fact that the accounts of eighteen years had not been audited and the advances for the period not adjusted. Within a few months of Mr. Madhava Rao taking charge of the Dewanship of Travancore, he was able to introduce the British system of daily audit.

Mr. Madhava Rao's energies were directed to other departments as well. A new department called the Excise department, was organised and was made responsible for management of salt, abkari, tobacco, customs and other items of revenue yielding 45 lacs or nearly half the total revenue of the State. Much had been done for education in Travancore in previous administrations and in fact, Travancore stood first in point of expenditure on education in proportion to revenue and also in regard to literacy. During Mr. Madhava Rao's administration the principle was laid down that no child in the State, whatever his caste or social position, should be allowed to grow up without the rudiments of education. As a first step towards realizing this ideal, free education was given to all the backward classes.

But the great evil which had to be combated in Travancore was the abuse and extravagance that had been allowed to grow up, in connection with the management of temples and feeding houses. The non-Hindus and the lower classes among the Hindus were denied the right to be heard before they were mulcted in damages for causing what was called pollution to Hindu temples and sacred tanks. The priest's word was law as to what ceremonies should be observed and what amounts should be spent on so-called purificatory ceremonies and these fines dictated by the priests were levied summarily by the civil authorities. Dewan after Dewan had allowed the pratice to go on, unconscious of the injustice and the loss to the State involved therein. Within a few weeks of Mr. Madhava Rao taking over charge of his office he had to deal with a case in which unjust fines had been levied from innocent owners of animals and from Christians who were supposed to have polluted a temple. He cancelled the whole proceedings as illegal and shortly after induced the Maharaja to declare that the custom need no longer be enforced. A Commissioner was appointed to determine what the scale of expenditure for the so-called purificatory ceremonies should be and thousands of rupees have been saved to the State as the outcome of this reform.

Another important measure and the one that will stand for ever as a memorial to the far-sighted statesmanship of Mr. Madhava Rao's administration of Travancore is the institution of the Popular Assembly which meets and discusses public questions every year at the capital, under the presidency of the Dewan. Mr. Madhawa Rao was later on able to secure from the enlightened Maharaja of Travancore the privilege of election for this unique institution. But the measure that will ever be associated with his Dewanship and which has benefitted the people most and entitled him to their lasting gratitude, is the abolition of what is known as taxation in kind. It will take a long article in even the *Hindustan Review* to explain the evils of this system and the relief its abolition has given

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to the ryot population. Under this system the taxes on lands due to Government from the people were payable partly in money and partly in produce. The payment in kind was not a fixed proportion of the actual produce of the land for the year, but a fixed quantity assessed on each field and the ryot had to pay it every year without regard to the nature of the harvests. Even when there was total failure of the crops the ryot had to find the paddy payable by him and deliver it into the Sirkar granary. The paddy so collected was applied to the service of the palace, temples and feeding-houses scattered over the country. The ryot was compelled to pay nearly 30 per cent. more than the quantity entered in his rent-roll to cover loss caused by wastage, driage and damage by rats, and when issuing paddy to the temples and feeding-houses much less was actually supplied to the temples and institutions, than what was entered in the accounts as payable to them. This was managed by the village officials in collusion with the low-paid temple servants. There was in this system scope for peculation, fraud and fabrication of accounts. Detection was almost impossible as both receipts and disbursements were shown in money values at rates that prevailed more than half a century ago—which were more than 500 per cent. below current prices.

The substitution of money payments at a reasonable rate was hailed by the ryots as an immense relief and when the abolition of payment in kind was announced, the Dewan was flooded with congratulatory telegrams and addresses from all parts of the country. Control and check over the expenditure on the temples and feeding-houses which between them cost the State more than 10 lacs of rupees was only nominal, so long as the payment of taxes in kind continued and the temples were supplied direct from the Sarkar granaries and the payments were shown at fictitiously low rates. While engaged in seeing these reforms carried out, Mr. Madhava Rao was offered in April, 1906 the Dewanship of Mysore, the State in which he had spent the best part of his life. It was not without regret, he assured his friends, that he had to leave Travancore where he had such interesting work to do, but Mysore had a prior claim on him and he would devote what strength and energy were left to him to her service.

III.

Mr. Rao's advent in Mysore was hailed with satisfaction by most classes of people. During the three years he was at the helm of affairs, the State made considerable progress. The machinery of Government underwent considerable change. The Maharajah's Consultative Council was turned into a genuine Executive Council; the Civil Service reorganised and revivified; a Legislative Council instituted for making Laws and Regulations in the State, for the first time in its history; district work remodelled; the separation of the Executive from the Judical functions carried out, and rules for the selection and training of Amildars, of Revenue and Judicial probationers, of Revenue Inspectors and of Village Accountants drawn up. The Revenue Commissioner was appointed *ex-officio* Director of Statistics and Famine Commissioner, under the revised Famine Code. The appointment of a Veterinary Inspector to investigate the nature of epidemic diseases and for generally advising the Government on improving the condition of cattle, the issuing a fortnightly gazette in the vernacular of the State, to convey to village officers and people in general information on matters relating to ryots; the popularising of cattle shows and agricultural exhibitions; the gradual displacement of the old Agricultural Banks by Co-operative Credit Societies, on the British Indian plan, and the encouragement of minor irrigation schemes were other noteworthy features of the revenue administration of the State during Mr. Madhava Rao's term of office.

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The Financial Department of the State was completely overhauled. The Controller was appointed *ex-officio* Financial Secretary to Government, a change that resulted in greater attention being paid to codal rules and a closer scrutiny being exercised over the expenditure of public funds. The office of Examiner of Public Works was also amalgamated with that of the Comptroller, an arrangement which tended to a greater independence of audit in connection with the working of the largest spending department of the State. A Retrenchment Committee, consisting of two Members of Council, was appointed in 1906 to consider and suggest reductions in expenditure in the administration. As the result of its report, a separate Forest Settlement Officer's post was abolished, the staff of the Archæological Department, which had just then finished its laborious duties, was reduced, revenue sub-divisions were lessened, and a number of other economies were effected in the general financial system of the State. A Famine Reserve Fund was created in 1906-07 without dislocating the finances of the State, and every year a sum of Rs. 2 lakhs is added to it.

Education received an impetus during the Dewanship of Mr. Madhava Rao. The pay of village schoolmasters was raised to a minimum of Rs. 10. Fees were abolished in village schools in order to place the benefit of elementary education within the reach of poorest classes in rural parts. Technical and Industrial schools were opened at suitable centres. Foreign research scholarships were inaugurated early in 1907. Teaching in practical agriculture was encouraged in Anglo-Vernacular schools, and Kingdergarten and manual instruction introduced under expert guidance. The State Colleges of Mysore and Bangalore were reorganised to bring them into line with the recent University Regulations. Male teachers in girls schools were replaced by qualified female teachers. The inparting of moral and religious instruction in all girls schools was made compulsory in 1908.

The extension of local self-government had the aid of Mr. Madhava Rao. The Mysore Municipal Regulation was passed into Law in 1907, and now governs the two Municipalities of Bangalore and Mysore; the formation of new Municipal Council at each of the District Headquarters Station of the State engaged his attention; water-supply schemes, drainage projects for certain of the towns of the State were sanctioned and a scheme for the improvement of that famous place of pilgrimage Melkote, was passed. Mysore itself, the capital town of the State, received considerable attention. Closely connected with Municipal life was the formation of a Department of Public Health for the State, with a properly qualified staff. Vaccination was made compulsory in the cities of Mysore and Bangalore and on the Kolar Gold Field. Indigenous medicine received support. Revenue settlement operations continued in the State. The expenditure on Public Works increased. The third installation of the Cauvery Power Scheme cost the sum of Rs. 12,00,831. Electric light to the Civil and Military Station, Bangalore, was supplied and formally inagurated, on the 1st January 1908. The irrigation canals were excavated to almost their fully sanctioned, length. Many minor tanks were restored in several Districts, and several new tanks, were constructed in certain others at varying costs.

Mr. Madhava Rao has had his full share of blame allotted to him in regard to two distinct measures. The first is the Mysore Mines Regulation of 1906. The necessity for the measure had been establised by the recurring gold theft that occurred on the Field, and the best justification of the measure has been the practical cessation of these thefts. From an academic point of view the measure reverses the ordinary presumption of Law, but practical considerations outweighed [illegible] standpoint. The newspaper Regulation is another measure that

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has been disapproved. The measure is not aimed against honest and frank criticism of public men and measures, though, doubtless, the time chosen for the enactment and the circumstance amidst which it was carried out imparted to it a character that does not belong to it. It is true that certain of its features deserve to be reconsidered, and Mr. Madhava Rao himself stated that the Regulation would not put into force in regard to any newspaper unless the character of the publication is such that its continuance was undesirable in the interests of the State.

It will thus be seen that, on the whole, his three years of Dewanship in Mysore were marked by continued financial prosperity and he had a large share in the retrenchments made and reforms introduced in the different departments of the State. In this connection we may fittingly quote from the address presented to him, within a month of his retirement, by the Association formed for promoting the interests of the agricultural community of Mysore called the Vokkaligara Sangha. This has developed into an influential body and has served as a model for several associations being formed by other communities like the Vaisyas, Mahrattas, Jains oilmongers and weavers. This is what was said in the address:—

"In your regime, you inaugurated a number of reforms conceived in a liberal spirit, and there is no doubt that they will promote the prosperity and the good of the people. The establishment of a Legislative Council for the making of Laws and Regulations, the organisation of a Department of Public Health for the prevention of disease and imprvoement of Sanitation, the appointment of a Veterinary Officer to look after the condition of cattle, the publication of an Agricultural Gazette for the dissemination of improved knowledge in Agriculture, the popularising of cattle shows and agricultural exhibitions, the gradual displacement of old Agricultural Banks by Co-operative Credit Societies, the creation of a Famine Reserve Fund, the raising of the minimum pay of the village School Masters, the introduction of Religious and Moral Instruction in Schools and Colleges, the abolition of School fees in village schools in order to place the benefit of Elementary Education within the reach of the poorest classes, the introduction of Lloyd and Kindergarten instruction into schools, the elaboration of a system of local Self-Government based on the ancient Panchayet system in connection with the Village Tank Panchayet Bill, the abolition of sandal monopoly and of Halat or duty on arecanut, are all notable events in your Administration for which you have earned the gratitude of the people of Mysore."

It may be noted that the abolition of Halat or export duty on arecanut involved an annual loss of 4 lakhs of rupees to the State. This coupled with the reduction in the assessment on arecanut gardens to the extent of nearly fifty per cent has given immense relief to the growers of arecanut in the Malnad and there are already signs of a revival of that industry and return of life and prosperity to this tract.

IV.

Since his retirement from the Dewanship of Mysore Mr. Madhava Rao toured through the whole of India with a view to study the conditions of the different parts. He, like Swami Vivekanada, has been of opinion that for the uplift of India, it is essential that facility should be given to the masses to learn Sanskrit as it is through that language that direct access could be had to the ancient Hindu culture and spirituality. He was of immense help to His Holiness the Late Jagadguru of Sringeri in founding what is known as the Indian Sanskrit Institute in Bangalore, where higher learning in Sanskrit is being imparted under the old method. There is a movement on foot to make the Institute the centre for combining the ancient method with the critical method of the Western nations.

As regards Social Reform Mr. Rao's Gurukul Kangri Collection, Haridwar. Reform should proceed from within, to be of any value or permanence, as was seen in the Tiruvadi Parishad

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of Pandits in December 1912. Hinduism and the caste system are not, the holds, as rigid as people suppose, nor the Pandits an ignorant and perverse lot. The discussions over which he presided showed that the Pandits were alive to the needs of the modern times, and the Sastras, if rightly interpreted, would not be found to be against the adoption of reforms about which we hear so much nowadays.

Mr. Madhava Rao identified himself with the District Conference in Tanjore and delivered an address at the annual meeting in 1913, at Shiyali. His address created some sensation as it contained a vigorous attack on the Land Policy of the British Government in Ryotwari tracts. He condemned the system of the recurring settlements and said the system had no justification either in ancient Hindu practice or in the teachings of Economic Science. His contention, in brief, was that there is no such thing as an unearned increment in regard to agricultural land. In the beginning of this year he had taken up the question of the necessity of imparting instruction in non-language subject, through the medium of the vernaculars. The Society that had been formed under the auspices of the Madras Mahajana Sabha invited him to take an active interest in the movement and he interested the Bishop of Madras and Mrs. Besant and secured their co-operation. One of the reasons which induced Mr. Madhava Rao in advocating the system was that it was necessary in order to bring the light of modern knowledge to the masses and to bridge the gulf between them and the English-educated classes. In order to facilitate the making of vernaculars the medium of instruction it is necessary, in his opinion, to have our provinces redistributed on linguistic basis. These and the formation of an association for the benefit of the young men of India on the lines of the Y. M. C. A. were engaging his active attention when the call came from His Highness the Maharaja Gaekwar inviting him to take up the Dewanship of Baroda.

We have confined our sketch of Mr. Madhava Rao's career to his public activities alone, for obvious reasons. But it will be permissible to add here a few particulars about his characteristies and views in general. It can be seen from the facts already set forth that Mr. Madhava Rao is out-and-out the people's man. A broad-minded toleration and a large-hearted sympathy for the wants and grievances of the people committed to his charge and a keen sense of justice to secure for them their just rights are the characteristic and outstanding features of his administration. In Politics Mr. Madhava Rao is what may be called a Liberal, some may even call him a Radical, though his radicalism is of that philosophic type of which Lord Morley is taken to be a representative. The establishment of the Popular Assemblies in Travancore and Mysore was undoubtedly the outcome of Mr. Madhava Rao's liberal proclivities. In social matters—though an orthodox Hindu—Mr. Madhava Rao holds equally liberal views and he is well-known to be one of the supporters of the Indian Social Conference propaganda. In this respect he is unlike those educated Indians who are Radicals in Politics but unbending Tories in matters social. Mr. Madhava Rao is no upholder of reactionaryism and retrogression and he stands out for progress in matters social no less than in matters political. It is difficult to write authoritatively about his religious views, but it is well-known that Mr. Madhava Rao is a staunch Vedantist and a devoted follower of that great philosopher—Sri Sankaracharya. In conclusion, it is sincerely to be hoped that the administration of Baroda presided over by so distinguished an Indian statesman will be fruitful in events and measures which, while conferring happiness and prosperity on the people of that State will enhance the reputation of Indians as capable administrators of men.

"One Who Knows."

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CRITICISMS, DISCUSSIONS AND COMMENTS.

THE HINDUSTAN REVIEW.

WE have received the February number of this interesting magazine published at Allahabad. It is full of readable and instructive articles. The first one on Elementary Education by Mr. A. Yusuf Ali, I. C. S., should be read by every school teacher and we wish that it could be studied by every parent in the East. It reviews the various methods of education from the date when Rosseau launched his *Emile* on an agitated and astonished world in 1762, down to the starting of the first Kindergarten school in 1836, further developed in Italy in the present century by Dr. Maria Montessori. This article alone is worth the price of the whole number and we would recommend everybody interested in a subject of such vast importance to every country to read it. Mr. S. Ranganath continues his chapters on Indian Economic History. Mr. Daniel Jones writes on Phonetics and its applications. By these, he says, that even with such a difficult language as Chinese, a trained student can acquire a perfectly intelligible pronunciation with a few weeks systematic work. Professor P. A. Wadia writes on "Burke's Method of Political Reasoning," and the Rev. J. Hasler on "The Benefits of Technical Education in "India." Mr. C. D. Bannerjee pleads for reform in "Indian Weights and Measures," and "An Indian Nationalist" writes on "Frederick Harrison as an Essayist." He thinks that Indian readers will derive immense benefit from a careful perusal of Mr. Harrison's volumes full of clear, logical and honest thinking by one of the foremost living writers of the English language. Rudolf Eucken's Philosophy and many other reviews of books are contained in this interesting number. "The Hindustan Review" is one of India's leading periodicals, and is deserving of an extended circulation in this Province which is now beginning to appreciate a knowledge of events happening outside of it which should interest every educated man.—The *Burma Critic*.

Probably few people are aware that the kilogram is a legal measure in India yet an Act was passed in 1870 by Lord Mayo to that effect and a kilogram or seer of 2 205 lbs. avordupois legalised. Then Lord Mayo was killed. He had attempted to make the meter a measure of length but the Duke of Argyll stepped in and objected.

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The E. I. Railway and other railways actively ordered metric weighing machines and then India went back to seers and poas and maunds. This question of Indian weights is the subject of a most interesting article by Mr. C. D. Banerjee in the *Hindustan Review*, and should be read by everyone connected with business. The maund of Madras is 28 lbs., of Bengal 82 2-7 lbs. with local maunds varying two pounds on either side. The Bombay maund is 40 seers of 30 pice (copper coins) and is 28 lbs. The Madras seer was 80 pagodas and equal to 24 current rupees and the maund contains 40 seers of this sort. The Candi is 20 maunds in Madras. In Madras the Government tried to start a local set of weights on the basis of a rupee weighing 180 grains. It ignored the seer but the maund was 28·686 and the "viss" or old five seer was 3·086 lbs. The Burmese have got the viss 3.65 lbs. divided into 8 ticebs of 252 grains. Then there is the "basket" of Burmah for the rice trade. The "Cos" we all know is a variable distance as also the "hath". In the N. W. P. the guz is 33 inches and the Cos is taken at 4,000 guz or 2¼ miles. The old Cos of N. W. India was 5,000 guz or 2½ miles. In Bombay a guz was 27 inches and 33 in Madras 36 in Bengal. The bigha differs in every district of India. The writer of course is an advocate of the metric system but we have a metric seer by law and a guz might be converted into a meter of 39·37 inch. The sovereign weighs nearly 8 grammes (123·44 grains). Sir John Strachey in 1878 in a joint minute with Sir H. Maine wrote: "The first feeling which has everywhere prevailed has been one of absolute and universal hostility to the introduction of a new system of weights and measures having its origin in a foreign country, however inconvenient the existing system may be." The next step has been that the men of science have come generally to the conclusion that the metric system ought to be adopted. Then after for the most part a long interval, the leading men of the commercial classes have said the same, opinions in favour of the change have gone on gradually but constantly spreading until at last the change has been with more or less completeness adopted. One illustration of this is the tacit adoption of the short ton 2,000 lbs. of Canada.—*The Indian Daily News.*

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THE KAYASAHA WORLD.

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice ; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.* (Willian. Lloyd Garrison in the *Liberator.*)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworths' *Reason and Revelation.*)

THE KAYASTHA PATSHALA

AND

THE KAYASTHA CONFERENCE.

By. Mr. ISWAR SARAN.

THE application for affiliation of the Kayastha Patshala to the B. A. standard of the Allahabad University has been recommended for sanction by the Senate. If we are fortunate in obtaining the sanction of the Government, we should clearly understand that the affiliation will be provisional, subject to certain conditions. We shall have to show progress in many directions in order to get this affiliation permanently. Apart from the question of affiliation, the Patshala has to be made a first-rate institution. To allow it to linger in its present condition would be a sad commentary on the good-sense and public spirit of the Kayastha community. The Patshala, as it is, may be doing good work, but surely it is not enough to satisfy our aspiration. Many amongst us dream of a glorious future for this institution, all of us desire it to become a matter of pride and honour for us. For the realisation of our ideals, what is wanted is action, systematic and sustained, vigorous and self-sacrificing.

The annual meeting of the Kayastha Patshala will be held on the 10th April, 1914, and if need be, on the 11th April also. The Kayastha Conference will be held on the 11th and 12th, and if need be, on the 13th also. It is a happy coincidence and full advantage should be taken of it. All those who are interested in these questions may well put their heads together to devise ways and means of improving the present condition of the Patshala. If we do not buckle ourselves to the task, ours will be the sorrow and the shame. The finger of scorn will be pointed at us and no amount of clap-trap will condone our culpable indifference.

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Some friends have kept aloof from the Conference because, say they, it does no practical work. It begins with speeches and ends in mere words. Here is some practical work to be done and that too immediately. Will this circumstance induce these good friends to come to Allahabad during the coming Easter holidays? Those whose thirst for practical work may do so instantly. They can pay money themselves, collect it from others, join the band of workers that is being organised or help the Patshala with their counsel or sympathy.

Is it too much to hope that the next session of the Conference will be largely attended and be a thoroughly representative gathering? If the Conference disperses only after having done something solid and substantial for the Patshala if nothing more, many will hold that the next Allahabad session will not have been held in vain.

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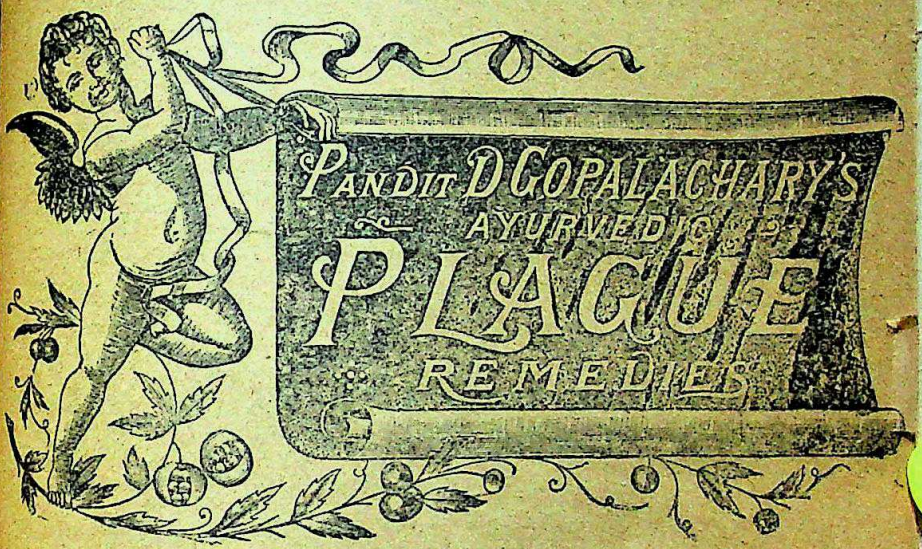

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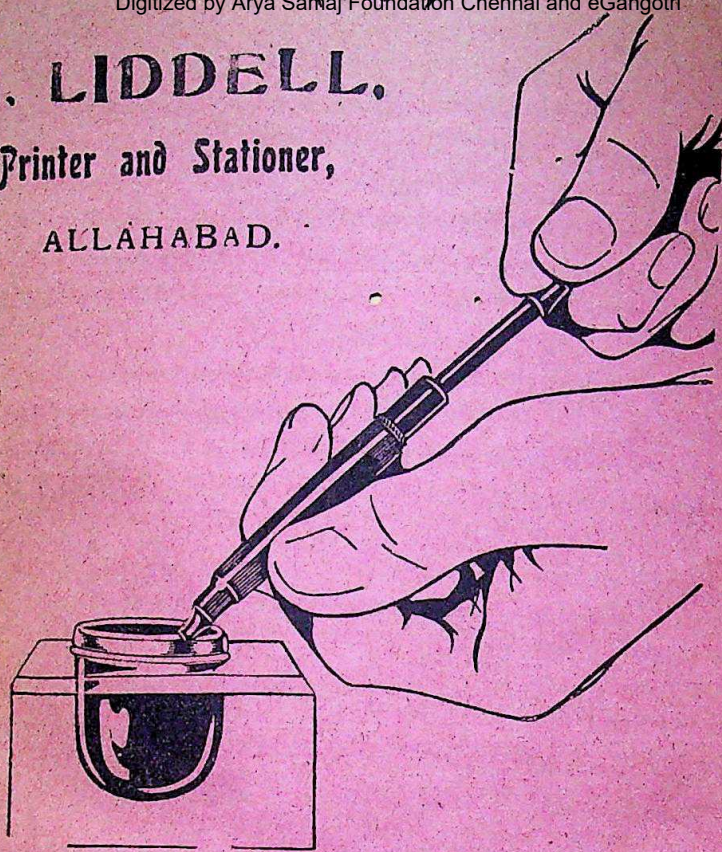

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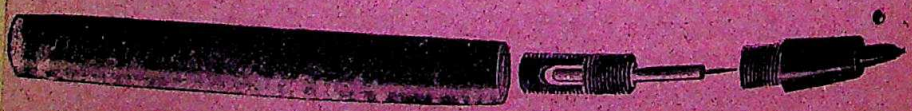
Before filling a Pen with ink for the first time, fill with clean water in ord that the various parts may be well saturated.

To fill the Pen remove shield, insert the nib completely in ink, pull rod out **full length very slowly** and the Pen is then filled. Replace the shield thus protecting the plunger-rod. It is not necessary to touch the plunger again until Pen requires refilling.

To-refill Pen, remove shield. Push whole of piston right down as far as it will go and fill again as above. To clean, insert nozzel in water and work piston backwards and forwards a few times. Should the pen be disposed to flow too freely, it is probably caused by exhaustion; to remedy, fill the Pen. Rs. **5-8** each.



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THE

Hindustan Review

EDITED BY

SACHCHIDANANDA SINHA, *Bar-at-Law.*

"Too much must not be demanded of any editor."—The Rt. Hon. Augustine Birrell, K. C., M. P., on "The Critical Faculty."

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NEW IDEAS IN ELEMENTARY EDUCATION.

By Mr. A. YUSUF ALI, I. C. S.

THE Government of India, in their "campaign against illiteracy," have started a movement which is destined to affect Indian society more profoundly than decades of legislation and administration. Whether the results are fruitful or barren, depends very much upon how far the popular mind is rightly educated on the true principles, methods, and ideals of education.

The efficacy of education does not depend only on the capacity or industry of the pupils. The method employed in imparting knowledge is of great importance. The personality of the teacher, his enthusiasm for his work, his equipment for his noble calling, and his ideals, impress themselves on Education, History, and Society. It is all-important to educate and train the teachers before you can educate or train your pupils.

The training of the teacher is, at least in theory, now definitely recognised to be one of the essential conditions of educational progress. But the most perfectly trained teachers can do very little if their work is neutralised in the Home. Idealism in the school will appear as a mere sham against a background of the very reverse of it in the home, in which sordi-

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ness, narrowness, or selfishness are taken for granted or exemplified in conduct. If the teacher preaches the brotherhood of mankind and the parents practise a narrow creed in which there are a few social elect and all the rest are "low untouchables," the young mind cannot grow up in sincerity and frankness, with an ever-widening harmony between life and ideals.

Train the teachers, but also leaven the mass of popular opinion with right ideas on the subject of education. "Train the parents" is a motto that might well be adopted by all societies whose aim is to further popular education.

Looked at from this point of view, the history of education may be measured by the degrees to which parents were educated in the recognition of children's rights and of children's psychology.

When in 1762 Rousseau launched his *Emile* on the billows of a much agitated and astonished world, the practice and theory of education, like the practice and theory of Government, were deadened by the grasp of traditional formulæ. It was necessary to re-vivify them by a direct appeal to Nature. Such an appeal was made by Rousseau, and the seeds which he sowed germinated, bore fruit, and are bearing fruit in the educational world, even to our own day. Herbart and Pestalozzi, Froebel and Montessori, and a host of distinguished educators have held up the torch for the enlightenment of parents and teachers on the true principles which ought to govern the education of children.

The key-note to all these systems is supplied by the word Nature. Nature was the passion, the religion of Rousseau. It summed up for him everything that was good, and its antithesis everything that was evil. The opening words of *Emile* are:*—"Everything is good as it first comes from the hands of the Author of Nature. Everything degenerates in the hands of man." This bare statement in itself may appear too wide. The antithesis of Nature to Man may appear to savour of fanaticism, and almost to justify Voltaire's sneer that no one had employed so much genius to make us into beasts. But it served its purpose. It awakened the public intelligence to children's rights—their right to happiness, to liberty, to activity, and to their spontaneous growth. It also let in a blast of free air into the Purdah which had screened women's education. Rousseau's "Sophie" was a very different person in mind and soul, sentiment and ideals, from the "*Jeune Demoiselle*" of the Convent Schools or the "*Precieuse Ridicule*" of the blue stocking societies of literary Europe.

If Rousseau's insistence on self education for children almost amounted to a monomania, there were others who followed him, who systematised his ideas and built up a Method or Methods which may be compared to the Military Models on which the Armies of Prussia and other countries in Europe were reorganised after the French Revolution. It may appear a far-fetched

* Rousseau's Emile, Book I.

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analogy to compare the Methods of Education—especially when they claim to be based on Nature—to the stern discipline of Army Models. But it must be remembered that all methods aim at organisation. In the profession of teaching, the more freedom is given to pupils, the more organisation, study, and self preparation are required for the teacher. And, as in all systems, military or otherwise, there is always a danger lest the method in unskilful hands should degenerate into a mass of lifeless formulæ which merely use Nature as a shibboleth.

To prevent such cramping, Pestalozzi rightly laid stress on harmony in all the influences that contribute to the education of a child. His ideas extended the meaning of education to a wide sphere, a sphere co-extensive with the faculties and activities of the child. There are certain phases of education, and these of great importance, which begin before the infant is able to talk or walk. The earliest lessons in self-perception are a form of self-education, but the environment may do much to further or retard, to sweeten or embitter, these early glimpses of the child's development. In this department the mother reigns supreme. If she has a refined mind, and some understanding of the spiritual growth of her child and of herself—for the child should and does reflect much of her own nature,—the child's growth is like that of a tender plant which luxuriates in well prepared soil, whose roots are fed by manure which nourishes them completely without raising their temperature too high, whose leaves and tender shoots acquire a delicacy of tint which responds to the subtlest alchemy of the sun's rays and know nothing of that fierce glare which brings death or coarseness.

But the mother's function in education does not end with infancy. It continues throughout the period of education, which, for those who are fortunate enough to be blessed with the nectar of maternal love till late in life—is almost co-extensive with life itself. And yet mother-nature is not father-nature, and the complementary influence of the father is also necessary for the perfecting of the growth of child nature. In the human family, while the mother is enthroned as the sovereign, the father is the Secretary of State for foreign affairs. It is the father who deals with foreign influences, and these are necessary to give vigour and true perspective to internal domestic affairs. The father's place, therefore, in home education is of great importance, and harmony between his and the mother's influence is of the essence of education.

In speaking of the parent's part in education we do not necessarily mean anything by way of formal education, which, in the minute sub-division of functions in modern life, must necessarily go to the teacher or schoolmaster. But we do mean the numerous influences which supply the background for and college study, influences without which such study would be meaningless and inert if not positively harmful. The schoolmaster's office is high and school noble, but it can never take the place of a mother's and a father's love. The boarding school for quite young children is a compromise by which parents,

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weary of the higher duties of parentage, or unwilling or unfit to exercise them, delegate their functions to the teacher or teachers. In such cases both parenthood and childhood are in commission. There are so many teacher and so many pupils together that the personal bond by which nature appeals to each individual soul is very much weakened, and the growth is not that of a trim garden where thers is unity of plan and design, but of a wilderness on which many alien feet have trod, and which has reverberated to many jangles of inharmonious shouts and sounds.

Assuming that the three main influences in child life—those of the mother, father, and school-master—are all in operation, their harmonious working should be the aim of every well thought out educational system, and such harmony cannot be attained unless the mother, father, and schoolmaster consent to be true pupils and instruments of the system. When they do, there will also be true harmony and equal growth in all parts of child-nature. As sense perceptions become complex, definite, and accurate, the mental faculties will become surer in their grasp and quicker in action, the imagination will supply that thrill of wonder and satisfaction which will gild the everyday facts of life with the glamour of true poetry. The harmony of the different parts of the child's nature will put them into tune with nature and true religion, which is a vision of the harmony between the world without and the world within, in both of which dwells God.

Harmony in education was the message of Pestalozzi, and that harmony is practically exemplified in the life and work of Froebel, the pupil of Pestalozzi, and the founder of the Kindergarten System. Each step in Froebel's life of seventy years (1782-1852) was a preparation for the great idea which forms the fruit and crown of his life. It is no misnomer for Hanschmann to write a life of Froebel* and call it the Kindergarten system.

The repressed years of Froebel's early life opened his eyes to the waste of child energy in vain conflict with the demands of a cast-iron system which, in the name of education, imposed many obstacles to the healthy and spontaneous growth of child nature. He found comfort in Nature in his native forests of Thuringia, and ever aimed in his life as a schoolmaster and organiser of education at an abrogation of the divorce between man and nature. Fitly did he call his educational system kindergarten, which means in German the "Garden of Children." He studied geometry to become a good agriculturist and psychology to become a good teacher: all science, pursued in the right spirit, must contribute to the improvement and enrichment of life. The guardianship of his brother's orphan children fell to him in his youth: this foster-parentage enlarged his horizon and taught him the beauty and possibilities of the harmonised functions of parents and teachers. He paid two visits to Pestalozzi: it would be correct to call them pilgrimages: there was something of reverence in the mutual relations of

* Kindergarten System, by A. B. Hanschmann. English translation. London, 1904.

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the younger and the elder man : and that reverence ripened the fruits of his own thought and study. Pestalozzi's gift to the young man of 26 when he had completed his first visit to him in Switzerland, was this motto : "By thought and speech is your road prepared ; but silent action alone will enable you to reach the goal." That his experience as a schoolmaster, first in other people's schools and eventually in his own school, should prepare him for developing his ideas in education will appear natural. But he made even his experiences in military service (he was a German, under the system of conscription) yield him important lessons for his message and vocation. It is a commonplace now to talk of educating a child to be a good citizen. That is undoubtedly a good ideal, but it is not a complete ideal. Education must aim at something more : it must develop the whole individual's faculties of self-expression, and turn out a complete human being. Froebel's aim is well shown in the title of his book, published in 1826 : "The Education of Man." Hand-work, gardening, carpentry, weaving, were all included among the methods for awakening interest and quickening intelligence. As a corollary (if not indeed as a condition precedent) to the education of man, Froebel devoted the later years of his life to the education of women : his cardinal aim in this respect, the preparation of woman for marriage and motherhood, may possibly be considered not wide enough ; but it fully accorded with German ideas and will find unhesitating acceptance in India.

The first Kindergarten school was established in 1836. The spread of the principle was rapid, and although Prussia banned it for a time in 1851 as atheistic, (Prussia is not the only country in which Nature and atheism have been held to be synonymous !) its intrinsic reasonableness conquered all obstacles, and now, in every progressive country, Kindergarten is firmly established as the fairy land through which the child enters the temple of knowledge. Opposition indeed there still is, on many grounds. One of the commonest objections is that the child's path to knowledge should not be made too easy ; or perhaps, the critics would prefer to say that kindergarten turns serious things into play. But surely the greater the ease with which knowledge can be acquired, the greater the recommendation of the method : the child's energies are saved for battling with the real difficulties of life. The fainter the lines of demarcation between work and play the better it is for both the work and the play.

But it is contended that kindergarten as actually practised often becomes too formal, and moreover it trains the child on lines of fancy rather than of utility ; that with the same method better progress can be made if it can be applied at once and direct to the furtherance of what are called the school arts, viz : reading and writing. Modern prophets are not wanting, who refuse to pin their faith on an excellent system once established. They always aim at progress, at the handing on of the torch of knowledge and experience, with some further illuminants added thereto. They conceive that as the individual

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and society change, so must all methods dealing with their organisation and training adjust themselves to the altered circumstances. And not only must all systems be revised on this ground, but also on the ground that our scientific and sociological ideas progress, that new facts may throw new light on our human psychology, and that new social and spiritual experiences may yield new keys to the solution of old problems.

One of the most original and successful thinkers and organisers of education in our own day is Madame Montessori. Her work and writings have long passed the experimental stage. Her "Children's Houses," first established in Rome for the children of working classes, have extended their influence over all parts of Italy, and her methods have impressed themselves on educational thought in England and America. The English translation of the book on her method,* furnished with an Introduction by Prof. Holmes, of the Howard University, (U. S. A.) enables the student of the Science of education to understand her aims and the manners in which she seeks to accomplish them.

Dr. Montessori aims at the genuine fusion of modern educational tendencies, in practice and thought. Anthropology, experimental psychology, and pedagogical hygiene have been busy, especially in America, with the collection of data, which in the hands of a genius like Dr. Montessori yield results of incalculable value in the development of the science of teaching. She uses her experience and the experience of her predecessors, acquired in schools for defective children, to work out ideas for the more effective teaching of normal children. If pathology furthered the Science of physiology, experiments on defective children furnish data in their most elementary form for the psychology of normal children. Her experiences as a doctor also enabled her to test and devise educational apparatus which used physiological facts for the furtherance of educational method. Speaking of the "Children's Houses," Dr. Montessori says :—

"They have in fact solved so many of the social and pedagogic problems in ways which have seemed to be Utopian, that they are a part of that modern transformation of the home which must most surely be realised before many years have passed. In this way they touch directly the most important side of the social question—that which deals with the intimate or home life of the people."

It will be seen that her educational gospel goes hand in hand with her social gospel. In the poorest quarters of Rome she attacked the problem of poverty at its very source—in the home. Hygienic principles were introduced into every house, créches were established for children who were neglected or left alone on account of their mothers' industrial occupations, the "Children's Houses" gave scope for their mental and moral activity combined with true freedom, and dispensaries were added for the treatment of the ailments which commonly accompany ignorance and poverty. The housing problem

* The Montessori Method by Maria Montessori. Translated from the Italian, by Anne E. George. Introduction by Prof. Holmes. London 1913.

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was attacked by the Roman Association of Good Building, which transformed the quarter of San Lorenzo from a slum to an organisation of sweet and healthy homes. In every building all portions not originally constructed with the idea of making homes but from the purely commercial desire to increase the rent roll, were demolished. Broad airy courtyards were constructed. The number of stairways was increased, and the rooms were made larger, more airy, and better lighted. The feeling of home, beauty and cleanliness was encouraged in every possible way, and by medical, moral, and educational care the rising generation were made into an asset for the healthy growth of the City and the State.

This union of the family and the school in educational aims has been an educational and moral factor to the parents as well as to the children. To quote Dr. Montessori again, "the parents know that the 'Children's House' is their property, and is maintained by a portion of the rent they pay. The mothers may go at any hour of the day to watch, to admire, or to meditate upon the life there. It is in every way a continual stimulus to reflection, and a fruit of evident blessing and help to their own children. We may say that the mothers *adore* the 'Children's Houses' and the directress. How many delicate and thoughtful attentions these good mothers show the teacher of their little one! They often leave sweets or flowers upon the sill of the schoolroom window, as a silent token, reverently, almost religiously given."

It would be impossible to review in the course of an article the method and appliances used by Dr. Montessori. We will content ourselves with noting three points about her method whose application to Indian conditions will completely transform Indian education almost out of all recognition. These three principles are: the cultivation of the aesthetic sense, the promotion of freedom and spontaneity, and the right understanding of discipline.

Aesthetics may be defined as the refinement of sense perceptions and moral perceptions. Compare the loud and grating voice with which a rough "jack in office" might almost stimulate opposition to the most reasonable order, with the gentle persuasive tones with which a sick-nurse might plead with her patient and make it agreeable for him to take the most unpleasant physic or to follow the most unpleasant directions given by the Doctor. Thus Shakespeare with his usual magic: "The silence of sweet innocence persuades where stronger reasons fail." The touch of an affectionate hand or a look of pleading entreaty have accomplished more solid results than brute force or crude compulsion. It is when our sensations are multiplied, and the fine gradations between them are habitually perceived, that we prepare the way for true aesthetic and moral education. Refine a child's sensibility and you multiply both his pleasures and the moral checks by which his inner life is held together.

Here is a little game by which the sense of hearing is educated and refined by the Montessori method. Let Dr. Montessori describe it in her own words.

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"We darken the windows, and tell the children to close their eyes, resting their heads upon their hands. They assume this position, and in the darkness the absolute silence returns.

"'Now listen,' we say—'A soft voice is going to call your name.' Then going to a room behind the children, and standing within the open door, I call in a low voice, lingering over the syllables as if I were calling from across the mountains. This voice, almost occult, seems to reach the heart and to call to the soul of the child. Each one, as he is called, lifts his head, opens his eyes as if altogether happy, then rises, silently seeking not to move the chair, and walks on the tips of his toes, so quietly that he is scarcely heard. Nevertheless his step resounds in the silence, and amid the immobility which persists.

"Having reached the door, with a joyous face, he leaps into the room, choking back soft outbursts of laughter. Another child may come to hide his face against my dress, another, turning, will watch his companions sitting like statues silent and waiting. The one who is called feels that he is privileged, that he has received a gift, a prize. And, yet they know that all will be called, 'beginning with the most silent one in all the room.' So each one tries to merit by his perfect silence the certain call.....

"This game delights the little ones beyond measure. Their intent faces, their patient immobility, reveal the enjoyment of a great pleasure. In the beginning when the soul of the child was unknown to me, I had thought of showing them sweetmeets and little toys, promising to give them to the ones who were *called*, supposing that the gifts would be necessary to persuade the child to make the necessary effort. But I soon found that this was unnecessary."

A lesson at once in sense perception, in attention, in obedience, in aesthetics, in reverence and mysticism, and above all, in child love !

As Dr. Montessori says in another place, "beauty lies in harmony, not in contrast ; and harmony is refinement ; therefore there must be a fineness of the senses if we are to appreciate harmony. The aesthetic harmony of nature is lost upon him who has coarse senses. The world to him is narrow and barren. In life about us, there exist inexhaustible founts of aesthetic enjoyment, before which men pass as insensible as the brutes seeking their enjoyment in those sensations which are crude and showy since they are the only ones accessible to them. Now, from enjoyment of gross pleasures, vicious habits very often spring. Strong stimuli, indeed, do not render acute, but blunt the senses, so that they require stimuli more and more accentuated and more and more gross."

With regard to freedom and spontaneity in the education of children, the Montessori method goes further than kindergarten. There is freedom in both systems. But the kindergarten children exercise their activities in group work and in games with an imaginative background and appeal* while the Montessori

* Dr. Holmes in his Introduction to the Montessori Method, p. XXVI.

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children spend almost all their time handling *things* largely according to their individual inclination and under individual guidance. When the children come to the "Children's House," the first attention they receive is an inspection for cleanliness. There is no fuss, but each child is examined with individual care as to cleanliness of hands, nails, neck, ears, face, and teeth. Tidiness of the hair is seen to; and if any of the clothes are torn or soiled, if the ablutions are lacking, or the shoes are not clean, there is no chiding, but the attention of the child is called to these matters, and the children's interest is awakened in their own appearance. The big ones help the little ones, and every one is encouraged to learn quickly to look after himself. On the same principle the school-room is visited and cleaned out, and the use of dust cloths, dust brushes, brooms &c. is shown. Then begins some conversation and free teaching, free gymnastics, and free games. Order and balance are of course taught as absolutely of the essence of all organised work and play. The intervention of the teacher recedes into the back-ground as much as possible, leaving free scope for self-expression and what Dr. Montessori calls auto-education. Dr. Montessori does not call her educator a teacher; she calls her a directress, thus emphasising her view that she must leave her pupils *to educate themselves* by their own mistakes and gradually unfolding judgments.

Dr. Montessori tells the story of a beautiful child she once saw in the Public Gardens in Rome, a baby of about a year and a half, who was working away trying to fill a little pail by shovelling gravel into it. The nurse saw the little fellow's attempts and failures, and thought that she fulfilled his desire by herself filling the pail with gravel, and carrying pail and baby home. She totally failed to read the baby's pschychology, for he protested by vehement cries! He did not wish to have the pail full of gravel; he wished to go through the motions necessary to fill it, thus satisfying a need of his vigorous organism. The child's unconscious aim was his own self-development, not the external fact of a pail full of gravel. If he had filled his pail he would probably have emptied it out again in order to keep on filling it up again until his inner self was satisfied. This little story supplies the key-note to the Montessori method. The child requires not so much to be taught something, as to be given an opportunity of self-development and self-expression, from the very first attempts at the use of his limbs to his later gropings after poise, grace of movement, and co-ordination of ideas.

With regard to discipline, it follows that in a state of perfect freedom and spontaneous activity, it is not a thing imposed from without, so much as a sense of order, a feeling of co-ordination, an interest in *social* activity as developing as well as limiting the individual's own activities. The first dawning of real discipline comes through work. Once the habit of work is formed, we must supervise it with scrupulous accuracy, graduating the exercises in the light of experience. No man learns self-discipline through hearing another man speak. Just as auto-education is substituted for education,

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so self-discipline is substituted for discipline from without. Develop activity in spontaneous work, work which instinct and nature desire, and the resulting self-discipline is no more to be marvelled at than the capacity of a child to balance himself when he learns to walk.

"To obtain such discipline," says Dr. Montessori, "it is quite useless to count on reprimands or spoken exhortations. Such means might perhaps at the beginning have an appearance of efficacy, but very soon, the instant that real discipline appears, all this falls miserably to the earth, an illusion confronted with reality,—night gives way to day."

We have thus reviewed some of the principles of the Science and Art of Elementary Education. But no principles, no teaching can be efficacious, until teachers and parents are imbued with the spirit which recognises the psychology of the child and are prepared to co-operate each in his way towards brightening, beautifying, and unifying the influences of the school-room and the home.

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THE DATA OF ANCIENT INDIAN ZOOLOGY - II.

By Prof. BENOY KUMAR SARKAR, M. A.

SECTION II.

Organisation of the Veterinary Department in Sukra Polity.

IN the previous sections we have dealt with what the Sukra authors have recorded about the Zoo-sphere of their country—in both its Biological and economic or utilitarian aspects. We have found that the main references in *Sukraniti* to the livestock of the land are from the standpoint of the state, especially its military department. The livestock as belonging to the people have been but casually noticed and have to be inferred from the incidental analogies, illustrations &c., and from the passing remarks in connexion with revenue, agriculture, commerce and industries. It is therefore natural that the authors should supply some information about the management and administration of the Veterinary Department in their State.

The Veterinary Department of Sukra State does not, however, attend to the military livestock exclusively, though details about this only are available in Sukraniti. It is an organisation addressing itself to to the needs of the total livestock of the State, agricultural cattle, drought-animals, the Fauna in the Zoological gardens or State Forests, as well as the Animal-Corps; and may be taken to have been divided into two branches, Civil and Military.

The administrative machinery of the Sukra Polity consists of a highly differentiated Bureaucracy divided into special Departments or Bureaus for the management of executive affairs. The Veterinary Department (civil and military) is one such Bureau presided over by one of the highest Executive Heads called Ministers or Secretaries, and supervising, guiding and controlling the work of varying grades of ocers entrusted with the charge of Sectional and Sub-Sectional affairs. The hierarchy from the menials at the lowest rung of the official ladder to the highest functionary through intermediate grades of officers is complete in the Veterinary as in the many other departments of the Sukra State.

The Sukra Polity recognises 10 *Prakritis*(*a*) (Executive Councillors, Departmenta Heads, Ministers or Secretaries). These are (1) *Purodha* (Priest), (2) *Pratinidhi* (Viceroy), (3) *Pradhana* (Superintendent, Chief Secretary or Prime Minister), (4) *Sachiva* (War Secretary) (5) *Mantri* (Foreign Secretary or Diplomatist), (6) *Pandita* (Learned Adviser, or Law Secretary), (7) *Pradvivaka* (Chief Justice), (8) *Amâtya* (Land Revenue Secretary), (9) *Sumantra* (Finance Minister), (10) *Dûta* (Ambassador or spy), in order of precedence and dignity. Sukrâchâryya states another theory(*b*) according to which the Prakritis are 8, excluding the Priest and the Spy. But according to him "the priest (*c*) is superior to all others, the mainstay of the King and the Kingdom", and the spy (*d*) is a "servant of the rest." The priest and the spy are thus too important to be ignored in the enumeration of *Prakritis*. So Sukra authors reject the Doctrine of Eight Councillors.

The organisation of the Veterinary Department is typical of all the rest in the symmetrical and scientific scheme devised by the Sukra Statesmen. The picture presented in *Sukraniti* is not one of a simple primitive political life in which the

(*a*) Sukra II, 141—143.
(*b*) Sukra II, 145—47.
(*c*) Sukra II, 150.
(*d*) Sukra II, 140.

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man in the street is fit to be a judge, a warrior and a ruler by turn as in the ancient city states, but one of a complex organisation which requires specialised functionaries for the discharge of its functions, and hence demands of each a specialised training as Judge, Financier, Commander etc.

The department of the veterinary interests of the State is managed in the following way :—

I. THE KING IS NOT A MERE "DIGNIFIED PART" OF THE SUKRA CONSTITUTION.

Besides serving the purpose of an ornamental figurehead, he has to discharge several important functions and is thus an "efficient part" also (*a*). According to the code of education for princes the king is bound to be a good sportsman. So far as the veterinary department is concerned, "he has to spend one *Muhurta* (48 minutes) at dawn in exercise over elephants, horses &c., spend four *Muhurtas* over (among other things) writing orders relating to the army, spend two *Muhurtas* in consultation with the Chief Justice and *other Ministers*, the same period in hunting &c., one muhurta over military exercises &c." The King's contact (*b*) with the Department of livestock is further advised in the following lines: "He should every morning and evening exercise himself with elephants, horses, chariots, and other conveyances. And he should learn as well as teach the military arrangements of soldiers. He should sport with tigers, peacocks, birds and other animals of the forest and in the course of the hunting should kill the wild ones." The following rules (*c*) bring out, again, the very important function of the King in Sukra polity generally, and in its Veterinary Department in particular: "The ministers are likely to be dumb (*i.e.* silent, through the passions, cupidity, and fear of the King. The King should receive in written form the opinions of each separately with all his arguments, compare them with his own opinion and then declare what is accepted by the Law of the majority. The King should every day examine the elephants, horses, chariots, cattle, servants, officers, provisions and soldiers, and preserve or maintain the able and give up the very old."

II. THE SACHIVA (WAR MINISTER) AND HIS COUNCIL.

(*a*) The main brunt of the administration of the veterinary interests of the state fall, of course, on the war-minister, the Sachiva. The constitutional position of ministers or *Prakritis* in the Sukra state and their relations with the king as well as between themselves need not be discussed here. We have to note simply that one of the many items of business that come up before, and have to be administered by, the Portfolio of *Sachiva*, is that relating to the civil and military sections of the Veterinary Department of the Kingdom. Thus we read that "the *Sachiva* (*d*) has to study the elephants, horses, chariots, footsoldiers, camels, oxen, bandsmen &c., * * * and communicate the result of his studies to the king."

(*a*) See the king's daily routine and time-table of work framed by Sukracharyya I, 551—570. Vide also I, 660, 670—3 The King's important position in the administration of justice has also to be noted. All these topics will be treated at length in Vol. II.

(*b*) Sukra I. 663—666. It may be noticed here that Kamandaka also in his *Nitisastra* provides for a regulated exercise with the wild games, &c., in State Forests though he is very particular against the vice or *Vyasana* of hunting.

(*c*) Sukra I, 730—35.

(*d*) Sukra II, 181—90.

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(*b*) Like the other Prakritis or Ministers, the War-Minister also is not to be alone in his jurisdiction. Like the *Pradhana* and others this *Sachiva* is to have a Council consisting of two members besides himself: "The king should always appoint three men (*a*) for each department—the wisest of them all at the head and two others as overseers, for 3, 5, 7, or 10 years, and having noticed each officer's qualifications for the work entrusted, should make the necessary changes." This War-Council with its president, the *Sachiva*, is thus the real focus of responsibility regarding the Veterinary Department.

III. THE OFFICIALS OF "GENERALISED ABILITY" (AND OF HIGHER RANK).

(*a*) The administrative system of Sukracharyya is highly specialised as we have noticed above. With regard to the Veterinary Department the rule is that the king should appoint separate officers as "the heads or superintendents (*b*) of elephants, horses, cattle, camels, deer, birds," &c. The Civil Service Regulations applicable to all the officials in the State are indicated by the following: As the officer becomes qualified (*c*) for the higher and higher functions, he should be appointed to the higher and higher posts. At the end he should be a *Prakriti i.e.*, one of the 10 highest Executive Councillors. (*ii*) The King should appoint many overseers *i.e.*, superintendents or only one officer without any overseer at all according to the importance of the jurisdiction to be managed (*d*).

(*b*) The Superintendents in charge of the livestock (*e*) may be recruited from among others the members of the royal family.

(*c*) The superintendents or the higher grade officer's bearers (something like the Gazetted officials of modern times) of the Veterinary Department have been described below. These are to have the qualifications for understanding the general interests bearing on the species of livestock in the charge of each.

(1) *The Superintendent of elephants* (*Adhorana*) (*f*): The man(*i*) who knows of the various species of elephants, *e. g.* Prabhadra, Airavata, Pundarika &c., (ii) *their treatment* diseases and art of nourishing (iii) the methods of training them (iv) who can discover and distinguish their qualities by studying the roof of the mouth, the tongue, the nails &c., (v) who knows how to mount them and guide their movements should be appointed to take care of elephants (*g*); for he is sure to captivate their heart. This officer must have 'graduated' in the whole science of elephants in both theoretical and practical aspects, as well as biological and economic branches.

(2) *The Superintendent of horses* (*Aswadhipati*): The man (i) who knows (*h*) of the feelings of horses, and (ii) can discover and distinguish their qualities by studying their breeds, colour and feathery rings, (iii) who knows how to guide,

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(*a*) Sukra II, 220—24.
(*b*) Sukra II, 237—38.
(*c*) Sukra II, 232—33.
(*d*) Sukra II, 234—35.
(*e*) Sukra I, 699.
(*f*) Sukra II, 256—59.

(*g*) According to Kautilya this officer called *Hastyadhyaksha* has two functions (1) to see that the Elephant-Forests are well protected (by the officer called *Naganapala* and his ministerial staff), and (2) to superintend the internal managements in the Elephant-stables and the proper training by experts. This second function only has been described by Sukra.

(*h*) Sukra II, 260—63.

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train and treat them, (iv) and is aware of their mettle, spirit and diseases, (v) who knows what is good and bad nourishment for them, (vi) who knows of their weight, their gait, their capacity for bearing weights, their teeth and their age (vii) and who besides is valorous, adept in military parades and is wise should be appointed to the superintendentship of horses. The qualifications for this office are a thorough mastery in the whole science relating to horses and horse-life.

(3) The Superintendents of bulls and camels corresponding to those of horses and elephants, and officers of the same grade relating to agricultural cattle, birds and other species of livestock have not been described in Sukranti but may be inferred to have been such persons as were well qualified in the sciences bearing on the species of Fauna in question.

IV. EXPERTS, MINISTERIAL OFFICERS AND MENIALS.

The officers and men connected with the actual tending and management of the livestock must be specialists in the narrower range of duties classified according to the principle of the Division of Labour. They need not be well up in the solution of general problems affecting the department, or have a wider and more comprehensive outlook than what is absolutely necessary in attending to the 'details' and minuter points of their work. They are what in terms of modern social sciences would be called the men of "specialised skill". As a matter of fact, Sukra knows them to be specialists in the two *Kalas*, *i.e.*, arts of (1) driving and (2) training horses and elephants. About the appointment of such experts and skilled men *i. e.*, staff of the lower rank in the Veterinary Department we have the following rules :—

(*i*) Those men are to be masters of goats, (*a*) sheep, cows, buffaloes, deer etc., who are skilful in tending and nourishing them and who have love for these animals.

(*ii*) Of like qualifications there should be appointed men to serve elephants, camels (*b*) etc.

(*iii*) Other officers are those of warlike disposition, who know how to domesticate birds, (*c*) teach parrots, and know when hawks fall victims to arrows as well as the inward feelings of these animals.

(*iv*) Regarding horses Sukra authors mention three classes of skilled (*d*) staff :—

(*a*) The *Sadi* or horseman is he who is brave, versed in military parades and battle-arrays and knows of the movements of horses (*e*).

(*b*) The *Sikshaka* or trainer of horses is he who knows of the 11 kinds of horses' movements : (1) Circular, (2) galloping, (3) prancing, (4) trotting, (5) jumping, (6) speedy, (7) slow or sluggish, (8) tortuous, (9) serpentine, (10) rolling or revolving, (11) galloping at full speed ; and who can 'break' them according to their strength and the uses to which they would be put.

(*c*) The *Sevaka* or groom is he who can serve the horses well, who knows how to place the saddles etc. and who is able-bodied and brave.

In this organisation of the Vetérinary Department we have to notice :—

(1) The fact that it is, as in modern States, administered by the Military Portfolio.

(*a*) Sukra II, 297—98.
(*b*) Sukra II, 299.
(*c*) Sukra V, 300—302.
(*d*) Sukra II, 268—75.
(*e*) Sukra IV, iii 166.

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(2) The principle of scientific administration that underlies the whole Bureaucratic organisation of modern polities. This is illustrated in the case of Sukraniti, as we have just noticed.

(a) Horizontally, by the introduction of specialisation and differentiation of functionaries through a careful division of functions.

(b) Vertically, by the gradual introduction of greater and greater degrees of complexity and generalisation into the work of upper grades from the simple, homogeneous, specialised functions of the lowest man at the bottom, *e. g.* the groom.

It is not possible from Sukraniti to form an estimate of the expenditure on the Veterinary Department. But the *Arthasastra* supplies substantial information about salaries, wages, fines, rations etc.

The following extract from Mr. Law's *Hindu Polity* gives a few more members of the cavalry staff, as well as a few rules that obtained under Chandragupta Maurya pertaining to the department of livestock : " The grooms (*Sutragrahaka*), those who bound them in stables (*Aswa Vandhaka*), those who supplied meadow grass (*Yavasika*), those who prepared the meals of horses (*Vidhapachaka*), those who watched the stables (*Sthanapalaka*), those who dressed the hair (*Kesakara*). and those who detected poison (*Jangulividah*) were liable to a fine of a day's wage for neglect of duty. These (*Jangulividah*) were the grooms, the cooks and the veterinary surgeons, for it was they who had to taste the food of the horses. "

The two lists of officers given below are supplied by Kautilya :

(a) *Relating to the capture of elephants* :

1. Nagavanapala, Superintendent of elephant forests, different from the *Hastyadhyaksha* or *Adhorana* (Sukra) described above.
2. His Assistants :
   - (i) *Hastipaka* (driver).
   - (ii) *Padapasika* (who slips nooses round the legs).
   - (iii) *Saimika* (boundary guards).
   - (iv) *Parikarmika* (servants for miscellaneous works).
   - (v) *Varnacharka* (foresters).
   - (vi) *Anikasahtab* (trainers).

(b) Stabling staff :—

1. *Chikitsaka* (doctors).
2. *Anikastha* (trainers).
3. *Arohaka* (drivers).
4. *Adhorana* (experts who can control the paces of elephants).
5. *Hastipaka* (grooms).
6. *Coupacharika* (attendants).
7. *Vidhapachaka* (cooks).
8. *Yavasika* (grass suppliers).
9. *Padapasika*.
10. *Kutiraksha* (guards).
11. *Upasayika* (who take care of the animals at night).

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A CHAPTER IN INDIAN ECONOMIC HISTORY.—II.

By Mr. S. RANGANATH.

WE shall now pass to our manufactures. Here the action of the Government during the last century and a half has been plainly and persistently hostile, and more than in the case of the land revenue administration, has been the result of external pressure and their own commercial instincts. Sir Thomas Munro, Sir Charles Wingate, Mr. Martin Bird, and Mr. Thomson who are regarded as the fathers of our land revenue system, might have been, and in many cases were, sincere believers in the efficacy of what they did not to the people who controlled the Indian trade and industries. If there is a case of pure atavism running through five generations of rulers, it is in this Shibboleth of Cato's "Censeo Delendam Carthaginem." The spirit of the nagging and half concealed opposition which the East India Company showed to our industries 150 years ago, has its counterpart in the innate jealousy and antagonism of Lancashire to-day.

It is not probably well known how the Company ruined our national industries in cotton and silk. To begin with it must be noticed that in the 18th century, the East India Company and the British Parliament following the selfish commercial policy of a 150 years ago wanted to make India subservient industrially to Great Britain. This was done by forcing the Indian people to produce raw material alone in order to help the looms and manufacturies of Great Britain. In another way, too, our industries were repressed to encourage the rising ones of England. This was down through what was known as 'investments.' A certain portion of the revenues of India was invested in the 'employment' of the native artisans. The Company's servant gave them a few rupees in advance that they might be tempted to enter into contracts with themselves. Once this was done they became almost slaves. They might be compelled to work and they might be proceeded against in the law courts. They regained their freedom only when they had fulfilled their contracts of producing a fixed amount of cotton and silk goods for the Company. There exists a letter written on 17th March, 1769 by the Directors to their servants in India, which illustrates what has been said. This letter asks them explicitely to encourage the production of raw-silk and discourage manufactures. They might force the weavers to work for the Company and *prohibit them from working for others*, under penalties imposed by the authority of the Government.

In another way, too, the Indian manufactures were repressed. This was by the imposition of hostile tariffs on Indian imports. At the beginning of the 19th century, calicoes home charged 68% ad valorem, muslins 28% and certain varieties of cotton and silk goods absolutely prohibited. Even in the production of raw-material, they were not let alone. In parts of Bengal and Behar indigo planters compelled every man to grow indigo in a portion of his land! The

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consequences of all these measures were soon evident. A few figures will help us better :—

In 1766, 1767, 1768, *imports* into Bengal averaged ... £ 620,000.
But exports came to ... ... £ 6,300,000.

Again, in 1794 England exported cotton goods to India worth £ 156.

"	1800	Do.	do.	£ 19,575.
"	1805	Do.	do.	£ 31,943.
"	1810	Do.	do.	£ 70,695.
"	1813	Do.	do.	£ 108,824.
"	1832	Do.	do.	£ 400,000.
"	1857	Do.	do.	£ 6,000,000.

And they are increasing every day.

Look, again, at *India's exports* of cotton goods. The same charge is there.

In 1815, India exported to the value of ... £ 1,300,000.
But in 1832, it was less than ... £ 100,000 or 1/13 of 1815.

In this connection, we cannot do better than quote what Mr. Montgomery Martin said in reply to a question put to him by the Select Committee of the House of Commons in 1841. "We have during the period of a quarter of a century compelled the Indian territories to receive our manufactures, our woollens duty free, our cottons at 2½% and other articles in proportion, which we have continued during that period to lay almost prohibitary duty or duties varying from 10 to 20, 30, 50, 100, 500, 1,000 per cent upon articles, the produce from our territories. Therefore the cry that has taken place for free-trade with India, has been for a free-trade from this country, not a free-trade between India and this country.....The decay and destruction of Surat, of Dacca, of Murshidabad and other places where native manufactures have been carried on, is too painful a fact to dwell upon. I do not consider that it has been in the fair course of trade; I think it has been the power of the stronger exercised upon the weaker."

Committees have sat time after time to inquire into this state of affairs. But nothing has been done. They have been anxious only to seek new markets for Britain. The feeling out there might be summed up in the words of an English silk-manufacturer, examined as a witness by the same Select Committee of 1841. "I certainly pity the East Indian labourer, but at the same time I have a greater feeling for my own family than for the East Indian labourers' family."

The concluding words on this melancholy question have now to be said. The worst days seemed to be over when the Company ceased to exist. Capitalist production, too, carried on in steam factories rose in Bombay. But alas it was only the prelude to a fresh period of retrogression, as might be seen from an examination of the history of tariffs in India. To quote only a few instances, for 20 years fter 1858 there were duties on the import of cotton goods varying at times from 3½ to 10%. The crisis, however, was fast approaching on January 31st, 1877, when Mr. Chustor Chunder of Commerce addressed

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a memorial to the Secretary of State, wherein they said, "the statements as to the baneful operation of these duties on commerce and on the best interest of Her Majesty's subjects both in India and in England are abundantly confirmed by the latest advices from Bombay, which show that under the protection extended by the imposition of duties on import, *a large number of new mills are being projected*." The italics are ours. We shall not enter into the controversies this led to. It is enough to say by a piece of the grossest injustice, the duties were removed, and the infant industry of Bombay suffered. The following table will illustrate this better; for it shows that it had not in 1902 recovered from the effects of the blow.

	Mills.	Looms.	Spindles.	Yarn millions of lbs.	Piece goods millions of yds.
1898—99	175	37,288	44,55,038	512	101
1899—1900	186	38,520	47,29,570	513	98
1900—1901	190	40,542	49,32,602	352	98

To-day, the number of mills and spindles are greater. But per capita output has not kept an equal pace. And when under peculiar financial pressure in 1894, the import duty was restored, an excise duty of 3½% was also imposed on the home manufactures. There is no doubt that this excise duty was equally responsibile for the results described above. It is indeed one of our most crying grievances. Year after year, our financial leaders agitate for its removal. When will it be ?

Unquestionably, the excise is unjust. It is not an antidote for protection, for the cotton industries it is imposed upon do not compete at all with Lancashire they only manufacture coarse goods. Why should our poor ryots, growing poorer every day pay more for their meagre clothing ?

This paper will not be complete without some reference to two of the most pressing pseudo-economic problems of to-day—protective tariffs and the drain.

I shall not enter into the details of the question of protection. I shall only remark that while the literature of economics is generally in favour of free-trade, it has been completely and cruelly brushed aside in practical politics. Free-trade will have its day in the governance of the world with universal brotherhood. But that day may never dawn. As long as there are rival nations on the face of the globe each pursuing its own problems towards the achievement of its national aspirations, and final destiny, free trade will never prevail. Free trade is a convenient weapon to the strongest only. It is a weapon forged out of the depression of many a rival and intended to be used in keeping them down in their lowly places. Protection is but a crutch, they say; but a crutch is essential to the maimed and the weak. Would you deny them this artificial help, because it is artificial ? All are not born fully armed like Athena from the head of Zeus ; and nations

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like individuals must pass through the gradual stages of waddling babyhood and unsteady youth before they emerge to self-assertive manhood. Let us not, then, scoff at the argument of infant industries.

Notwithstanding the lugubrious wailings of English free traders, the nations that have employed protection have not decayed. They are growing stronger. Cobden said in an unfortunate moment "Ten years hence every nation will be a free trader." Cobden was a poor prophet. For positive evidence, there is England herself, victim of her own delusions. She is less strong than she was 30 years ago, compared with America and Germany Her latest offsprings have now turned against her.

It is true for us to explode that myth of Adam Smith *viz.*, international division of labour. He said that some countries, especially those in the tropics, were best suited to produce raw material, while others situated in the temperate regions could engage in manufactures. Such an arrangement was very convenient to the England of Adam Smith. But one is surprised to see that even to-day there are people to advocate it. Sir Patrick Playfair at a recent meeting of the London Chamber of Commerce remarked that in his opinion India should do well to confine herself to the production of raw-material. It is, however, gratifying to note that he was presently contradicted by Sir K. Gupta.

There is no doubt that some sort of moderate protection is essential to the growth of India. Mr. Lee Smith, however, would employ it for a limited period, say 20 years and only in the case of deserving industries like cotton and iron. Of the cotton excise, he says nothing. But another writer on India. Sir Valentine Chirol, has the shrewdness and the sense to question its justice. In spite of his mistakes and misrepresentations about Indian politics, he holds with most of us, that in future the Government must give our industries more cordial support. The great Tata iron-works for instance, specially deserve it. But will they be brave enough to withstand the clamour of Birmingham ?

We now come to the famous 'drain'. It has a long history. The first instances of it were absolutely indefensible. They were robbery without an equivalent return. To take a few cases from the old days: Here is a schedule of the sums of money which the English carried out of India in the form of gifts.

In 1757, after Plassey, they received from Mir Jaffar...	£ 1,238,575.
In 1760, " " from Mir Kasim	£ 200,269.
In 1763, for reinstating Mir Jaffar	£ 500,165.
In 1765, from Mir Jaffar's son	£ 230,356.

Thus in eight years they took away from Bengal £2,169,665 and there were other sums to the extent of £ 3,770,833.

The nature of the drain changed later on. There was some return in the form of tears and sympathy, to take away the sting of complete spoliation. It also increased in amount from 10 millions at the time of Queen

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Victoria's accession to nearly the double of the sum at that of King George V. It has been condemned by Englishmen themselves. Listen to Burke, in 1783 "Young men, boys almost govern them, without society, without sympathy with the natives.....wave after wave, there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage.....Every rupee of profit made by an Englishman is lost for ever to India." For one of the latest utterances on the subject, we shall turn to Lord Salisbury's minute written in 1875. "The injury is exaggerated in the case of India where so much of the revenue is exported without a direct equivalent. As India must be bled, the lancet should be directed to the parts where the blood is congested or at least sufficient, not to those which are already feeble from the want of it."

The chief items that make up the 'drain' or as it is styled by its defendant, 'Home charges' :—

1. Interest on debt and management of debt.
2. Cost of mail service etc.
3. Railways State and Guranteed (+interest and annuities.)
4. Public Works (+ absentee allowances.)
5. Marine.
6. Civil charges (Secretary of State's establishment, pensions etc.)
7. Military.
8. Stores.

Glancing through the list of items, some are absolutely indefensible and others are so in past. Those of Civil and Military charges belong to the former category. Mr. Lecky in his 'Map of Life' speaks of them as follows: "The entire cost of the Colonial Office or in other words the home Government of all British colonies and dependencies except India as well as their military and naval expenses, is defrayed from the revenues of the United Kingdom* and it seems to be a natural influence that similar charges should be borne by this country in the case of India. But what is the fact? Not a shilling from the revenues of Britain has ever been expended on the military defence of our Indian Empire."

Pensions and annuities are no doubt a part of the contract between the recipients and the Government, and they are paid for services rendered. But in a sense, they are a drain, because the money goes out of India to be spent in England. It might be greatly reduced by employing a larger number of the Indians in the public services.

* This statement has to be slightly modified in the light of Canada's recent offer of three battleships. But our burden is nearly a century old. Further, we must not overlook Canada's stipulation that the vessels must be built by herself to afford employment to her own sons. Would England allow the high born sons of India to enter her armies and her navies and win laurels for themselves? But how can this be, when she would forbid our lascars to serve in her mercantile marine?

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The expenditure on railways is another grievance. We have had both the State and the Guranteed systems of management. Is not the time come to leave it to private enterprise? Further, it is not more railways but more irrigation works that India wants. Nearly 250 millions have been spent on railways up to date; but only 30 on irrigation. Even in the Budget speech of February last, Sir Guy Fleetwood Wilson proposed to allot 9½ millions to the former, and but 1¼ million to the latter. This seems to have arisen out of a mistaken idea.

Of the needs of the country.—It is not the step which would ward off famines in future. What India wants is more grain, and not more rapid and costly transportation of it.

We are now come to the end of this paper. We shall not presume to offer any advice to the powers that be. But we have a programme for the future. We want retrenchment and reform—the land tax to be moderate and certain in amount; and more to be spent on irrigation works than on railways. We want a reduction of civil and military expenditure, and the removal of the excise on cotton mill-industry, and as the first step to future protection the Government's support to our national industries. Our goal should be economic autonomy. Then only can we grapple with the demon of poverty and discontent stalking abroad in our land.

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PHONETICS AND ITS APPLICATIONS.

By PROF. DANIEL JONES.

PHONETICS is the science of pronunciation, the science which deals with the analysis and classification of speech, sounds and their distribution in connected speech.

The most widely known and on the whole the most important application of phonetics is its application to the study of modern foreign languages. The importance of the science here lies in the fact that it enables us to learn to pronounce foreign languages with great correctness, with far greater correctness than is possible by mere imitation.

It is a fact sometimes overlooked that the work of learning to pronounce a foreign language falls into two distinct parts. In the first place the student must learn *to form and reproduce readily the speech sounds occurring in the language*, and in the second place he must learn *to use the right sound in the right place.*

The correct formation of the sounds is best acquired by careful imitation of good speakers combined with a study of *phonetic theory.* Ability to use the right sound in the right place in connected speech is arrived at by making use of *phonetic transcription.*

An illustration of the use of *phonetic theory* is found in the vowel sound occurring in words like *saw, short.* This sound is rarely pronounced correctly by Indians, but the correct pronunciation may easily be attained by observing the position of the lips. The lips should be very much 'rounded', that is, drawn together so that the opening between them is quite small and as nearly round as possible. As this lip position is unnatural to many Indians it is often useful to practise lip exercises with the object of cultivating facility in the use of the lips. Such are:

u: i: u: i: u: i:.....

u: ə: u: ə: u: ə: .....

ɔ: a: ɔ: a: ɔ: a:.....*

In practising these exercises care should be taken that the whole of the work is done by *horizontal motion of the corners of the lips.* There should be no vertical motion of the lower jaw. The tendency to lower the jaw for the i:, and a: may be corrected if necessary by holding the end of a pencil between the teeth during the exercise.

* The phonetic symbols here used are those of the *International Phonetic Association.* u: is the vowel in *soon*, i: the vowel in *bird*, ɔ: the vowel in *saw*, a: the vowel in *calm*: the : indicates length of the vowel.

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The use of *phonetic transcription* is exemplified in the two pronunciations of numerous small words such as *and*, *of*, *but*, *form*, *have*. In some cases, as for instance when pronounced by themselves, these words have strong vowels, *and* rhyming with *hand*, *of* having the same vowel as *not*, etc. In other cases, however, these words are pronounced with a very short indistinct vowel identical with that heard in the first syllable of *about* (often called the 'neutral' vowel ; phonetic symbole). The following are examples of sentences in which the above words have this vowel:—

Father and mother,
The King of England,
All but one,
Away from London,
I shouldn't have thought so.

It is very rare to find Indians who use this 'neutral' vowel correctly. They generally use strong vowels everywhere. As no simple rules can be given for the use of the neutral vowel, the fault can only be corrected by continual reading of phonetic texts. By this means the student gradually gets to know the circumstances under which such words should have strong vowels and the circumstances under which they should have the neutral vowel.

It should be observed that a knowledge of phonetics and the methods of applying it to the study of foreign languages is particularly valuable to explorers, missionaries and all others who have to learn remote and difficult languages. A good training in general phonetics will enable a person to acquire a good pronunciation of such languages even if there are no satisfactory books and no good teachers. A person who has had such a training can analyse for himself the pronunciation of the language he is studying, and devise his own exercises for learning to pronounce the difficult sounds.

The writer has it on good authority that missionaries sometimes go to China for several years, and after studying the language the whole time, are still unable to make themselves understood and have to give up the language in despair. That such a state of things can exist cannot but fill a phonetician with amazement. From personal experience with the Cantonese dialect of Chinese the writer is able to say with confidence that a phonetically trained student can acquire at any rate a perfectly intelligible pronunciation of this difficult language with a few weeks systematic work.

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It should be observed further that a thorough knowledge of phonetic theory and experience in the use of phonetic transcription are absolutely essential for those who wish to take down in writing languages which have hitherto not been written or which have hitherto had no fixed orthography. Much harm has been done in the past by missionaries and others attempting to write down such languages without proper knowledge of phonetics. The result has been that the systems of writing adopted have often been not nearly so good as they might have been, and have sometimes been actually misleading or erroneous in some respects.

The writer would here like to urge the desirability of applying phonetics systematically to the study of Indian languages, not as they theoretically *ought* to be spoken but as they actually *are* spoken in ordinary conversation. What is wanted is that the formation of each of the sounds in the ordinary spoken form of each language should be carefully described, diagrams being drawn when necessary to show the correct positions of the organs of speech. When the formation of each sound has been determined, the appropriate phonetic symbols should be assigned to them and passages of a conversational style should be written out in phonetic transcription. It is suggested that for the sake of uniformity the recommendations of the International Phonetic Association with regard to the use of phonetic symbols should be adopted. These recommendations will be found in a pamphlet entitled "The Principles of the International Phonetic Association" (obtainable free of charge from D. Jones, University College, London, W. C.). Such phonetic analysis would prove an incalculable boon both to Europeans desirous of learning to speak Indian languages and to Indians wishing to speak languages of other parts of India.

Besides being of assistance in connexion with the teaching and learning of foreign languages, phonetics has various other uses. An application which is much in vogue in England at the present time is its application to the study of the mother tongue. In England people have the idea, rightly or wrongly, that certain forms of pronunciation are good while certain others are bad. Thus most educational authorities regard Cockney as being bad, and it is a fact that cannot be disguised that a Cockney pronunciation may be a serious hindrance to a person in life. By means of phonetics, those who speak with Cockney or any other undesirable pronunciation can learn to change their pronunciation if they wish, and adopt the form which is regarded as a better standard.

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Phonetic transcription has also been used with success for the purpose of teaching children and illiterates to read. It is possible to teach an average child, at the ordinary age at which children start reading, to read phonetic texts pretty fluently in about two months. The child who has been thus taught has a considerable advantage over other children. He is able to go on improving his mind by reading(*a*) during all the time the other children are struggling over the inconsistencies of conventional spelling.

Of course the transition to ordinary spelling has to be made sooner or later, but practical experience has shown that this transition is not nearly so formidable as might appear to those who are unfamiliar with phonetic methods. The actual result arrived at by those who have tried the experiment is that, in the end, the children who have learned on this method actually write in ordinary spelling more correctly than those who have never seen anything but ordinary spelling (*b*).

Phonetics may also be used with advantage in connexion with the teaching of elocution. Pronunciation varies very much with the same individual according to the rate of speaking and the circumstances under which he is speaking. It is essential that the elocutionist should understand and study these differences, and he will find phonetics of the greatest assistance to him in that study (*c*).

Similar considerations apply to singing. The pronunciation of English used in singing differs very much even from that used in the most careful style of speaking, and still more from the pronunciation used in conversation. Those who learn singing generally have to acquire the sounds which are recognized as correct or desirable in good singing simply by imitating their teachers. The same results may, however, be attained much more easily and much more surely by the study of a little phonetics.

(*a*) There are numerous suitable books; see under the heading Phonetic Reading-matter in the bibliography at the end of this article.

(*b*) See particularly V. Partington, *The Transition from Phonetic to Ordinary Spelling* (published by the International Phonetic Association price 4*d*.) Miss Partington says (p. 1): "if the transition from the phonetic script to the ordinary spelling is carefully worked out, the children who have been trained on phonetic lines from the beginning invariably make better spellers in the end than those who have been so unfortunate as to have no phonetic training at all." See also J. Spieser, *Ein klassenversuch* (Leipzig Scheffer), and *Das begriffliche Lehrverfahren insbesondere beim Lesenlehren* (same author and publisher.)

(*c*) See C. M. Rice, *Voice Production with the aid of Phonetics* (Cambridge, Heffer).

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Phonetics is further of the greatest importance to students of philology. Philology is the science which deals with the history of spoken words. Without phonetics philology is apt to degenerate into the history of written symbols. We still occasionally come across students who repeat in parrot fashion that "*h* became *g* by Verner's law" and that "*z* became *y* in vulgar Latin" and can tell us things about "closed *e's*" and "open *o's*" and "palatal *k's*" without knowing in the least what sounds are represented by these letters. Such cases are now fortunately the exception. Our best teachers now realize that philology *must* be based on phonetics. Students should be able to pronounce all the sounds with which they have to deal, and should be able to draw diagrams of the organs of speech to illustrate the principal sound changes (*a*).

In conclusion it may be well to give a few indications of the extent to which phonetics is at present being used in England. Phonetics is used not only in Universities and Training Colleges but also very widely in schools. Information with regard to this will be found in the Board of Education Circular No. 797 issued last summer. The appendix to this circular is particularly worthy of attention. It gives the actual time-tables and syllabuses of modern language instruction in several of the best schools.

In one of our Universities, Belfast, phonetics and the use of International Phonetic transcription are compulsory for all students taking French. In Scotland phonetics is a compulsory subject for all students in Training Colleges. In London the London County Council recommends all the modern language teachers in its schools to become proficient in phonetics, and provides free instruction in the subject for them.

Much interesting information with regard to the extent to which phonetics is used will be found in a pamphlet entitled. "*The Means of Training in Phonetics available for modern language teachers*" by L. H. Althaus (published by the International Phonetic Association, price 5*d*.).

The following is a list of works which may be found useful to those interested in the subject. (In those marked the transcription of the International Phonetic Association is used. Those marks are suitable for use with children).

(*a*) *e. g.* to show how the Old English vowel in words like *while* (*i*:) could not possibly have arrived at its modern form (*ai*) without passing through the value (*ei*).

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On the use of Phonetic in Language Teaching.

H. Sweet, Practical Study of Languages. (Dent, London, 3*s.* 6*d.*)
O. Jaspersen, How to teach a foreign language. (Sonnenschein, ndon, 3*s.* 6*d.*)
W. Rippmann, Hints on Teaching French (Dent, London, 1*s.* .)

Phonetics of English.

D. Jones, The Pronunciation of English (Cambridge University ess, 2*s.* 6*d.*)
H. Sweet, Primer of Spoken English (Oxford University Press, .6*d.*)
W. Rippmann, Sounds of Spoken English (London, Dent 1*s.* .)
W. Rippmann, English Sounds (London, Dent, 1*s.*)
L. H. Althaus, Sounds of the Mother Tongue (London Univer- y Press, 2*s.*)
R. J. Lloyd, Northern English (Leipzig, Teubner, 3*s.* 3*d.*)
W. Grant, The Pronunciation of English in Scotland. (Cam- idge University Press, 3*s.* 6*d.*)

Phonetics of other languages.

P. Passy, Sounds of the French Language (Oxford University ess, 2*s.* 6*d.*)
B. Dumville, French Pronunciation (London, Dent, 2*s.* 6*d.*)
W. Victor, German Pronunciation (Leipzig, Reisland, 2*s.*)
R. G. Vianna, Portugais (Leipzig, Teubner, 4*s.*)
G. Panconcelli-Calzia, Italiano (Leipzig, Teubner, 4*s.*)
R. Ch. Guernier, Notes sur la Pronunciation de la Langue Man- rine (International Phonetic Association, 1*s.*)
E. R. Edwards La Langue Japonaise Parlée (Leipzig, Teubner, .)

Phonetic Reading Matter.

(1) English.

D. Jones, Phonetic Readings in English (Heidelburg, Winter, . 8*d.*)
D. Jones, Phonetic transcriptions of English Prose (Oxford Uni- ersity Press, 2*s.*)
D. Jones, Intonation Curves (Leipzig, Teubner, 2*s.* 8*d.*)
W. Rippmann, Specimens of English (London, Dent, 1*s.*)
G. Noel-Armfield, 100 Poems for Children (Leipzig, Teubner, .)

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E. R. Edwards, Transcription of Vietor-Dorr Englisches Lesebuch (Leipzig, Teubner, 2*s*. 3*d*.)

H. Smith, Transcription of Shindler's Echo of Spoken English (Marburg, Elwert, 1*s*. 6*d*.)

G. E. Fuhrken, Transcription of Jaspersen-Rodhe Engelsk Lsebok (Stockholm, Norstedt, 3*s*.)

(ii) Other Languages.

C. Motte, Lectures Phonétiques (Paris, Didier, 2*s*.)

P. Passy, Choix de Lectures (Cothen Schulze, 10*d*.)

P. Passy, Lectures Variées (Société des Traités, 33, Rue, des Sts. Pères, Paris, 1*s*. 3*d*.)

W. Vietor, Lesebuch in Lautschrift (Leipzig, Teubner, 2 vols., 3*s*. each.)

A. Egan, German Phonetic Reader (London University Press.)

D. Jones and Kwing Tong Woo, Cantonese Phonetic Reader (London University Press.)

T. Graham Bailey, A Panjabi Phonetic Reader (London University, in preparation.)

Dictionaries.

Michaelis and Jones, English Phonetic Dictionary (Hanover; C. Meyer, Podbielskistr. 351, Hannover-List.)

Michaelis and Passy, Dictionnaire Phonétique Francais (Hanover, C. Meyer, 5*s*.)

W. Vietor, Deutsches Aussprachewörterbuch (Leipzig, Reisland, 12*s*.)

Wall Charts for Class Use.

F. Rausch and D. Jones, Sound Charts (London, Dent, 12*s*. 6*d*. the set of 9). (Showing tongue positions, etc., of 9 of the most important vowels.)

D. Jones, English Speech Sounds Do. Les Sons du Francais Do. The Organs of Speech	(Cambridge University Press; paper 1*s*. 6*d*. each; mounted with rollers 3*s*. each.)
W. Rippmann, Sounds of English Do. Les Sons du Francais Do. Deutsche Laute	(London, Dent; paper 1*s*. each; mounted with rollers 2*s* 6*d*. each.

W. Vietor, Lauttafeln (English, French, German (Marburg, Elwert; paper 2*s*. each, on linen 4*s*. each.)

The names of numerous other useful books will be found in the bibliography contained in the above mentioned "Principles of the International Phonetic Association."

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PROPOSED ENHANCEMENT OF LAND CESS IN MADRAS.

By Mr. A. P. PATRO.

HE Government of Madras issued a circular letter to all the Collectors of Districts and Presidents of District Boards to obtain, opinion upon a proposal to amend the "Madras Local Boards 1884" with a view to confer power on the boards to levy an in-sed cess on land; the present cess being generally at the rate of exceeding one anna in the rupee on the annual rent value of the . Every landholder is obliged to pay to the Collector the local due in respect of lands held by him and in all cases where a per-holds lands as an intermediate landholder on an under tenure, the lholder is entitled to recover from the intermediate landholders the le of the tax paid by him in respect of the lands held by the in-mediate landholder less one-half the tax assessable on the amount Kattubadi; in the case of lands occupied by tenants it shall be ful for the landholder or the intermediate landholder to collect recover from his tenant one-half of the amount payable by the lholder in respect of the land so occupied (Amended Act of 1890). the case of land held on ryotwari tenure, the amount of the local , namely, one anna in the rupee payable by the landholder pattadar, entered in his patta permanently subject to revision at resettle-nts only. The object of the proposed increase of land cess is to prove village communications and kindred objects, the fund thus sed is proposed to be ear-marked and whenever any District Board nd that its ordinary resources are not adequate to meet the local mand for improvement of village roads and sanitation, the board all with the sanction of the Government levy the enhanced rate of ss at two annas in the rupee. It is needless to recapitulate the argu-nts advanced by a section of the press against the imposition of an ucation cess. The present proposal will add an unjust burden on e land and the cultivator.

Before discussing the injustice of the present system and the orking of the cess, or dealing with the present inability of local ards to utilise their ordinary resources and subsidies, or proving w an equitable distribution of the financial responsibility between ovincial and local funds would enable the boards to save consider-ble expenditure now incurred, or referring to other sources of taxation, f any, a short description of "Local Fund Boards" in this Province

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will help us very much to understand the original significance of the tax and later developments. In 1853, the Collector of South Arcot, in recommending the temporary reduction of land assessment in his district, pending its survey and settlement, remarked that for the 5,000 square miles of its area there was not a single district road and as it could not be expected that these roads should be made from public treasury, he requested a small fraction of the land assessment might be retained as a District Road Fund. The rate suggested was one anna per acre 1·32 and the fund was suggested to be expended by the Collector and the District Engineer, the main lines and larger bridges being provided for by Government from general revenues. This suggestion was accepted by the Government and the plan was extended to all districts in which assessments were temporarily reduced, with this difference that instead of the rate being one anna per Cawney (acre 1·32), it was fixed at 2 per cent. of the assessment charge land. A few years later the Government directed that the income from ferries and cart-tax should be credited under the head of Local funds. In 1856, the question as to what roads should be made and maintained at the direct cost of Government came under discussion and the Government decided *that trunk roads* and *certain district roads should be made and kept at the cost of the State.* The local funds received additional support from the fines levied under Act III of 1857. It is remarkable that in 1862-63 two per cent. of the revenue of the Godavari District, charged at the settlement rates, was directed to be set apart as a Road Fund and the same plan was adopted in all the subsequent settlements made prior to 1866. Till now the zamindari lands were not taken into consideration and so by an Act of 1866, the Road Fund Act, the Government took power to levy a road-cess at 6 pies on every rupee of the annual rent-value of all lands, ryotwari, zamindari and Inam. The principle of establishing a complete system of local funds for local purposes was much discussed and the primary reason for introducing the Bill of 1870 was the necessity which had been felt for some comprehensive and practical measure for providing sound elementary education for the mass of the population. (Madras Manual of Administration, Government Press, 1885). In this province the idea of compulsory education or rather compulsory charge for elementary education, relates back to Act IV of 1863. The charge levied under the Act was specially devoted to the development of education and to no other purpose, the educational rate was intended to be for a term of five years subject to renewal or continuation with the sanction of the Government. The object was to give legal sanction to the collection of a

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s for education, which had *been voluntarily imposed by the people* *on themselves* in the Godavari District for the establishment of mentary Schools, and the other was to furnish the inhabitants of ns and villages with the means of raising permanant funds for establishment or improvement of Schools. The Act was not perly worked. It was found that about nine districts took ntage of the provisions, the result would have been a thorough nge of circumstances in rural areas, but the Government did not sue this policy consistently. A more serious blunder cannot be ly conceived. As a compensation for this great loss Act IV of 71 was passed appointing committees in rural areas. One of the st interesting questions then discussed was whether a marriage- s should be introduced or not for the purposes of the Act. The ject of the Bill was declared "to be merely to provide additional nds for the construction of cheap roads which should connect mote villages with the district roads". "A rate or cess not ex- ding one anna in the rupee on the annual rental value all occupied lands—Government, Inam and Zamindari" was levied gether with power to levy house-tax, tolls, etc. A committee on al government was appointed in June 1883, and recommended mong other matters that the minimum proportion of the land-cess voted to the road fund should be reduced from two-thirds to one- lf to enable the general fund to bear the charges now falling on it; new Act embodying the general principles of recommendations of e Committee was passed on 1st April, 1884, Act V of 1884.

From the above it will be seen that the primary object of passing t IV of 1871 and the subsequent Act was to provide additional nds for the construction of "cheap roads which should connect mote villages with the District roads," (2) The original object was e Trunk roads should be under the management of the government. he Royal Commission upon Decentralisation also emphasised this et and recommended (No. 96 page 307 paras 746, 755 etc., of the port) that the Trunk Roads should be taken up by the provincial nds. The Royal Commission observe (para 773, 774) that "in iew of the fact that the present policy of Government is to lighten e burdens on the land; that the boards cannot as yet be made fully presentative of the people; and that constant changes in rates in ral tracts would lead to general dissatisfaction, and possibly to and upon ignorant raiyats, we consider that District Boards should ot have power to raise the ordinary land cess beyond one-anna in e rupee on the rent value....."

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It is suggested that an Imperial grant of 25 per cent. of the land cess collected is made to the provinces and the Provincial Governments have to distribute it among the District Boards in proportion to their income. The Provincial subsidy is now declared to depend on the general surplus in the budget. It has yet to be stated if the provincial funds do regularly contribute 25 per cent. since 1905, either towards general revenue or for particular purposes. The injustice of the cess lies also in its incidence. In the case of the zamindari ryot, though his share is one-half yet the net income is about one-third and yet he would pay cess on the full amount of his share. The cess being quinquennial he has to pay fixed cess for good and bad years; in the case of the ryotwari ryot, the Government which receives an equitable rent ought to contribute half-anna in the rupee towards the cess, which is not done now. The readjustment of the charges as recommended by the Royal Commission will enable the Boards to save expenditure under one head in order to devote the same for other purposes. The question is why should land alone be taxed. In an agricultural country there is no other resource than land but when it is admittedly burdened with taxes and cesses and relief is sought to be given to the ryot in abolishing village service cess imposed under Act II of 1894 and is still subject to a Railway cess, it is unjust that additional burden should be laid on it. A professional tax or raising of the income tax for the purpose is suggested. A marriage-tax which was discussed at the passing of Act of 1871 is also suited to raise the necessary revenue in the area under the District Board, a tax of this kind proportionate to the income of the individual or family will be a self adjusting burden; but the whole point of the case is that there is no need for increasing land cess and that the additional expenditure if any, can be adequately met from other sources already discussed above.

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BURKE ON THE METHOD OF POLITICAL REASONING.

By PROF P. A. WADIA M. A.

HERE is probably no political philosopher in our own days whose writing have so effectually afforded a healthy corrective to sided political thinking as the writings of Edmund Burke. On one hand they afford the best of antidotes against an exaggerated servatism that refuses to move with the times : but on the other nd they are an ever-living protest against that equally exaggerated icalism that confidently hopes to bring about the millenium by olutionary destruction and by the total subversions of institutions horated by the labours of ages. It will be as the advocate of anic reform as against the suicidal zeal of radical Jacobinism of s times that Burke will be most remembered : in his lifetime he s the leader of the crusade against Jacobinism, and even after s death, to use a metaphor that he himself employed, his skin was ade into a drum to animate Europe to eternal battle against a anny that threatened to overwhelm all the human race.

We propose to notice to-day the views of this eminent political inker on the true methods of political reasoning. There is nothing characteristic of his writings as his hatred to abstract reasoning on politics. In the course of his speech on American Taxation he claimed, " I do not enter into these metaphysical distinctions, I ate the very sound of them." The discussion of abstract right is s " great Serbonian bog, 'twixt Damiata and Mount Cassius d, where armies whole have sunk." He uses the same emphatic nguage in the Reflections on the French Revolution, " I cannot and forward and give praise or blame to anything which relates to man actions and human concerns, on a simple view of the object s it stand stripped of every relation, in all the nakedness and solitude etaphysical abstraction." The constitution of a kingdom is not a athematical problem. Alluding to the speculations of the school of an Jacques Rousseau, he observes : " the pretended rights of these eorists are all extremes: and in proportion as they are metaphysically rue, they are morally and politically false." " The rights of men es in a sort of middle, incapable of definition, but not impossible to e discerned." The Sophistic legislators of France, satisfied with the rude equipment such as may be supplied by the metaphysics of an ndergraduate and the mathematics and arithmatic of an exciseman, eat men like counters, as so many numerical units whose historical

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antecedents and environmental influence might be safely neglected. Like ornamental gardeners these philosophers form political institutions on the basis of exact levels into the shapes of squares and regular geometrical figures.

Burke becomes even more explicit and emphatic in his later writings. "It is not worth our while to discuss" he says in the appeal from the New to the Old Whigs, "like Sophisters, whether in no case some evil, for the sake of some benefit, is to be tolerated. Nothing universal can be rationally affirmed on any moral or on any political subject. Pure metaphysical abstraction does not belong to these matters. The lines of morality are not like the ideal lines of mathematics. They are broad and deep as well as long. They admit of exceptions : they demand modifications. These exceptions and modifications are not made by the process of logic, but by the rules of prudence. Prudence is not only the first in rank of the virtues political and moral, but she is the director, the regulator, the standard of them all. Metaphysics cannot live without definition : but prudence is cautious how she defines." Thus while discussing the subject of the forms of government he says expressly that he reprobates no particular forms of government merely upon abstract principles. He incessantly speaks of the French legislators of 1789 and the following years as geometricians and alchemists, geographers and experimental philosophers, and alludes to their theories as the "shallow speculations of the petulant, assuming, short-sighted coxcombe of philosophy."

Burke's hatred of abstract speculation can only be understood when we remember the sort of environment in which he lived, and the nature of the political thinking of his predecessors and his contemporaries. The mathematical reasoning of the school of Rousseau had led the bourgeois lawyers and advocates of the National Assembly, the Barnaves and the Mirabeaus, the Talleyrands and the Sieyes, the Dantons and the Desmulins, to destroy all existing institutions, to level to the ground at one stroke what had been slowly achieved by successive labours of generations of men. Born an Irishman, with all an Irishman's contempt of abstract mathematical studies, and with all an Irishman's love of poetry and eloquence and inclination for moral and political studies, Burkes instinctively perceived the danger of the mathematical method in politics. In his eyes the mathematician was the man least fitted for a large and liberal view of things : and yet the new enlightment in France which he saw gaining greater and greater strength every day, was essentially based on this abstract,

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thematical view of things, and was ready to overthrow all institu-ns, all the social customs and habits sanctified by time, all the heritage of culture and religion built up by the labours of turies in favour of its crude abstract theories about the rights of n. What could be more natural than that Burke should set him-f persistently to fight against the ruinous consequences of such thods of thinking, and warn his contemporaries and all future nerations against the alluring fascinations of an obviously simple stem of political philosophy? "Nothing can be conceived more rd," he observed, "than the heart of a thoroughbred metaphysician. comes nearer to the cold malignity of a wicked spirit than to the ilty and passion of a man." "They never see any way to their ojected good but by the road of some evil. Their imagination is t fatigued with the contemplation of human suffering through the ide waste of centuries added to centuries of misery and desolation. he geometricians and the chemists bring, the one from the dry bones f their diagrams, and the other from the foot of their furnaces, spositions that make them worse than indifferent about those feelings nd habitudes, which are the supports of the moral world. These hilosophers consider men in their experiments no more than they o mice in an airpump or in a recipient of metaphysic gas."

As against this false method Burke contends for the creation of a cience of politics based upon experience. "The science of construct-ing a commonwealth, or renovating it, or reforming it, is like every ther experimental science not to be taught *a priori*. Nor is it a hort experience that can instruct us in that practical science." "Men of science, when new project come before them, always think a discourse proving the mere right or the mere power of acting in the manner proposed, to be no more than a very unpleasant way of misspending time. They must see the object to be of proper magnitude to engage them: they must see the means of compassing it to be next to certain; the mischiefs not to counterbalance the profit. They will examine how a proposed regulation agrees with the opinion of those who are likely to be affected by it: they will not despise the consideration even of their habitudes and prejudices." And again "They who can read the political sky will see a hurricane in a cloud no bigger than a hand at the very edge of the horizon, and will run into the first harbour. No lines can be laid down for civil or political wisdom. They are a matter incapable of exact definition. But, though no man can draw a stroke between the confines of day and night, yet light and darkness are upon the whole tolerably distinguishable.

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The science of politics is then to be built upon experience, on the experience of the individual himself and on the experience of past ages as handed down in the shape of crystallised institutions and customs. But can experience and observation supply principles of a sufficiently general character to guide the statesman and to constitute a *science* of politics? There are passages where Burke expressly maintains that they are not: "there is not in the physical order a distinct cause by which" commonwealths "must necessarily grow, flourish or decay: nor in my opinion does the moral world produce anything more determinate on that subject than what may serve as an amusement for speculative men. I doubt whether the history of mankind is yet complete enough, if ever it can be so, to furnish grounds for a sure theory on the internal causes which necessarily affect the fortune of a state." Burke would appear at times to deny the existence of a political science in his days. But in other places he recognises the true value of general reasoning in politics. "I never govern myself—no rational man ever did govern himself—by abstractions and universals. I do not put abstract ideas wholly out of any question, because I well knew that under that name I should dismiss principles: and that without the guide and light of sound, well-understood principles, all reasoning in politics, as in everything else, would only be a confused jumble of particular facts and details, without the means of drawing out any sort of theoretical or practical conclusion. A statesman differs from a professor in a university: the latter has only the view of society: the former, the statesman, has a number of circumstances to combine with those general ideas and to take into his consideration. A statesman, never losing sight of principles, is to be guided by circumstances."

Burke thus contended throughout his life that in politics we are concerned not with barren rights but with duties, not with abstract truth but with a shifting expediency. If the method that Burke insisted on in his writings had occupied its proper place in the minds of statesmen, we would have had no occasion to read some of the fatal chapters of history, the record of those infatuated struggles to enforce a right only because it is a right, the history of the war of England against the American colonies. And we would have been spared the still more painful chronicles of those great men who have wasted lives of noble purpose, lofty ideas, heroic endurance, in the fruitless endeavour to carry out schemes of benevolence in the face of an unwilling generation and a hostile environment. But because Burke's speculations always had reference to practical problems, because they were not conceived by a student

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the closet, it is not to be supposed that he allowed the rage of his als to be narrowed down, that he turned from inquiries merely ause they tended to modify existing beliefs, that his zeal for orm was cramped and obessed by the suffocating atmosphere of sluggish world. His speech on Economic Reform will be an r-living testimony to the ardour of his views as a political former who saw in the universal clearance of corruption the toration of an age of political righteousness. Nothing is so typical the two-fold position of his political method and his political itude as some of the observations which he made during the course this famous speech of 1780. "The mere time of the reform is no means worth the sacrifice of a principle of law. Individuals s like shadows, but the commonwealth is fixed and stable. The ference therefore of to-day and to-morrow, which to private ple is immense, to the state is nothing. Those things which are t practicable are not desirable. There is nothing in the world lly beneficial, that does not lie within the reach of an informed derstanding and a well-directed pursuit. There is nothing that d has judged good for us that he has not given us the means to complish, in both the natural and the moral world. If we cry, e children for the moon, like children we must cry on."

But at no period of his life was the soundness of his political asoning so useful to himself and to the country at large as when it abled him to see through the abstractions of liberty and equality rofessed by the Jacobins of France. Divesting Jacobinism of all s disguises he placed it before the eyes of his contemporaries in l its frightful nakedness, pointing out how its characteristics were either love of freedom nor revenge for wrong, but envy and love f rapine. The French populace and their leaders cared nothing r the corruption of the law, for the misdirected application of the ublic revenues, for the levities and errors of the kings and the ourtiers. But they hated superiority, they boiled over with rage the social distinctions of rank and birth, they longed to grasp t the property and possession of those above them. The tailors nd the cobblers, the bakers and the courtesans who legislated r France from the benches and the galleries in the hall of the National Assembly and the Convention, and who legislated by pulling down all the old institutions of France, knew perfectly well hat by destroying those institutions they would level a class uperior to themselves: they had the gratification of tearing down ll those to whose position they could never hope to rise, and in heir plunder seizing on property which they could never hope to arn. Every beggar and bandit in France could feel himself as reat as the king and the nobles. Living at a time when all the fatal onsequences of Jacobinism had not yet developed themselves, Burke's towering intellect enable him to point out as a lurid warning to his countrymen the course of political abstractions worked by selfish Jacobinism. And we in our days, with the din of the socialistic proposals for a general levelling of ranks and possession resounding in our ears, have ample need of remembering the warning that Burke gave to his contemporaries.

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THE BENEFITS OF TECHNICAL EDUCATION IN INDIA.*

By Rev. J. IRELAND HASLER.

THE benefits of a technical education may be well considered from two standpoints, *viz* : (i) that of the individual who receives such a course of training, and (ii) that of the community of which he forms a part. It is from these two standpoints respectively that the subject is dealt with in this paper.

I. The Benefits to the Individual.—The personal value of education of any kind needs to be estimated both by the nature of the knowledge acquired and also by the means of self-development afforded. Re-stating these two points in their inverse order, the two ways by which you come to test the advantage of any system of education are :—(i) How does it help to promote manhood, and (ii) How does it help to equip manhood. Judged by these tests technical education, if weighed in the balances, will not be found wanting.

The special branches of knowledge acquired are those which have the most general utilitarian value. Great stress for instance is laid upon the learning of Mathematics—that branch of study which more than any other perhaps inculcates method, precision, and accuracy. Conjoined with Mathematics is Elementary Science, which deals so largely with the nature and property of common things, and is consequently of such practical worth. Then too, you have Mechanics—a sort of applied Mathematics, and an acquirement, the full value of which is often underrated. Herbert Spencer in his treatise on "Education," when dealing with the subject as to what knowledge is of the most use placed Mathematics and Science in the foremost place and in regard to Mechanics argues that the fate of a nation may depend on the amount of mechanical knowledge which it possesses. Its commerce may decline if its manufacturers use bad machines, such as cannot compete with rival machines which waste less in friction and inertia. Its navy may sink to an inferior position amongst those of surrounding nations if its steps do not embody all the latest mechanical improvements. One of the European nations that has manifested remarkable self-development during the last century is Germany and not a little of its progress has been shown to be due to the general introduction and fostering of technical education—such education being not merely confined to the acquisition of manual skill, but embracing also the explanation of the processes of production, as well as instruction in science and art in their special relationship to various industries. A great change had taken place in English ideas regarding the subjects and methods of education even in the period since I was at school. Some years ago I went

*(A paper read at the Behar School of Engineering, Bankipore.)

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to the old grammar school where I first made acquaintance with the d" languages of Latin and Greek—subjects that played a consider- part in the educational cargo that boys had to take on board in those —and there I found a class of boys occupied at work in a new class that formed a carpenter's shop, where they were receiving the rudiments technical education. Many of them would doubtless, never become engi- nor artizans; they would take up some professional or commercial career means for earning their livelihood, and yet the knowledge and educa- thus gained, though only in an elementary degree, could not fail to benefit to them in connection with many of the ordinary needs of life. brings me to another point to which I would venture to direct atten- *viz.*

The special branches of knowledge acquired are those which have a particular arian value.

Life's experiences are not always strictly according to rule or to prece- Accidents happen and emergencies occur. Something or other breaks It may be in the domestic circle, or in the street or shop, or while elling along the road or railway. At such times it is the man who has more or less of a technical education—in other words, the practical —who rises to the occasion, steps into the breach, rectifies the damage devises some temporary expedient. His knowledge of the nature of things his practical acquaintance with the construction and re-construction of gs stand him in good stead at such times of difficulty. And such occa- s are constantly occurring. In the ordinary little emergencies of life the zan or the engineer is of far greater service than the lawyer or the literary fessor.

So much as to the nature of the knowledge acquired. Pass on now to sider the means of self-discipline and self-development which the acquisi- n of such knowledge includes. I would remind you in passing that techni- training is of special value in self-development because it works along entific lines. It is in accordance with the latest methods of the science education. Educationalists are seeking more and more to bring their thods into conformity with the fundamental laws of the nature of young nds, *viz*,—" Spontaneous activity; co-relations of body and mind; the velopment of the senses; curiosity and inquisitiveness; observation and perimental activity." Scholars are taught to learn by being taught to The innate activity of children instead of being repressed during school urs is impressed into service and utilized as a means for the impartation instruction. Knowledge is presented as much as possible in the concrete ther than in the abstract *i.e.* by means of object lessons rather than by eans of formulæ and tabulated statements. In technical education you ve a noteworthy illustration of this. The workshop adjoins the classroom d you pass from the one to the other. Practical work is conjoined with book udies—the concrete with the abstract. Technical students learn not only

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by reading but also by doing. How different is all to this from the traditional methods of education in India. For unnumbered generations the habit has been to commit to memory, and to learn long passages by heart. In other words the memory has been developed at the expense of the reason. The national faculties have not been duly cultivated and the Eastern has been thus handicapped in relation to the Western in the race of life. "The Western mind is seemingly much more active, and is certainly readier and more initiative, not because it excels the Eastern either in depth or subtlety, but simply because it has been trained on a system in which the memory does not occupy so prominent a place." Unfortunately in connection with the ordinary courses at the Indian Universities there is apparently too much reliance on "cram" in order to pass examinations, and too little attention paid to the formation of the habits of observing, reasoning, thinking for oneself and exercising the spirit of critical enquiry. Some one has remarked that the students "work to pass and not to know; they do pass and they do not know." Education consists too much in *telling* rather than in *training*. Now it appears to me that in technical education there are safeguards against this defect. The pupil has to prove by his handiwork that he knows, and any piece of knowledge thus acquired becomes more thoroughly his than it could otherwise be. In the workshop as far as I can comprehend it the powers of reason have to be brought into requisition more than the powers of memory, and, if such is the case, the graduate from a Technical College ought to have a better developed mind and a more practical intelligence than the graduate from some other centre of learning who may even be able to write B. A. after his name, though the latter would excel him in range of knowledge.

A further advantage that technical education possessed over ordinary education is that it caters for the physical side of the student's nature as well as for the mental side. This is a point worth noting inasmuch as complaint has been made against the ordinary college system of training because of its shortcomings in this respect. It has been alleged *Hindustan Review* June 1910 p. 474,) that "physical deterioration has been the result of a system of education necessitating a high pres ure of brain work on account of a somewhat lengthy curriculum and a defective mode of examination tending to encourage cramming rather than growth of originality." It has been claimed that "most of the students can seldom spare time for physical exercises and that even when they do, the good effect of such exercises is lost upon those who occasionally take part in them owing to the violation of certain rules which are the necessary conditions of their utility, *viz*, rules concerning regularity and moderation. Occasional and irregular exercises avail nothing." Now I think personally that that accusation may be a bit too exaggerated and distorted, yet at the same time there is some truth in it. No such accusation can be brought to bear against technical training where regularly day by day manual labour and that too sometimes of fatiguing kind forms part of the ordinary curriculum,

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Nor is the physical developed at the expense of the mental but rather close conjunction with the mental. The two help each other. Hand and in are brought into systematic co-operation. Herein lies the difference ween technical education and industrial education. The latter teaches only to make a thing. Instruction is confined to the workshop. The former joins the lecture hall with the workshop. It teaches the laws and principles on which methods of manufacture are based—principles which if thoroughly stered and comprehended can be applied to the improving of methods. the classroom the student acquires the habit of drawing conclusions from : in the workshop he verifies those conclusions by observation and periment. The more thorough and complete his technical knowledge comes and the more developed his technical skill, the more are his powers judgment increased and strengthened. He acquires a very practical kind logic. He ought to become as acute as a lawyer. He ought to acquire mental faculty which is even better than acuteness of judgment, *viz* : actitude of thought. It has been said that the Eastern mind by reason its innate tendency to metaphysical sepeculation has not sufficiently tivated the habit of forming and entertaining clear conceptions with well-fined outlines. It is too easily satisfied with vague, misty and ill-defined eas. There is none of that exacting spirit of the West which refuses to be off with anything short of complete and precise details. Now the whole stem of technical training helps to remedy such a defect. There must accuracy of measurements, precision of details, and thoroughness of work success remains unrealized and these mental habits if acquired thus in nnection with manual work are available for use in all departments of ought and of life.

I pass on now to consider the moral benefits accruing from technical ucation. One undoubted benefit is that it helps to remove the erroneous eas that are all too prevalent regarding the alleged degradation of manual bour. There are various causes adduced to account for the impoverishment India and amongst them these two most certainly find a place, *viz* : (*i*) the mbers of its inhabitants living in idleness from false ideas about labour, nd (*ii*) the too general abandonment of manufactures to uneducated workmen. Dignity of position and personal honour are too closely associated with some ind of sedentary intellectual employment. In technical training manual work is inseparably interlinked with intellectual employment and real manliness, self-reliance and independence are thus unconsciously developed. It is not so long ago that a great outcry was made against the present Principal of the Patna College because he asked certain students to help to roll the tennis lawn. It was alleged that such exercise would have been degrading to them. That incident simply showed what false ideas of honour and degradation are only too prevalent in this land. Manual labour is honourable. In the best days of the Roman Republic some of the greatest men cultivated their own farms. Amongst the Jews it was the custom for every lad whether born of rich or poor parents to acquire some handicraft. Peter the Great, Emperor of

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Russia, himself laboured as a carpenter and blacksmith that he might improve the position of his country in those arts. There are gentlemen in England who are largely if not entirely their own *malis*. Our present King-Emperor had in the earlier years of his life to perform a good deal of manual labour. The greater the number of cultured young men in India that devote themselves to technical work, the higher will the moral tone of the country be raised in this one respect at any rate, and the more accurate will be men's own individual ideas as to what constitutes true dignity.

Moreover, psychologists tell us that there is a close connection between muscular activity and with power, which the man who seeks complete self-control will do well to heed. "All practice in doing things" says Sully "is to some extent a strengthening of volitional power. Few realize how impossible healthful energy of will is without strong muscles which are its organ, or how endurance and self-control, no less than great achievement, depend upon muscle habits." According to this psychological fact then how special are opportunities of technical students for unconsciously as well as consciously building up strong characters while engaged in their ordinary course of training. There have moreover been difficulties to encounter in the manufacture or repair of the various articles. The courage they display in attaching these difficulties and the perseverance they manifest despite failures are definite and permanent gains to their character. They have always to work on the lines of the *true*. If they deviate from the laws of precision in measurements their piece of work will not come outright. They are obliged by the very nature of their tasks to take pains, to attend to details, to be accurate, and so habits of truth and accuracy in general ought to be easier for them in the case with other men. I have an idea too that one of the chief lessons they come to learn in connection with their work is that of the importance of trifles. They find that it does not pay in the long run to neglect the little things, and that it is harder for such neglect to escape notice when the work done is something visible and tangible than it is in connection with merely book study. In other words their technical training affords special advantages for cultivating the habit of thoroughness—one of the most valuable habits that any one can possibly acquire and an absolutely essentialy qualification if the work done is ever to be permanent.

These then are some of the benefits to character and real manhood which are specially and peculiarly connected with the training for the careers which lie before technical students. But these benefits will not be gained nor will they ever become a permanant part of the individual unless he deliberately sets himself to utilize for their acquisition the opportunities which his period of training affords him. The man who does nothing more than he is absolutely obliged to do, who never undertakes any voluntary work, who is in a greater hurry to lay down his tools than he is to take them up, who seeks to scamp his work if he can and strive to hustle through his task as quickly as possible rather than accomplish it as well as possible—

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that man not only handicaps himself for the rightful and successful discharge of the harder tasks that will come to him in the after years—tasks for the fulfilment of which he may be left largely to his own devices and in the doing of which he will be deprived of that help of companionship and guidance on which he can rely in an Engineering School—but he will also be of far less service to his country, than he might otherwise be. Not only he will suffer as regards his character—he will suffer also as regards his career and his country, will suffer also. How that latter will be the case, I now proceed to show.

II. The Benefits to India.

This portion of my subject has already been touched on, though only in a desultory manner. Do technical students sufficiently realize how closely their kind of work is connected with the welfare and the improvement of their Brotherhood? Again and again in magazines like the "Hindustan Review" are to be found articles written by thoughtful observers and to show that India's resuscitation depends upon her industrial development and that her future prosperity lies in her economic progress. Let me quote the opinion of one such Indian writer:—(*Hindustan Review* September 1907 p. 236.) "Captains of industry and pioneers of trade and commerce will confer greater, better and more lasting benefits upon India than those irresponsible demagogues, political extremists and seditious journalists who revile and abuse the British rule in season and out of season. Nothing is more fatal to the economic interests of India than to think that the poverty of India must remain as long as British rule lasts. The best remedy to drive this poverty out of India is to improve agriculture and to introduce various manufacturing industries which may be reasonably expected to take root in the soil. It is the duty of our politicians to impress upon the minds of our rising young men who equip themselves in schools and colleges for Government employments and liberal professions which are nowadays overcrowded, the necessity and importance of developing the natural resources and industries of India." Another similar writer says: (*Hindustan Review* May 1910 p. 383.) "India's regeneration does not lie in reforming university system, nor does it lie in sitting with folded hands, looking for some outside help. It entirely depends upon the sons of the soil applying themselves vigorously and actively towards industrial development. It also depends upon their fearlessness to invest money in enterprizes likely to prove beneficial, and to a greater extent the regeneration of India depends upon scattering schools of polytechnics far and wide throughout India with Indian capital and Indian management. With the spirit of enterprize upon capitalists, with the desire of youth to take up technical, industrial and commercial lines, with the sympathy of Government, it is not too much to hope that our India is some day in the near future destined to tower high among the nations of the globe with all her resplendent glory in civilization and industrial efficiency." What do those quotations mean in other language, save this, that the other benefits that can accrue to

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India at the present time will come from the technical training given to her young citizens, and that technical schools need to be multiplied a hundred-fold in order to produce an enhanced number of serviceable citizens.

I know of one Christian Missionary Review published in India which is so alive to the great importance of technical and industrial training that month by month it sets aside a section of its pages for news articles in connection with what it calls its "Industri-Educational Department." The year before last that magazine published a striking article by a missionary who had had over 20 years' experience of industrial educational work in which he urged that it was this that was needed to redeem rural Indian life, to solve India's labour problems through increasing the efficiency of labour by improving mental capacity and deftness of hand, and to increase effectiveness of labour by the introduction of and the teaching the use of labour saving appliances.

It has again and again been pointed out that India is very largely an agricultural country. Industries that used to be flourishing are now in a state of decay and their degenerate condition is due in no slight degree to the fact that while other countries have invented or adopted new methods of production, India has lagged behind. She has become a land of raw products and a place of market for the manufactures of other countries. But the progress of a nation depends upon the establishment of a diversity of occupations which will relieve the pressure on the land, and two of the best wealth-producing occupations for a country are manufacture and mining. One of the ways to protect India from the direful effects of periodic famines is to promote a variety of occupations, both by the building up of industries by outside capital and agency and by the encouraging of local capital and enterprises to develop industries. For the latter method, *i.e.*, for the successful development of any industry, men of expert knowledge and practical experience are needed and it is just such men that it is not very easy to find in any numbers in India at present. One of the writers in the *Hindustan Review* of March last was lamenting the infinitesimally small number of trained Indian mechanics and the practical non-existence of capable and properly qualified Indians who could act as business managers and head assistants in manufactories. If such men were available, Indian concerns would save a good deal in the item of salaries alone. The benefit of Technical Training in India is that it effectively links the brain of India to its industries. The uneducated will for the most part do the more routine portion of the work but the educated must first learn how to do the work before they can superintend it. Here then is a fresh channel into which the energies of Indian youth may run. The ranks of clerks and candidates for Government service, to say nothing about those of pleaders and lawyers, are already over crowded to excess. Technical training should lead to the earning of an adequate livelihood for many a young man who will find greater opportunities in this direction than in any other. But remember that though it is reasonable for a student to keep in view the means of ultimately earning a livelihood, yet the

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minant motive that should prompt him as far as possible both in the choice a career and certainly in the pursuit of one should be to so useful and well-equipped that he may be able to render good effective and spontaneous rvice to his country. In this respect Germans claim that they set a right mple to the world, even to Englishmen. In Germany a man wants to be le to feel that he has done the particular work in which he has been engaged tter than any one else has done it. His work is not a task to be got over quickly and easily as possible, but a passion. He believes himself to be ing patriotic and public work no matter what may be the particular drudgery which he is engaged, and so he does not look for his reward in relief from s work but in its more complete accomplishment. Here then is a thought to imulate technically trained young men when they are scattered far and wide, me perhaps in solitary outposts or in jungly tracts of country. By their rveying, or their engineering or by whatever else their particular form of dustry may be, they can serve their country in a very practical though not rhaps in a very prominent fashion. The roads they lay out, and the bridges ey build will be of permanent benefit to generations yet unborn. The chnical knowledge they possess can be employed in developing the commerce nd manufactures of their country. There will be as real opportunities for the isplay of real bravery, of dogged perseverance and of the most valuable form f patriotism in working for India and in enduring hardship, fatigue, loneliness nd numerous other difficulties as come to others who are called to lay down eir life for their country. Let them remember that if as students they eglect to cultivate the habit of attacking and overcoming the difficulties in eir work or of resisting personal inclinations and friends' solicitations to turn side from their legitimate tasks they are not ever likely to develop into useful nd patriotic citizens. The man who scamps and shirks his work is in so far traitor to his country. The man who ignobly deserts a post of duty because f the hardships of the way deserves to be branded with the name of coward. India needs men of ability, men of staying power, men who will take pains, who will hold themselves to duty. And the student who weakly refuses to ndergo the strain of developing concentration on his tasks and of thoroughness in their performance, as well as of seeking to secure the highest stage of proficiency and skill need not talk of patriotism. He may just manage to get sufficient qualifications to enable him to pass out of his Institution successfully, but he will leave that place with a weakened will power and a feeble sense of duty that will render failure all the more likely in the harder tasks and the trying crisis that will befall him in the after years. And his failure will mean a dead loss to his Motherland. For one of India's citizens has written that (*Hindustan Review* November 1910 p. 431) "the future upheaval of India hinges largely upon a mighty association of cultured men of sterling character built upon strict moral laws.

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THE CLASH OF RACES.

By Mr. J. C. ROOME.

FROM time immemorial, the principle of nationality has, in one form or another moulded the history of the world. In its acute form, it has been the cause of unjustifiable wars, the bitter tears of widows and the choking sobs of orphans. It has also helped in strengthening the bond of common interest. In the latter half of the past century it prevailed over Europe in its worst form and at the present moment the nations of the West are sowing the harvest of its growth. It emphasised the dividing line between one group of the human race and another so ruthlessly that the aboriginal distinction of locale of a people was superseded by the differentiation of one man from another by the size of his nose and the colour of his beard. While in a less civilized state of life, in spite of bloody wars, barbarous massacres and licentious plundering, man retained the spark of fellow-feeling towards man, in modern times the silent conspiracy of nation against nation has filled the seas with engines of destruction and the air with dim murmurs of the march of sanguinary hosts. The prostitution of public money to the building of mammoth battleships while millions starve for want of a dry crust of bread has, however, at last awakened the leaders of thought in Europe to the folly of mad nationalism. There is already a marked change in the opinion of the West regarding the national idea.

We have not so far been able to distinguish the good from the evil in nationalism. Religious leaders and poets have preached the doctrine of the solidarity of the human race, but the world has put that teaching aside as unpractical. To look to one's own interests has been the guiding motto of the world, for that is what the advancement of one's own nation comes to, when it is shorn of the claptrap of the Shibboleths of current nationalism. Even assuming that self-love is the only lever of human action, it does not justify the assiduous cultivation of those qualities which the wisdom of the ages proclaims as harmful to the progress of the world. But if we analyse the ideals of the nations, we will discover that the burden of their existence is merely physical well-being. In the struggle for supremacy, there is no time left to devote to objects which do not bring in a return in silver and gold.

Without the peaceful influence of the eternal principles of good, it is not to be wondered at that discord is the predominant note in the gamut of modern life. Man against man, nation against nation, and continent against continent, statesmen and politicians, flatterers and fools are living in a perpetual terror of a general conflagration. Within the British Empire itself, in spite of the loud talk of Imperialism and all the rest of it, there is no peace and harmony. The heaven-born Englishman looks down upon the Colonial and the Colonial pays him back in the same coin with compound

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gerest. The Australians and the South Africans and the Canadians ride ugh-shod over the sentiments of three hundred millions of their fellow-bjects, and the Imperial Government is powerless before the solid phalanx Colonial opinion. It is not from any lofty sentiment that the colonies bject to the Asiatic, but from the paltry motive of keeping all the gold in e country to themselves. The colonies would introduce the same laws ainst the immigrants from any other part of the world to-morrow if they und that the newcomers were prepared to work on a lower scale of wages an they take for their work. The objection to the Jews in most European ies is directly traceable to their willingness to accept even a living wage hen out of work. While the European workman is prepared to create an ate unemployed problem rather than accept poor wages, the Jew and the siatic is ready to earn his living by any manner of honest means. While e agitation against the Asiatic in the colonies is really due to economic uses, it has produced a state of affairs, no faithful citizen of the Empire can ntemplate with an easy mind.

In India, it has almost succeeded in shaking the faith of the masses in e unity of the Empire. They feel their position acutely, and if so far they ave not shown open signs of active disaffection, it is only because they are xercising the restraint of the East. From one end of India to the other, here is not a single individual, no matter what his caste or creed, who does ot vehemently resent the treatment meted out to his countrymen by the olonies. It is that more than anything else which is responsible for the nrest. The social, rather than the political inequality within the Empire, etween one section and another, is at the root of the anarchical movement. It does not mean that the Indians desire to be elected members of the clubs or o play polo with subalterns of the army or to dance with the wives of officials. Far from it. They want none of these things. They simply claim to be treated as fellow subjects. They resent being treated as something higher than a dog and lower than a man.

Within the next few months, the question will come prominently before the British people. The visit of King George to India was regarded by the Indians as the herald of a new era for their country. They had great expectations of it. They had thought it may, perhaps, set at rest the thorny problem of their status within the Empire. But it is vital to the true interests of India that every effort should be made to smooth over the differences that exist between not only the Europeans and the Indians in India, but also between the different sections of the Indians. More than anything else, it is necessary to the peace of the Empire that the unpleasant situation created in India by the thoughtless action of the colonies in the matter of Asiatic immigration, should be dealt with tactfully. A need of the hour in India is a society of intelligent men of all communities which may make it is special concern to promote good-feeling between all sections of the people in the country. Official sanction or patronage is not necessary for the movement. The society

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should confine itself to a non-political programme and aim at removing those social misunderstandings which act as a barrier between the different communities in India. Students are, in a way, better fitted for the work than business men, but the latter also can do much good by lending their support to the movement. No extensive programme is wanted for the society and no flourish of trumpets need announce its formation. It should take its work seriously, and ask for no return. The mischievous propaganda of the antagonism of the races must be destroyed at any cost.

In the colonies too, some movement must be set on foot to counteract the harmful tendencies of the anti-Asiatic doctrines. Some way must be found for the protection of the interests of the colonies without subjecting fellow-subjects of the Empire to unnecessary humiliation. If the education test were adopted in place of the colour bar, it would lead to a happy solution of the problem. But whatever the ultimate decision of the colonies in the case of Indian immigrants, no efforts should be spared to bring home to the colonies the serious consequences of rash action, and every possible step should be taken to remove the false prejudices that obtain in the colonies against the Indians. An earnest band of workers can accomplish much in promoting harmony within the Empire. The time has come, when the Indians should act, not in a truculent manner, but in the patient and persevering manner of their ancestors. They should aim at a moral victory, rather than a physical one. There are thousands of Indian students in Calcutta who could form an influential nucleus of a Peace Society. They should, however, be prepared to meet with disappointments at the beginning, and if they bravely face the ridicule and, probably, contumely which fools would level at them, their work must bear good fruit. They might first of all, confine themselves to the promotion of mutual understanding between the Europeans and their own countrymen in India.

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INDIAN WEIGHTS AND MEASURES:

A PLEA FOR REFORM.

By Mr. CHARU DEV BANNERJEE.

The *metric system* is the only system suitable to the wants of a civilised nation
—John Strachey, G. C. S. I.

THAT there should be used in trade only one uniform weight and one uniform measure has been an object with reformers in all times and countries. than four thousand years ago Shun, the regent of the Chinese Empire made of one fashion the pipes and the rule, the bushel and the es." (*The Shoo King*, Legge's Chinese Classics, vol. i., p., 36,) The Hebrew lators enacted provisions against persons who kept a double set of weights and ures; and from Magna Carta onwards our Statute book affords examples of isions directed to the same object.—Alexander Pulling in the Encyclopaedia of Laws of England.

"A system of weights and measures, which retained its primitive identity in presence of successive dominant exotic nationalities" is, says Edward Thomas his book on ancient Indian weights and measures "a nation's unassailable tage of its indigenous civilization." It has been conclusively proved by inguished Orientalists that the Aryan Indians created an alphabet specially rived for, and adapted to, their own lingual requirements. Similarly it has n shown from a valid internal indication that they originated an indigenous tem of weights and measures. Don V. Queipo in his essay on International rologies undertook the task of tracing the derivation of the Indian system of ghts and measures to primary Egyptian sources. But in spite of the fact that ypt's copper standard of 1200 B. C. is closely identical with one of India's earlier rent weights, Mr. Edward Thomas has been able to prove conclusively at India has neither borrowed nor imitated the Egyptian standard. Says he: The origination of the Indian system of weights, *in India*, however seems to mit of no question, the fundamental principles of which were probably framed *nitu* before the Vedic Aryans moved from the banks of the Oxus, and long before e western branch of the Aryan family took their first lesson in Helenic idolatory. at the Indian system should disclose fragmentary points of relationship to the gyptian and more decided associations with the less remote Acaad Civilisa- n of the Euphrates valley, was only to be expected—the three nationalities were l members of the great Turanian family who once seem jointly to have occupied e Southern limits of the supposedly habitable earth. But the intrusion of new tionalities on the Tigris severed whatever of ethnic continuity may have eviously existed and left India to work out her own future, undisturbed by ties race or foreign intervention—so that very many centuries afterwards, when e Greeks penetrated into the land they felt and acknowledged a purely indepen- dent national development, altogether removed from the characteristics of the ther Oriental nations with whom they have come in contact." (*a*)

(*a*) For a full discussion of the subject the reader is referred to Marsden's Numismata Orientalia, Part. I Ancient Indian weights and measures by Edward Thomas, F. R. S. ate of the East Indian Company's Bengal Civil Service—from which book the notation is made.

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It is reasonable to infer—we are quoting again from that book—as a general rule that all schemes of weights devised by isolated peoples, developing their own social laws, should primarily be based upon some readily accessible *unit* of limited proportions, rather than upon any higher measure of weight which advancing civilisation and authoritative legislation might impose upon the normal datum. Such a metric test was found ready to men's hands in India, in the seed of the Wild Licorice (*Abrus pricatorious*) a plant whose habitat was as extended as its produce was uniform and comparatively exempt from dessication—advantages which from immemorial time have secured for the local *rati* a representative place amid the adjuncts of the goldsmith's and money-changer's scales. This *rati* was recognised by Sanskrit writers as the *Tulavija* तुलाबीज "balance or scales seed" and the Emperor Akhbar recognised it as the "red" سرخ. Though having felt the inconvenience of so inconclusive a test in more exact mint analysis, he ordained that the State trial weights should henceforth be kept in pieces of cut agate (Ain Akbari). In this produce of the soil in a land where official standards must have been exceptional and difficult of access was found a safe unit for a system of weights and a table consisting of multiples and submultiples of this unit is given in the Ordanances of Man. As to measures of length we find that in ancient times the duties of coins were already dual as authorised weights and current money, and the later Mohammadan Kings (*a*) conceived the idea of endowing them with a new faculty as criteria of length. Just as we find in our own days that the copper pice is not only current money but is also a standard of weight (half a tola) and of length (one inch). Further we find evidence of a circulating monetary weight not only in the Vedas but in the Ramayana and the Mahabharata and in the Sutras of Panini as well. In fact the evidence of the antiquity of the art of coining and metrology in India is overwhelming.

It is thus apparent that the *rati* has been the units of weight in India from very ancient times up to the present day. The most generally known of all Indian weights is the seer—but this unit varies from province to province even from district to district—the diversities are infinite—its average weight being 2¼ lbs avoirdupois. It might be noticed in passing that this average weight is exactly equivalent to the kilogram in the metric system. In 1867 a committee of enquiry was formed at the instance of Lord Lawrence to consider the question of the weights and measures of India. General Richard Strachey was the president of the committee and he thus described the general condition of the weights and measures of India at that date.

"The diversity among the weights and measures used in various parts of India is as great as is well possible. Throughout India the old standard of weight seems almost universally to have been the current coin of the locality, and the multiplicity of coinages has been, and is still, accompanied by an equal or even greater multiplicity of weights. Not only do the weights vary from province to province, but from town to town, and even within the same town or rural district. Different weights are used in various trades in the sale of different commodities, and in wholesale and retail transactions.

(*a*) Sikander Ludi taking advantage of the improved make of his remodelled coinage authorised its use as a measure of length, see Ain-i-Akbari, Dr. Blochmann's edition.

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"In Northern India the usual unit of weight is the tola, which is the weight current rupee. The seer is a given number of tolas, varying from 70 to The *man* (by the English commonly called maund) is usually 40 seers. The of the British Government weighs 180 grains; the seer of the British Govern- being 80 tolas is equal to 2·2/35 lbs. avoirdupois, and the Government maund 2/7 lbs. avoirdupois, or 100 lbs. troy. Local seers and maunds vary on either of 2lbs. avoirdupois and 80lbs. avoirdupois.

"In Southern India the original unit of weight commonly used was the la, a coin no longer current. The common seer was 80 pagodas, and was alent to 24 current rupees. The maund of Southern India usually contains ch seers, and is commonly divided into eight viss, or five seer weights, 0 pollums. The candi, of 20 maunds is another weight in ordinary use. At as, the Government some years back endeavoured to establish a local m of weights, on the basis of the rupee weighing 180 grains. The seer was acknowledged in this system, but would be 0·617 lbs. The viss was 3·086lbs. he maund 24·686lbs. This system, however, never came into use. In practice commercial maund in the town of Madras is taken at 25lbs. avoirdupois he viss and candi are modified accordingly; but beyond the municipal limits weights are used.

"The weight in common use in Burma is called viss also, it is 3·65lbs. and is ivided into ticals, each of 252 grains.

"In Guzerat a seer of 40 local rupees weight, a maund of 40 such seers, and ndi of 20 maunds are the common weights. These maunds vary from 37 to , and the seers are about 1lb.

"At Bombay the old seer was about 10 or 12 ounces avoirdupois, being ned equal to 30 pice (copper coins). The maund being 40 such seers is ly 28 lbs., at which it is now commonly reckoned. This maund is the usual also on the Malabar Coast, south of Bombay; but the seer is the Madras one 4 rupees weight, so that the maund consists of 46 to 48 seers instead of 40. Bombay and in the Deccan the subdivision of the seer is into 72 parts, called . The Deccan seer is commonly 80 local rupees, or about 2lbs. The maund es greatly. In the Deccan the weights seem to merge into the Madras system one side, and into the systems of Malwa and Northern India on the other. The di, at Bombay and the neighbouring commercial centres, varies for almost each arate article of merchandise.

"Measures of capacity are hardly known in Northern India. In Bengal and thern India they are more frequently used, and, as a rule, are intended to be ivalent to certain determinate weights of grain. In Burma grain is universally d by measure. There is, however, such great variety among measures bearing same name that it would be useless to refer to them in detail. No liquid asures are believed to exist anywhere.

"The usual lineal measures are the cubit, or hath, and the yard, or gaz, the er being divided in North India into 16 girahas or 24 tassus. The hath varies m 14 to 20 inches, the gaz from 28 to 40 inches. Thirty-three inches is the gth assumed for the gaz in fixing the official land measures in the North stern Provinces. The coss is now sometimes taken to be 4,000 gaz, about miles, and sometimes half that distance; but 5,000 gaz, equal to about 4,500 ds or 2½ miles, would seem to have been the coss of North-Western India.

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"Measures of area are commonly based on the hath or gaz, but vary so exceedingly from one district to another that no general account can be given of them. Frequently the denomination of the land measures is the same as that of the grain measures, it being understood that the quantity of grain in a given measure will sow the area of land having the same name. It is common in Southern India to find the land measure of the same name differ considerably according as the crops are irrigated or unirrigated. For all Government purposes the English acre has now almost universally been adopted, and the revenue records are, I believe, almost everywhere drawn out on this basis, though the local measurement is at the same time still recognised.

"The immediate conclusion forced upon us, on a review of such a condition of things, is, that to establish uniformity it would be necessary to set aside what may practically be said to be the whole of the existing weights and measures of all sorts."*

It will be noticed that even at the present day—more than forty years afterwards—the state of things has not improved a bit. This confusion and diversity in the standards of weights have led and even now lead to much inconvenience and trouble, and the evils have been universally acknowledged to be real and serious. In the words of General Richard Strachey "the existing absence of all recognised legal standards of weights and measures in India is not merely extremely inconvenient and objectionable for trade purposes and conducive to fraudulent transactions among an ignorant population but also is most mischievous in relation to the collection of trustworthy statistics of any kind." Lord Lawrence's Committee of Enquiry were not unanimous about their suggestions and two alternative proposals were made. The first was the assimilating of the Indian system to that of England, taking the English pound as the new unit of weight. This proposal received most favour among the members of the Committee. The second was the adoption of a new unit which should approximate as closely as possible, to the existing Indian seer, the average weight of which has been found to be 2½ lbs. avoirdupois or exactly equivalent to the kilogram of the metric system. Lord Lawrence wisely insisted in his despatch dated 6th November, 1868 to the Secretary of State for India that the new system should be thoroughly and permanently convenient to the people of India. The Government of Lord Lawrence was of opinion that the adoption of the English system of weights was not advisable. "We consider that on account of its simplicity and symmetrical form, the metric system of weights, in its integrity will be more convenient to India than any other, while it will be perfectly suitable to the internal wants of India, it will be in harmony with the system which has been already adopted in the greater part of the civilised world and which may ultimately be adopted by England herself. In any case it will be more convenient for commercial transactions between England and India than any other system not really commensurable with that of England." Lord Lawrence's Government reported its conclusion to the Secretary of State that "the new unit of weight should be a seer equal to the kilogram, or 2·205 lbs. avoirdupois." The Duke of Argyll the then Secretary of State for India warmly approved of the proposal and in 1870 an Act was passed to give the same the force of law. Lord Mayo was then Viceroy and the Bill was cordially supported by all the members of his council which

* Proposals relating to the Introduction of new standards of Weight and Measure in British India; by Colonel Strachey. October, 1867.

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cluded some influential members of the commercial community. But Lord Mayo ent further, the unit of weight being the kilogram, it was thought desirable by e Government to declare the metre as the unit of length.*

But the Secretary of State however thought it expedient that no reference ould be made in the Act to measures of length. Consequently a new Bill as introduced by Sir James Stephen, and it became law as the Indian Weights d Measures of capacity Act 1871.

Previous to this, the Regulation of 1833, provided the only system of eights recognised by the Government. Under it the tola, equal in weight to e rupee or 180 grains was the standard unit; the seer was declared to consist of tolas and the maund of 40 seers. Thus the seer was commensurable with the oy pound and was equal to $\frac{22}{35}$ lbs. avoirdupois and the maund was equal to $\frac{22}{7}$ lbs. avoirdupois or 100 lbs. troy. Under the new Act of 1871 the unit of eight was the seer which was declared to be equivalent to a (French) kilogram. he object of the new Act was to make provision for the ultimate adoption of a *iform* system of weights and measures of capacity throughout British India. he primary standard of weight was declared to be the seer which is equivalent to e French kilogram and the unit of measures of capacity a measure containing e seer of water. The Governor-General in Council has been empowered under he Act to authorise other units and measures which shall be integral multiples r sub-divisions of the prescribed units, and to provide for units of weight and easures of capacity in the districts. It was the intention of Lord Lawrence's overnment and it was expressly mentioned in this Act that the Government hould in their dealings insist on the new standards but that private traders should ot be forced to use them unless and until they realise the convenience and utility f so doing and the country gets accustomed to the new units. This Act was assed, as we have already said, while Lord Mayo was the Governor General. he East Indian and some other Railway Companies went so far as to order new eighing machines and Lord Mayo expected to see the fruition of this much eeded reform.+ But unfortunately Lord Mayo's life was cut short at the hands f a Mahomedan fanatic and a stop was put to further proceedings in the matter. he Act has remained a dead letter and the state of the Indian weights and easures remains as unsatisfactory as it was before the passing of the Act f 1871.

What is wanted is that the question should be re-opened and the matter threshed out thoroughly.

Writing later, in 1882, Sir John Strachey said that "the public inconvenience and injury caused by the neglect of this matter have gone on for too long and must continue to increase as the country becomes richer and trade more active."

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* Under the metric system the units of length and weight are connected to each other, a kilogram of water being equal in volume to the cubic decilitre or litre and thus a cubic centimetre of water weighs a gram, the cubic millimetre a milligram and the cubic metre a ton.

+ It is interesting to note in his connection what Mr H. J. Chaney, Superintendent. Standards Department Board of Trade writes in the latest edition of the Encyclopaedia Britannica: "The metric system was also introduced (in India) *mainly for railway purposes* in 187 and 1871." (The Italics are ours.)

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The "Pioneer" in a leading article (*a*) said: "It would now seem that the question is likely to be reopened although India may have to await the action of England. If metric reform is forced to the front at Home we shall doubtless have another inquiry in this country." It does not seem to be necessary that India must await the action of England. That England will ultimately adopt the metric system—and that at not a very distant date—seems to be certain. Even now there is a wave of feeling in favour of the adoption of the French metric system, specially among scientific men. On account of the simplicity of the system and its convenience in scientific measurements the onward march of the metric system in every civilised country in the world is assured. The metric system of weights and measures has four sets of units, one for length, one for surface, one for volume and the fourth for weight. Each of the four sets contains seven units, so there are only 28 units in all. The four sets are so similar that a knowledge of one explains the others. The metre equal to 39·37 inches is the primary unit of length. The "ar" is the primary unit of surface being equivalent to 100 square metres. The litre is the unit of volume, it being equal to 1 cubic decimetre or $1\frac{3}{4}$ pints. And the gram is the unit of weight being equal to 15·43 grains. The addition of the words kilo, hikto, and deca gives us the secondary units, being 1000, 100 and 10 times greater than the primary unit respectively; and the addition of the words deci, centi and milli shows that these units are $\frac{1}{10}$, $\frac{1}{100}$ and $\frac{1}{1000}$th part respectively of the primary unit. An admirable feature of the metric system is the connection between weight and length, the kilogram of water being equal in volume to the cubic decimetre or litre, consequently one cubic centimetre of water weighs a gram, the cubic millimetre a milligram and the cubic metre a ton. It is apparent that in the metric system there is no need for vulgar fractions and the only fractions we have to deal with are decimal ones; multiplications and divisions are always by 10 or 100 or 1000. Mr. J. H. Twigg, late of the Indian Civil Service has recently issued a pamphlet in which he has summarised the British official reports on the metric system. This little book clearly shows that the metric system has made remarkable progress in various countries within the last quarter of a century or so, and even in conservative England many eminent scientific men seem to be in favour of the ultimate adoption of that very convenient system. Every Government of Continental Europe has approved of it except Great Britain, Turkey and Greece. All Southern and Central America is metric. Japan has announced officially that she has a law in preparation for this reform and China has a committee discussing the general question of weights and measures. The existing system of China, it might be noted in passing is almost wholly decmial. The standards of reference in the United States of America are metric and so are the weights and measures used by the medical services of their army, navy, and public health. For the measurement of electrical quantities the metric system is exclusively used and that even in England.

It is clear that the metric system will be ultimately adopted by the few remaining countries which have not yet adopted it. The onward march of the metric system being certain the time seems to be ripe for its adoption in India. Reform is urgently necessary in the direction of the standardisation of the heteroneous systems of weights and measures now current. There are two courses open either to adopt the English Imperial standards or to adopt the

(*a*) Pioneer, May 23, 1909.

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French metric system. The advantages of adopting the metric system are clear. That system has been and is being gradually adopted in every civilised country. The system is very simple and is not only absolutely necessary in scientific measurements but is the most convenient and the least troublesome in the every day affairs of life. It is a mistake to suppose that the units of time, money, angular measure, navigation and thermometry and the size of the earth have anything to do with the metric system, or that the system does not permit common fractions. The cost of the change too need not frighten us. For it is not intended that all factories, private persons and small traders should throw away their scales and buy a new set. As Mr. Twigg says :—"Discussion of the whole question would be simplified if those who make estimates of the cost of altering tools and machinery would first show that some one proposes to force these alterations upon them. The truth is that their factories could use any weights or measures they chose under the proposed law and could turn out goods of any size or weight. In selling them also they could use any marks, counts or numberings at their pleasure but if weight or measure entered into a sale it would have to be metric." The proposal is for its gradual introduction in the case of Government contracts and other transactions in which the administration is interested and its ultimate spontaneous adoption as time ripens, by even petty traders and private individuals. As regards the introduction of a new system of weights and measures in a country Sir John Strachey said in the course of a minute (*a*) "The first feeling which has everywhere prevailed has been one of absolute and universal hostility to the introduction of any new system of weights and measures having its origin in a foreign country, however inconvenient the existing system may be. The next step has been that the men of science have come generally to the conclusion that the metric system ought to be adopted. Then, after, for the most part, a long interval, the leading men of the commercial classes have said the same, opinions in favour of the change have gone on gradually but constantly spreading, until at last the change has been, with more or less completeness, actually been made."

Fortunately for us in the average seer we have a measure which is exactly equivalent to a kilogram and the unit of the meausre of capacity a measure containing one seer of water. The Act of 1871 did declare these two as units of weight and capacity but why that Act has remained suspended so long up to the present time is a mystery. Lord Mayo declared the metre as the unit of length but it was as we have noticed at the insistence of the Secretary of State that no reference was made to the metre in the Act. It is a matter of common knowledge that a metre is equal to 39·37 inches. If a yard or gaz is declared to be equivalent to 39·37 inches it can be the new unit of length. All that is required is that the provisions of the Act of 1871 must cease to remain suspended and that the measure of Length Act [No. II of 1889] be repaled and a new Act be passed declaring a gaz or yard of 39·37 inches (which is equivalent to a metre) as the legal standard measure of length. (*b*)

(*a*) Minute dated August 4th, 1868 with which Sir Henry Maine expressed his concurrence "on all points."

(*b*) Formerly in Bengal a gaz was equal to 36 inches, in Bombay 27 inches and in Madras 33 inches. By Act II of 1889, the Measures of Length Act, the British yard was adopted for the whole of India at a normal temperature of 85°F. as standardised to the imperial yard at 62°F.

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THE

Hindustan Review.

LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

THE BOOK OF THE MONTH : STRINDBERG'S* HISTORICAL MINIATURES.

By Mr. ROSS MASOOD B.A., (OXON) BAR-AT-LAW. I. E. S.

THOSE who are interested in the works of Swedish writers will welcome this translation and thank Mr. Field for having made it possible for them to enjoy yet another book from the gifted pen of the late August Strindberg. The book is well worth a careful reading, for in it one can see glimpses of that peculiar attitude towards life which has made the figure of the late August Strindberg so full of interest to those who keep pace with modern literature. Indeed as one reads the book one gradually becomes aware of the fact that the writer is a great dramatist and that he possesses to a very remarkable degree the power of recalling the past and peopling it with human beings who are not remote from us, with whose ideas and acts we very readily sympathise and whose motives we very easily understand. He takes us from the interesting market place of the beautiful Athens of the days of Socrates to the semi-civilised Russia of Peter the Great. He makes us listen to the solemn and well-weighed conversation of Socrates, and then with one stroke of his magic pen he makes us see the every-day life and the unbalanced mind of the man who planned the greatness of Russia and whom he calls The Great Czar.

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* *Historical Miniatures.* By August Strindberg. Translated by Claud Field, M.A. (George Allen, London) 1913.

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While reading these charming and dramatic stories one feels one-elf an actor in the episode which Strindberg is relating and surely he who achieves this must be looked upon as a very wonderful writer. Mr. Claud Field is to be heartily congratulated on the fact that his translation does not seem a translation to the reader as it contains and preserves all those delicate colourings which are so characteristic and which form such a very important part of the writings of Strindberg. Perhaps the most dramatic story of all is the one entitled "Days of Judgment." The atmosphere which Strindberg there conjures up is so wonderfully realistic that the reader unconsciously begins to feel that everything there related is passing before his very eyes. He feels the wind beating against his face and the tower vibrating under his feet with the boom of the huge bells of Notre Dame.

The twenty-two episodes which Strindberg has chosen are very varied and taken together form the history of the various changes which humanity's attitude towards life has undergone. He has related to us in his own powerful and dramatic way those events in the world's history which he thought were epoch-making and the key-note of his description is the showing up in bright, colours of the most important features of each episode against a back-ground of every-day life. Strindberg is not only a master of the art of narrating a story but also of that of contrasts.

VIEWS AND REVIEWS.

FREDERIC HARRISON AS AN ESSAYIST. *

By AN "INDIAN NATIONALIST."

MR. FREDERIC HARRISON'S miscellaneous studies—religious, philosophical, social and controversial—have been now published in five volumes. Mr. Frederic Harrison is one of the few, really good living, writers of English prose and his clear, simple and nervous style and his deep earnestness and intensity of conviction rivet attention and compel thought. He has adopted the Positivist creed and a considerable portion of the first two of the volumes, now before us, is devoted to essays, expository and controversial, dealing with that subject. Again and again Mr. Harrison returns to the charge, showing the hallowness of the modern Christian creed, the inevitable need of a new religion and the claims of Positivism to supply that need. This reiteration is, no doubt, tiresome to the general reader and he can hardly be

* *The Creed of a Layman. The Philosophy of Common Sense. National and Social Problems. Realities and Ideals* and *Among my Books.* By Frederic Harrison. (*Macmillan & co, London*) Cr. 8vo. Each

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expected to take any interest in the technique of Positivism, if I may use this expression, which occupies the latter part of the first of these volumes. By their very nature these volumes contain essays of unequal merit and it can hardly be said that all of them deserved to be permanently preserved. But the discriminating reader is at liberty to pick and choose and we can guarantee that there is much in these volumes which he will find both interesting and instructive.

One of the most interesting of Mr. Harrison's contributions is the first essay in the first volume—*Apologia Pro Fide Mea*, as the author calls it. This essay is autobiographical and in it the author describes his transition from the faith of Christ to the faith of Comte. Born and bred in the Anglican communion, he received his education in an eminently Church School, that of King's College at Somerset House, and in an eminently Church university, that of Oxford. His education made him "familiar with the whole of the Bible and the Prayer Book," and developed a strong taste for Church music which has lasted through life. At Oxford he came in contact with all shades of belief within the Anglican pale, which naturally bred inquiry and debate, and took part in what he calls "Sunday tea-fights," where the undergraduates discussed not only Byron, Tennyson and Carlyle but criticised and analysed the sermon of the day "combating each other's "heresies," and "superstitions," and ridiculed "Warden's stale sophisms about the argument from design." It was under this influence that his religious faith began to dissolve. "Very slowly," says our authors "gradually and peaceably under the continual ebb and flow of theological discussions my school taste for ritualism and my calm acceptance of orthodox doctrine melted away into a sense of suspended judgment and anxious thirst for wider knowledge." This melting away of the orthodox creed was accelerated by the reading of the *Westminister Review*, then at the zenith of its influence, and of such books as Mill's *Logic*, Spencer's *Synthetic Philosophy* and Darwin's *Origin of Species*. Working under these influences he became "a convinced disciple of the Philosophy of Experience as against all forms of the Intuitional Schools." Comte he read for the first time in Harriet Martineau's translation and afterwards had an interview with the philosopher at Paris. It was at the suggestion of Comte that he began the study of physical sciences, a study which, as was inevitable, saturated him "with the sense of inevitable law and the relative nature of man, his planetary abode and the limits of his possible knowledge." This together with a knowledge of Biblical criticism finally freed him from the yoke of Christianity. "I read my Bible," says Mr. Harrison, "for myself in no slavish spirit, but with the free mind with which I read Dante, A'Kempis and the Acts Sanctorum. All presented profound mystical beauty, gross superstition, and not a little inhuman barbarism. The idea of any sort of divine inspiration in any of these four seemed to me childish and repulsive. I should as little suppose it in Homer, Herodotus or Livy. I could draw no distinction between Athene teaching Odysseus how to deceive, the ox talking in the Forum, or the child in the manger without a human

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father." Then came his final conversion to Positivism, for which he had laboured bravely and strenuously in season and out of season, through good report and evil report, and for which he is labouring still.

Perhaps the readers of the *Hindustan Review* will ask: "What is the use of this autobiographical sketch to us?" "What is the value of these volumes to an Indian reader?" Their value lies in this that they contain the record of the same kind of mental and moral evolution which we, in India, are at present undergoing under similar influences. The cultivation of the same historical and scientific spirit, which made a belief in Hebrew mythology impossible to Mr. Frederic Harrison, is making a belief in the Hindu mythology impossible to us. The same critical and analytical faculty which tore into shreds the legends of the Christian Gospels is at work in our midst and the primitive torch of Vedic Revelation, as it glimmers dimly through the mist of ages, fails to light us on our path. To many of us—and they form the majority even of the educated classes—Mr. Frederic Harrison's criticism of Christianity will serve as an eye-opener and reveal the weakness of their own religious position. Popular religion in this country—religion as it is professed by the bulk of the classes as well as the masses and as it affects the lives of crores of men and women—is no whit better than the popular religion of Spain or Russia. And not only the nursery nonsense of the so-called orthodox Hindusim, but also the half-way shelters of some of the reforming sects, as well as the metaphysical abstractions of the elect, which consist in nine cases out of ten of nothing but a withdrawal to the cloud-world of the transcendental and end in a "nirvana of impotence," stand sorely in need of the dry light of bold and searching criticism. We hear a great deal about the want of courageous *action* in the domain of really religious and social reform. But have we learnt *to think* honestly and courageously? Is not the cultured Hindu mind too prone to deceive itself into some sort of unmeaning transcendental belief and "spin endless cocoons of attenuated abstractions"? It is to this state of mind that Mr. Frederic Harrison refers when he says;—

"How long shall this last? How long must there be bitterness of heart in every household, and hardened despair in every vigorous brain? How long shall the mother's words fall coldly on the ear of the son—the prayer of the wife be unmeaning to the husband—the grey hairs of the preacher scarcely save him from contempt? And (far worse) the masses lie in brutal heathenism, while great minds run to seed in selfish, because irreligious efforts, until men have the courage to bury their dead convictions out of sight, and the greater courage to form new. All honour to these writers for the boldness with which they have, at great risk, urged their opinions. But what is wanted is strength not merely to face the world but to face one's own conclusions. It is well to say what one really believes. It is better to believe what one really thinks. Even more necessary now than courage in act is honesty in thought. We need the rectitude and tenacity of mind which abhors to deceive itself, and works out the issues of its reasoning without flinching and without fainting. The sense of despair, the shudder of the mind, the tearing up of dear associations, the agony of the family, have darkened the picture of every religious conclusion. It must be endured. Let every one with hearts and

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brains concur in the inevitable task. Let each who has thought and felt for himself ask himself first what he *does not* believe, and then if wise or needful avow it. Next let him ask himself what he *does* believe, and pursue it to its true and full conclusions. Let violent attack be avoided, but the mask of conformity cast off. May no honest mind be disturbed, but let hallow peace be rejected."

And the author describes later on what he expects religion to do :—

"Let us ask ourselves what the thing is that has to be done; who the people are that have to be changed ; what is the change that has to be wrought before religion can be said to be doing its work. Religon is not a thing for halting places and the resting hours of life, for a quiet Sunday afternoon, for the moments of contentment and gentle repose in thought. The strain of religion comes like that of the pilot in a gale, or the captain on the battlefield, of the heroic spirit in agony, doubt, temptation, loneliness. There pain is, and cruelty is, and struggle is ; where the flesh is tempted, and the brain reels with ambition ; where human justice, and tenderness, and purity are outraged ; where rich and poor hate and war : where nations trample on the weak ; where classes rage after gain ; where folly, and self-indulgence, and gross appetites for base things, and base aims settle down on a people like an epidemic, where in crowded fetid alleys, want and exhaustion, and disease stagger unpitied to their grave, and a heavy voice rises up "How long, How long"! from women pale with stitching and children weary of wheels and bobbins—and no man listens—there Religion has to be in the midst—or rather ought to be in the midst."

All honour to the Arya Samaj for having realised this practical aspect of Religion. Among the homeless population of Kangra rendered desolate by earthquake, in the midst of the famine-stricken of Hindustan, wherever in fact there is pain, poverty and starvation there you find the selfless "Arya" worker. One may not believe in the dogmas of the Arya Samaj—and the present writer does not—but who can help admiring their deep religious earnestness and their practical social zeal. A perusal of Mr. Frederic Harrison's volumes ought to teach our people that Religion is not a matter of prying into your neighbour's kitchen, of giving *dakshinas* to rowdy *pandas* and of presenting "Loyalty" addresses to Viceroys, but something, higher, better, nobler far.

So far as the criticism of the shortcomings of the prevailing religious system of Europe is concerned, Mr. Frederic Harrison's conclusions are in accord with the most advanced rationalistic thought. It is thus that he defines the Agnostic position.

"We loathe and pity the mind which can plume itself on its denials and can air its idiotic Atheism. In presence of the unutterable majesty of All in All, we will deny nothing. But alas ! equally we can assert nothing. Or only this—that it is all unutterable, inconceivable, inexplicable by us ; unknown to us, but conceivably not unknowable. To assert that it is unknown to us is to acknowledge our human weakness ; to assert that it is absolutely unknowable, is to assert something about that of which we say we know nothing. When we say that we can not conceive it, or explain it, or utter it, we state only that which is within our own consciousness. *We* cannot solve the mystery. We shrink from asserting that there is no mystery to solve ; that it can never be solved at all. We deny nothing and we assert nothing."

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But though this may satisfy the intellect, it fails to touch the heart. ligion, says Mr. Harrison, is a spontaneous craving of the human soul. an, he says, yearns for a Power to revere, for a Being to Love. Theology tisfied this craving in a particular way but it has been completely scredited by Science. Yet Science offers nothing instead, for the God Theology can not be replaced by the Unknowable of Agnosticsim. Therere, says Mr. Harrison, we must learn to worship Humanity. Here is s expositions of the new creed.

"But when we passed into Social Science and found how all the other sciences l their issue and meaning in the Science of Man, when we found how they served as the instruments and materials for the glorious human fabric, en we learned how the long succession of ages had developed man's mind l powers, how civilization was advancing with sure and widening progress, the efforts of the human race stood round each of us from the cradle to the ve, how the thoughts of the wise, and the works of heroes, and the luence of every noble life made us what we are—then we felt at last that Realm of Law was become the Realm of Love. There was now a human vidence which watched over us, taught us, guided us, ruled us; there was supreme Power which we might serve but with which we could not contend; ere was a Cause to which to devote our lives and which could inspire the rmth of our souls. That cause was the onward march of the human race, l its continual rising to a better mode of life.

"Thus then Science at last has brought us to the feet of a Power for which can feel all those emotions of Love, Veneration and Devotion that have been long lavished upon the creations of our fancy or our fear. Man can again come a religious being, for the deepest principle of his nature is again at e service of a Power for Good above him. But observe the vast difference the new form that Religion has taken. This Power for Good is real, proveable, man. It is entirely within the sphere of the Intellect, and is manifested by the forts of the Intellect. The Intellect is no longer the slave, or the foe, of the devonal ardour. It is its helpmate, its guide and instructor. The new Power is not a anscendental ideal which drags man away from his life on earth. It is as man as himself; it offers not the ideal of one Christ, but the reality of all the hrists; one with us, tried as we are, suffering as we are, bound by the same ws of matter, and united by the same conditions. * * * So that if Religion, first sight, seems in its new form to have lost something in sublimity and tensity, it has gained everything in reality, in comprehensiveness, in usefulness, humanity."

This is all very beautiful but we gravely doubt whether to a really eligious-minded man, one who does feel "the spontaneous craving", the Humanity of Mr. Frederic Harrison will prove more satisfactory than the Unknowable of Herbert Spencer. And the latter is distinctly superior in this hat though it may not satisfy "the spotaneous craving of the human soul", does satisfy the canons of logic. The Religion of Humanity does, we fear, either.

The third volume of Mr. Harrison's miscellanies deals with more mundane ubjects and some of its papers, for instance those on Bismarckism, Gambetta, Cavour, Garibaldi, the Empire and Humanity are specially interesting. The

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paper on the Limits of Political Economy is so instructive and puts the whole case before the reader in such a cogent and forceable manner that we wish that it, together with Mr. Ranade's masterly essay on Indian Political Economy, published in his volume on *Economics*, may be taught to every Art's student in our Universities, in order to countervail the aberrations of the so-called orthodox economists of the English school. We will content ourselves with one quotation from Mr. Frederic Harrison's paper :—

" Political economy professes to systematise the law of production and distribution. It analyses the creation of wealth. It lays down the theory of material industry. It is obvious that every act of production, all industry, in short, is due to an effort of the human will. It forms a certain class of the things that men do. It is determined by all the combined motives which precede action. Men do not labour or accumulate involuntarily, any more than they fight or pray involuntarily. In our age we see many men labouring and accumulating under the influence of one leading motive, and we can hardly conceive this motive ceasing to be powerful. But in one bygone age we should have seen them fighting under a dominant motive ; in another age, praying under a dominant motive ; in another, doing both together under a motive so dominant that few persons then could conceive it, less strong. In the ages of faith, fighting and praying seemed to come by instinct from "immutable laws of society," to be natural results of uncontrolable tendencies. We have lived to see that men can do both or either in the most different ways, under totally different motives, in opposite social states, and indeed can cease in a great measure to do either."

The fourth volume of the series is of a somewhat " sketchy " character, and contains a large number of short papers on many social, political, literary and artistic subjects, ranging from the reform of the Lords to Cremation and from Herbert Spencer to the Elgin marbles. Some of them, no doubt, are of a high order, as for example, the four papers in which one of the most " noisy " problems of the day is discussed, I mean the New Woman and her claims, and which I take to be the best in this volume. There is also an interesting paper on Literature To-day, in which Mr. Harrison deplores the decay of literary art in England the decay of that " witchery of form," which in every age and every clime had been one of the chief glories of literature—and from this paper we well give our last quotation.

"Compare an early number of any one of the Reviews with any number to-day. We shall find some seven to ten papers in any old number, each written in literary form; measured, thoughtful, filling a sheet, it may be two sheets, of print. To-day there will be seventeen or twenty-seven scrappy bits; tumbled out of the writer's note-book, and half of them signed by leaders of fashion or society "lions". Style, literary shape, and any more than fugitive purpose are flung aside. A name which the public can recognise, a "breezy" bit of gossip is what the reader wants, is all that he has time to notice. Railroads, telegrams, telephones, motors, games, " week-ends" have made life one long scramble, which wealth, luxury, and the "smart world" have debauched. The result is sixpenny magazines, four-and-six penny novels, short stories in every half-peny rag—print, print—print—everywhere, and " not a drop to drink —sheets of picture advertisements—but of literature, not an ounce."

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The fifth and last volume, called *Among My Books*—one of the lections of Lowell's essays bears also the same name—is, as the name plies, devoted mainly to literary studies—partly new but mostly reprinted. e title-heading comprises eleven chapters which constitute the whole of part while part II contains twenty-six chapters devoted to centenaries, reviews d memoirs. The first part is for obvious reasons the more interesting, as chapters are more or less connected in their subject-matter and treatment. ncient poetry, ancient prose, the author's favourite poets, great biographies, gic drama, general literature, Homer and the Homeric problem, Attic and nic drama, and Byzantine history and literature, are all briefly but brilliily passed in review and these essays teem with interest and instruction. e student of literature will rise from their perusal with not only pleasure t profit. The essays in the second part are also edifying but they are sconnected and range from Tennyson and Ruskin to the Positivist library.

Indian readers will derive immense benefit from a careful perusal of ese volumes. We recommend them to our readers for their clear, logical and nest thinking, for their keen and trenchant criticism of the prevailing eeds, for their healthy, pure and virile morality and for the vigour and auty of their style. Mr. Harrison is one of the few living masters of e English tongue and these volumes of his collected essays contain ich wise thought, eloquently and brilliantly put. If books like these were ore widely read in our country, there would be less of that loose and perficial thinking which mars so much of our intellectual effort and also less that hypocritical cant which is seen masquerading in so many quarters the guise of Religion and Patriotism.

RUDOLF EUCKEN'S PHILOSOPHY *—II.

BY Mr S. S. SURYANARAYAN M A.

TO sum up Eucken's philosophy : we have, first, an independent infinite spiritual life; secondly, a world of nature ; thirdly, man, the meeting ace of the two. Man is a spiritual centre. He is to re-act on the material orld and convert it as far as possible. So acting, a man becomes free and full person. The infinite spirit cannot be intellectually demonstrated. It

* *The Life of the Spirit :* An Introduction to Philosophy. By Rudolf Eucken Williams and Norgate, London) 1909.

The Meaning and Value of Life. By Rudolf Eucken. (Adam and Charles Black, ndon) 1909.

Christianity and the New Idealism. By Rudolf Eucken. (Harper and Brothers, ndon) 1909.

The Problem of Human Life: As Viewed by Great Thinkers from Plato to the esent Time. By Rudolf Eucken. (T. Fisher Unwin, London) 1910.

Life's Basis and Life's Ideal: The Fundamentals of a New Philosophy of Life. By dolf Eucken. (Adam and Charles Black, London) 1911.

Main Currents of Modern Thought : A Study of the Spiritual and Intellectual Movements of the Present Day. By Rudolf Eucken. (T. Fisher Unwin, London) 1912.

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is a life-demand and *must* be conceded. The problems that baffled us once are now easily solved. The universal Spirit supplies the firm back-ground to our wandering individualities. It is the infinite unity of which we are the multiple manifestations. We have, thus, both individuality and connexion.

The same solution applies to the problem of change. "The One remains, the many change and pass." The infinite spirit is eternal. Finite individuals, no doubt, change, but they and their works are persistent in so far as they partake of the spiritual life. Similarly of other problems.

Religion has a mission to fulfil. Human spiritual centres are too weak to withstand the opposition of matter. They must be reinforced by the universal spirit. To preach the doctrine of the Spiritual Life and to enable men to appropriate more and more of it is the function of true religion.

Two kinds of religion may be distinguished—*Universal* and *Characteristic*. Particular religions are characteristic. Here, however, what satisfies one individual or race, fails to satisfy another individual or race. This state of affairs should not be allowed to continue. Religion must become universal by divesting itself of irrelevant elements. Christianity, to-day, depends, for its effect, upon much that is barely existential. The truth of Christianity is the personality of Christ. Around this personality have grown up all varieties of historical tradition. It is sought to make Christianity more appealing, by proving the historicity of Christ. His personality is made to loom bigger by attributing to him, miracles innumerable. All this cannot but appear ludicrous to an age so profoundly affected by Naturalism. By ridding itself of these devices and preserving its essence, Christianity may itself become the Universal Religion.

The Truth of Religion. By Rudolf Eucken. (Williams and Norgate, London) 1911. Revised and Enlarged edition, 1913.

Naturalism or Idealism? By Rudolf Eucken. (W. Heffer and Sons, Ltd., Cambridge) 1913.

Present-Day-Ethics: Being the Deem Lectures Delivered at New York University. By Rudolf Eucken. (Williams and Norgate, London) 1914.

Knowledge and Life. By Rudolf Eucken. (Williams and Norgate, London) 1914. The above are the English translations of Rudolf Eucken's works from German; the following are some of the best expository works in English).

Rudolf Eucken's Philosophy of Life. By W. R. Boyce Gibson (Adam and Charles Black, London) 1907.

Eucken and Bergson: Their significance for Christian Thought By Mrs. Hermann (The Pilgrim Press, Boston, U. S. A.) 1912.

Rudolf Eucken: His Philosophy and Influence. By Meyrick Booth. (T. Fisher Unwin, London) 1918.

An Interpretation of Rudolf Eucken's Philosophy. By W. Tudor Jones. (Williams and Norgate, London) 1912.

Eucken. By A. C. Jones (Jack, London) 1913.

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The first thing that strikes the earnest student of Eucken is the mechanical nature of the compromise. That there must be a universal Spirit, has been declared to be an Activistic postulate. But how is it related to the individual? Individuality is necessary for life and universality for its success. To put the two together mechanically, is, however, no solution. Yet this is precisely what Eucken offers. The existence of both universal and individual is affirmed and one is supposed to be related to the other. The conception is as idle as the Puranic idea of the *pushpakavimâna* (the flying car), a mechanical combination of a pair of wings and an ordinary car. The true solution of the problem is as far from the Euckenian compromise as the aeroplane from the *pushpakavimâna*.

How the infinite spiritual life is related to man, is the crucial problem. This is the point where all absolutist systems are wrecked. The evolution of the finite out of the infinite is an impossible task. The problem is not solved by Eucken, though he recognises its importance. This recognition is, according to Dr. Boyce-Gibson, inconsistent with Eucken's position. Like all true idealists, Eucken holds that the more developed can explain the less developed. Why, then, seek for the origin of spiritual centres, when their goal is known? This criticism, however, misses the point. In the development of an *infinite* spiritual life, the realisation is not more developed than the inception; for the main characteristic of the Spirit is its timelessness. Even assuming the development to be temporal, it might be urged, that philosophies of life being out ideal constructions, ought to be verified before being adopted, that such verification is possible only in the case of the origin suggested, that any system which suggests an origin of spiritual life, incompatible with what it is or what it could have been, is a failure, and that a hypothesis which suggests, no origin at all, is unverifiable and therefore, useless.

The dualism between subject and object is supposed to be engendered by and overcome in action. This implies the absence of duality—the distinction being but a transient phase of the sole reality. The way in which the dualism comes into existence, is not clear. Eucken's failure is by no means unique. Fichte attempted to explain the evolution of the Not-self out of Self. The Ego returning upon itself was conceived of as the Non-ego, the original movement outward having been deflected at some point and turned back. But whence this *Austoss*, which converts self into Not-self, spirit into matter? Does not the admission of a shock imply the necessity of something which administers the shock? And is not this the admission of a duality?

The world, says Munsterberg, is a deed (*a*). It is out of space and above time. But in consequence of some *faux pas*, a dualism of subject and object is suddenly effected. Thus are evolved individuals with their spatial and temporal limitations. How the perfect Absolute came to take the initial false step is a mystery. And the mystery is equally great in the

(*a*) *The Eternal Values*

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Euckenian evolution of the dualism of subject and object through action. The evolution is, in both cases, manifestly absurd. The initial step by which the infinite degrades itself exists only in the imagination. As Dr. Ward (*b*) says of Hartmann, the *faux pas* is the philosopher's, not the Absolute's.

There are many other point of similarity between Eucken and Münsterberg. The universal spirit of the former is indistinguishable from the Over-soul of the latter. And the eternal values of Münsterberg find a fitting abode in the spiritual realm of Eucken. These points of similarity show how near Eucken is to the Immanent Idealism which he condemns.

Eucken's contempt for intellect is profound. We come into contact with Reality through action, not through thought. This, however, ignores the fact that thought is necessary to guide action. If thought without action is empty, action without thought is blind. And if thought is wholly incapable of knowing reality, how is action to be successfully directed. To say that action need not be directed and that thought can only misdirect would be to contradict patent facts of experience. Thought is indispensable for knowing Reality and it is only an extreme type of "irrationalism," that can afford to discount its value.

Eucken's "repugnance to modern science," writes Mr. Fite, "is the aristocratic repugnance of a gentleman to a rough, with whom a rough-and-tumble argument conducted according to Aristotle's rules, would be unseemly and vulgar" (*Nation*, vol. IX, No. 2454, p. 32). The condemnation implied is too strong and unwarranted. Eucken's repugnance is not caused by a sense of anything unseemly or vulgar, but by strong conviction that empty intellectual discussion (according to Aristotle's rules) can lead to no valuable results. This by itself does not deserve condemnation. It is only when he proceeds further and declares intellect, as such, to be wholly valueless, that we cannot follow him.

Activism is distinguished from Pragmatism in that the latter is not objective enough. To this, the first objection is that Pragmatism is but a method, that it has not as yet been fully worked out, and that it is too early to judge of its success or the reverse. Secondly, for Pragmatism, the main centre of interest, no doubt, is the individual. This does not, however, mean that a universal basis (provided a workable one is suggested) is either undesirable or impossible. If any hypothesis be suggested bringing into relation the universal or the individual, without violating the claims of either, Pragmatism can have no hesitation in accepting it.

Passing to Eucken's views about religion, his conception of a universal religion is peculiarly valueless. Religion, like philosophy, is a matter of temperament. As Eucken himself has shown, the facts on which these are built are life-demands. These cannot but vary with individuals and to an even greater extent with races. The physical and mental characteristics of

(*b*) *The Realm of Ends.*

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different races, differ widely and what satisfies one cannot but depress another. A universal religion is an impossibility unless and until the demands of all individuals are harmonised. Such harmonisation can be possible only with complete knowledge of the spirit, which is the same as the realisation of the spirit. But when once spirit has been realised, where is the further need for religion ?

All religion, then, *must* be characteristic. The historical basis cannot completely be left out of consideration. That such a personality as Christ actually lived and died, may convey more inspiration to many than Christ as a bare ideal. It is unwise, however, to set against Eucken's statements as to the unworthiness of historical tradition, passages from theologians like Drs. Harnack and Sanday(*a*). The contrast establishes nothing but that Eucken does not choose to believe what these other writers do. Theological controversy respecting the historicity of Christ is still raging hot and we are not justified in condemning as supercilious, with Prebendary Fauseet, Eucken's treatment of historical tradition. To condemn such evidence as barely existential, is, however, more serious. It has become a tradition among idealists (especially German idealists) to disregard the existential aspect. The *that*, of course, can never be separated from the *what*. But the former is not less valuable than the latter. "Certainly," says Hegel, "it would be strange if the Notion, the very heart of the Mind, the Ego, or in one word, the totality we call God, were not rich enough to embrace so poor a category as Being, the poorest and most abstract of all." True, being in itself, is but a poor category, but is it not the condition of the validity of every other category ? What is the value of a perfect fairy castle, unless it have existence as well ? As indicating this de-realising tendency of German Idealism, Eucken's treatment of historical tradition must be condemned.

Miracles are supposed to be impossible since they interfere with the realm of science. Eucken forgets that if science is given such ultimate validity, there is no room for a *philosophy of life*. Naturalism, not natural science, has any quarral with miracles and the former has been weighed and found wanting. Why, then, so much hesitation in accepting miracles as an article of faith ?

Incarnation is supposed to be inconceivable and irrelevant. But is not the finite appropriation of the infinite life, more so ? Eucken seeks to provide a separate a-temporal realm for spiritual life. This, however, is a frank impossibility. Such a doctrine, if accepted, cannot but lead us to Absolutism or Immanent Idealism. Given such an infinite reality, how can we have finite centres outside it ? Or, how can an a-temporal reality enter into temporal relations? Either the world-process is one huge illusion, or in some mysterious way, the infinite and the finite co-exist, but are absolutely unrelated.

(*a*). The "Neo-Christianity of Eucken" in *Church Quarterly Review*, October, 1912, (esp. p. 35).

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It cannot but be admitted that there is an element of truth in Eucken's main conception. This, however, is over laid with a mass of idealistic trash and can be separated only with difficulty. The valuable element could have been developed more successfully had it not been for Eucken's contempt for psychology. Associationistic psychology deserves much blame, but that is no ground for rejecting all psychological explanation. Even a passing acquaintance with psychical re-search activities would have familiarised Eucken with the hypothesis of the sub-liminals, a hypothesis of supreme value in solving his difficulties. The main idea of Eucken's philosophy is that of a *mode* of spiritual life existing at the back of and reinforcing flagging human endeavour. The difficulty is in conceiving of this re-inforcement. Eucken seeks an answer in the infinite and the timeless. This attempt, as we have seen, has been a failure.

A truer conception would have been that of a finite spirit which includes all humanity and yet exceeds it, and whose purpose is realised by humanity in diverse ways. This Spiritual Life is appropriated in this world, in various degrees. We might admit an initial duality of spirit and matter, a conflict between the two entered into by the former for the purpose of spiritualising the latter, the insinuation of spirit into matter in various degrees, as things and as persons, and a subsequent carrying-on of the struggle by these things and persons. These latter constitute the limbs, as it were, of the spiritual body-politic. It is to their own interest to co-operate and carry on the work of the spirit. If, however, they succumb to the temptations of pure matter, they suffer.

The main corpus of the spirit must be conceived of as existing of these individualities and re-inforcing them whenever necessary. The re-inforcement must be sub-liminal. This conception of the sub-liminal as well as the attendant one of a fourth dimension seem indispensable for the explanation of psychical phenomena, too numerous to be mentioned here. Thus, the objection that a finite spirit must be limited spatially and is, hence, incapable of intervening whenever necessary, is successfully met. Spirit may be spatial, but its space is distinct from ours. The spiritual dimension is neither length, breadth, nor height, but a permeating all three-dimensioned things. Similarly, of temporal limitations. Spirit is neither past, present, nor future. Nor is it timeless, for, then, it cannot get into temporal relations at all. Its time must be some type of relation which is not *anyone* of the above three, but yet is capable of being all.

The problems of unity and multiplicity, change and persistence can now be solved. The spirit supplies the sub-liminal unity, whereof the individuals are the multiple manifestations. The spirit, again, is the permanent basis, whose high purpose is progressively realised by the ever-varied activities of individuals. Similarly of other problems.

One advantage of this conception is that it enables us to understand how the things of this world are amenable to human use. It is because,

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ere is a spark of spirituality, even in them, which spark unites them to s. On Eucken's conception, this is inexplicable, since the universal spirit appropriated only by Man.

The above re-construction brings out all that is valuable in Eucken's hilosophy. The rest is but idealistic tall-talk. Much has yet to be done efore Euckenism can be rendered really valuable. But we may rest assured at something, at least, *can* be done, since unlike Bergsonism, this philo-phy is based on a true and secure foundation. The Universal Spirit is a r more valuable concept than the universal flux. And when some one comes p, in after-time, with a workable development of this spirit-concept, we may ell say, "ring out, ring out these mournful rhymes, and ring the fuller instrel in."

REVIEWS AND NOTICES.

LITERATURE OF DESCRIPTION AND TRAVEL.

The Near East. By Robert Hichens. Illustrated. (Hodder and Stough-on, London) 1913. Price £1 5*s*.

A Tour Through South America. By A. S. Forrest. Illustrated. (Stanley Paul & Co. 31 Essex Street, Strand, London, W. C.) 1913. Price 10*s*. 6*d*.

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Studies from an Eastern Home. By (the late) Sister Nivedita. (Longmans, Green & Co., 39 Paternoster Row, London and Bombay) 1913. Price 5*s*.

A Winter in India. By A.B. Spens. Illustrated. (Stanley Paul & Co., 31 Essex Street, Strand, London, W. C.) 1913. Price 6*s*.

MR. Robert Hichens, who has already made his mark as one of the best writers of graphic travel-sketches, presents us in his *The Near East* with vivid delineations of the picturesque scenes and sights of Dalmatia, Athens, Constantinople and the surrounding country. The book comprises delicately-written and fascinating letter-press, embellished with really wonderful photographs and coloured prints of the famous spots in the lands traversed and so graphically described by the author. Mr. Hichen's descriptive powers are seen to the best advantage in picturesquely delineating such matchless scenes as the view from the Acropolis on a fair summer day, or in rendering with a few strokes the strange sights of the Turkish capital. Of the first-named he says: "Very pure, very perfect, is this great view. Nature here seems purged of all excesses, and even nature in certain places can look almost theatrical, though never in Greece. The sea shines with gold, is decked with marvellous

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purple, glimmers afar with silver, fades into the color of shadow. The shapes of the mountains are as serene as the shapes of Greek statues." In a later stage of his eastern journey, and in another mood, he writes : "Pera has all that is odious of the Levant : impudence, ostentation, slyness, indelicacy, uproar, a glittering commonness. It is like a blazing ring of imitation diamonds squeezing a fat and dirty finger." Eighteen brilliant paintings by Mr. Jules Guerin, with a much greater number of excellent photographs, have contributed to the illustration of the book, which is a royal octavo in form, with beautiful print, wide margins, and handsome binding. The author, publisher and the reader all deserve congratulation on the production of this splendid volume, which is a notable addition to the literature of travel in the Balkan peninsula.

Mr. A. S. Forrest is well-known as the author of a capital book of travel, *A Tour Through Old Provence*. He recently turned his footsteps to South America and pretty extensively travelled in that Continent, especially in the region of the Panama canal and has now offered a record of his experiences in his beautifully-illustrated book—*A Tour Through South America*. He carried credentials which gave him unique facilities of exploration, and much that he has put into his book comes before the public for the first time. Mr. Forrest went on his travels, sketch-book and note-book in hand, and it is an added charm to his work that he is a delightful raconteur. He sets forth his impressions in a way that is at once extremely interesting and informing. His South American travels covered a wide area, and his book will be of infinite value to those wishing for an accurate and picturesque presentation of the characteristics of a fascinating country. A word must specially be said about the illustrations, which are 145 in number. They are wonderfully realistic and materially enhance the value of the book, which thus combines the double advantage of interesting letter-press and capital illustrations.

The literature of Japan is now appalling but most of it in the European languages is the work of foreigners—many of them vacation tourists—and the number of works about their country by the Japanese themselves is still very small. We, therefore, welcome Mr. Okakura Yoshisaburo's *Life and Thought of Japan*, which seeks to offer a study of the subject from a point a view hitherto largely ignored. The author's main line of argument and exposition is to show that Japan in spite of modern developments, still remains the same in spirit as formerly, and the author's profound knowledge of his countrymen enables him to do so in a convincing manner. He shows, among other things, that many of the so-called mental peculiarities of the Japanese owe their origin to the love of purity and its complementary hatred of defilement, an item that previously has not been realised by the Western world, as previous writers have usually failed to come into contact with the right class of the inhabitants. The effect of Chinese civilisation on Japan and the influence Buddhism and Confucianism have exerted are detailed and some vivid pictures of Japanese home life and society presented. The author thus makes us see things through Japanese eyes, and, on the whole, his contention

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ems sustainable that Japan is after all, not so new a nation as outsiders ould fain believe. The book brings together much useful and inaccessible formation about Japan and will be found a valuable contribution to the terature of that country. It is well illustrated.

Mr. Hoskin offers us in his book—*With Other Races*--descriptive sketches, terspersed with reflections, of large tracts in Europe, Asia and Africa. e author is a Rationalist and his reflections are naturally tinged with the eas of the school to which he belongs. As a result of it a leading publish- g firm of Sydney backed out of the contract for publishing the book, under essure brought to bear upon them by religious functionaries. Hence the print on the title page of the leading firm of publishers of rationalist litera- re, in London. It sounds strange to us that in a place like Sydney, in e self-governing Australian Commonwealth, there should yet exist such ligious bigotry, the like of which has not been heard of even in India. It true the author's reflections and observations are more or less anti-religious rather anti-theological, but he should not be refused a hearing on that count. The author has certainly, to use his own words, "pricked the nventional Christian bubble" and is prepared for the "disappointment" hich his book will cause to his "orthodox friends." That may be, but by e large section of the non-Christian public and even by enlightened sections Christians, his book, which embodies the results of keen observations and rnest convictions, will be read with pleasure and profit. We have much easure in commending it to readers of the *Hindustan Review* as a work hich combines with excellent sketches of various countries of the world, und and sensible reflections on some of the problems of current interest.

The author of *The Silent India* is a retired member of the Indian Medi- l Service, who served in Agra and Oudh. His book comprises six descrip- ive sketches of and six stories depicting—with some reflections thrown into thirteenth chapter called "Conclusion"—Indian life, the life of the asses. Like most Anglo-Indians, the author does not like the educated asses, whom he designates in the typical style of the sun-dried bureaucrat, s "the noisy minority in towns." No, he loves, "the simple voiceless illions who live in silent India"—hence the name of the book. After the eclaration by the author of his views about the educated Indians, we do not care o discuss his views about the great bureacratic machine governing this coun- ry, since there is nothing in them which is either new or worthy of serious onsideration. But his sketches and stories are, on the whole, well-written nd make interesting reading. Of the two series we prefer the descriptive ketches to the stories. "An Indian Village," "The Garden of India" (*i.e.* Oudh), "Camp Life and Sport," "A Religious Fair," and "The Holy Land of Hindus" (*i.e.* Garhwal in the Hymalayas) are all most excellent ketches—vivid in their descriptions of the lights and shades of Indian life. The sixth sketch—"An Eastern Voyage"—which purports to describe the common-place journey from London to India is not germane to the purpose of

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the book and should not have found a place in it. In the next edition, this and the last chapter "Conclusion," should be excised and the sketches and stories, now interspersed with each other, should be grouped together in two separate sections. Even as it is, the book is not only interesting but more or lees instructive and deserves attention.

The collections of the essays and miscellaneous writings of the late Sister Nivedita (Miss Margaret Noble) which are now being brought out by various publishers should appeal to educated Indians. Her premature death has deprived India of a deeply sympathetic interpreter. She was known to a wide-circle of readers through her *Cradle Tale of Hinduism*, and her book on the life and teachings of the Swami Vivekananda (*The Master as I saw Him*). This new volume—called *Studies from an Eastern Home*—is a collection of papers and sketches dealing with Indian life as Sister Nivedita knew and herself lived it in the Hindu quarter in Calcutta, and with scenes of travel on some of the famous pilgrim routes and in Eastern Bengal during a time of famine and flood. A feature of the book is a series of studies of the great festivals of the Hindu sacred year, considered chiefly in regard to their ethical and social significance, It goes without saying that all the sketches are brilliant and marked by a deep insight into and fervid sympathy with the ideals and traditions of the people of this country. Mr. S. K. Ratcliffe, Professor Patrick Geddes, Dr. Cheynes and Mr. Nevinson contribute short papers in which they pay well-merited tributes to the memory of the deceased, and which add to the value of the book.

Of the many globe-trotter's recent books about India, about the best is Mr. A. B. Spens' *A riter in India*. The author was a visitor to the last Durbar but he saw a good deal of the country. He sedulously kept a diary, from which he has now published the extracts brought together in the book. He says in the Preface that he has recorded in his book "light impressions of its cities, peoples, and customs." His pen is quite equal to the theme, and indeed many a theme, which would otherwise arouse no interest, becomes alive with interest when handled by him; and the knowledge of India which he has gained from books forms a solid background to the impressions recorded from personal observation. We are told modestly in the Preface that if in these pages the reader spends a pleasant hour or two "wandering through the grim fastnesses of the Khyber Pass, dreaming on the immortal battle-fields of the Mutiny, and inhaling some faint spirit of the ancient splendour of the Mogul Emperors, then the writer will not have written in vain." The author has thus himself selected and commended to our notice the best and the most instructive parts of his book; we can only add that in Patiala and Gwalior, in Benares and Jaipur, in Amritsar and Bombay, his sketches will be read with as much pleasure as in those places through which he appears content to take his reader. In Bombay he saw the haunts of vice as well as the halls of pleasure. He disowns all intention of criticising any of the "problems and aspirations" of the people, and the book is singularly free from the expression of any opinion on controversial

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olitics. In one place, however, we have noticed perhaps an unguarded eviation from the ideal which the author had set before himself. After escribing a dinner given to him by the Prime Minister of Patiala, at hich the Home Minister was also present, our auther proceeds as follows :—
It has not been my lot as yet to meet any member of the National Congress, or to listen to the private expression of his annual public shriek, but from hat I have heard from authoritative sources—from men who know them ersonally—not one in five really believes in what he is paid to preach." ere is a revelation—by whom are the Congress people paid to preach? And hy "annual public shriek"?

Books of Reference.

Whitaker's Almanack for 1914. Edited by Joseph Whitaker, F. S. A., 12, Warwick Lane, London.) Price 2*s*. 6*d*. Abridged edition 1*s*.

Hazell's Annual for 1914. Edited by T. A. Ingram, M. A., LL.D. Hazell, Watson & Viney, Ld., 52 Long Acre, London.) Price 3*s*. 6*d*.

The International Whitaker, 1914 (12, Warwick Lane, London). Price 1.

The Daily Mail Year-Book for 1914. (The Associated Newspapers, Ltd., London, E. C.) Price 6*d*.

Who's Who for 1914. (Price 10*s*. 6*d*.) and *Who's Who Year-Book for 1914.* (Price 1*s*.) (Adam & Charles Black, Soho Square, London).

Whitaker's Peerage, Baronetage, Knightage and Companionage for 1914. 12, Warwick Lane, London.) Price 2*s*. 6*d*.

The Literary Year-Book for 1914. (Heath, Cranton and Ousley, Ld., London) Price 5*s*.

The Writer's and Artist's Year-Book for 1914. (Adam and Charles Black, Soho Square, London.) Price 1*s*.

The Englishwoman's Year-Book and Directory for 1914. Edited by G.E. Hitton (Adam and Charles Black, Soho Square, London.) Price 2s. 6*d*. net.

Dictionary of Economic and Banking Terms. By W. J. Weston, M. A. B. Sc. and A. Crew. (Sir Isaac Pitman and Sons, Ltd. 1 Amen Corner London. E. C.) 1914. Price 2*s*. 6*d*.

A Rosary of Literary Wisdom. By T. C. Pandit (Raipur Akashet's Street, Ahmedabad) 1914. Price Re. 1.

WHITAKER'S *Almanack* and *Hazell's Annual* are *par excellence* "books of reference," in the popular sense of the term. The *Almanack*—of which the present issue is the forty-sixth annual edition—contains "an account of the astronomical and other phenomena, a vast amount of information respecting the government, finances, population, commerce and general statistics of the various nations of the world, with special reference to the British

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Empire and the United States"; while the *Annual*—which is in its twenty-ninth year of issue—is "a record of the movements of the time" and each of the books is furnished with a full index. These extracts from the explanatory titles will fairly convey to the reader the scope and object of the two publications. Both books deal largely with statistics, with perhaps this difference that while *Whitaker's Almanac* is a statistical book both in intention and achievement, *Hazell's Annual* is not so frankly statistical but professedly readable. The difference between the two works might be brought out by saying that, whereas *Whitaker's* deals with statistics only, *Hazell's Annual* handles statistical facts, which are put in a fairly readable form. Both books exhibit on the part of their editors vast industry, limitless patience, and an admirable spirit of collation and comparison. It is a different thing, of course to say, that no such book can claim absolute accuracy. But with *Whitaker* and *Hazell* on his bookshelf—as the two supplement each other—no public man or publicist can have any excuse for pleading ignorance of, or making misleading statements on, any of the topics of the day. The Indian sections of both the books have been improved in the light of the criticism offered by us in our notices of the previous *year's* editions, yet some minor mistakes remain. Making allowance, however, for such mistakes in the Indian sections—mistakes inevitable in the case of writers gathering materials from administration reports and blue-books, without much personal knowledge of India—the bulk of the information contained in both the books is extremely accurate and trustworthy, and they are, on the whole, works of reference of striking merits and exceptional excellence, which no student of current events can possibly do without. The present editions of both, teem with thoroughly up-to-date and most valuable information on almost every currrent topic of popular interest. The 1914 edition of *Hazell's Annual* is worth many times the price paid for it, if only for the extremely elaborate article on the Balkan Wars, written by a very distinguished military historian. In it are summed up from the standpoint of the soldier and tactician the operations both of the campaigns of the Allies against Turkey and of the subsequent combine against Bulgaria. The story of the campaigns is easily followed with the assistance of an admirably-printed two-page map, which gives also the new boundaries of the Balkan States, as at present arranged. The new features of *Whitaker's Almanack* are too numerous to mention seriatim, but it may broadly be stated that there is hardly a subject of current interest which has not a "statistical table" devoted to it. The *International Whitaker*, which is an entirely new publication—is fittingly described as a statistical, geographical and commercial handbook for all nations, more especially designed for the two hundred million English-reading people of the world. Prepared by the publishers of the world-famous *Almanack*, the *International Whitaker* supplements, but does not supersede, the former. The contents are made up of four parts, the first of which deals with the relative functions of the components of the universe; the second with a general description of the continents; the third with the

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nations of the world and the last gives a list of British and American representatives abroad. The contents of the *International Whitaker* are thus specially adapted to the requirements of publicists in India and it should have a large sale in this country. It is about the best compendium of current geographical knowledge.

II.

To those who cannot afford to purchase any of the books of reference noticed above, might be cordially commended the *Daily Mail Year-Book* "the little red book," as it calls itself. Its explanatory title is :—"A Hand-Book to all the Questions of the day," and it is now in the fourteenth year of its publication. The *Daily Mail Year-Book* is certainly one of the most marvellous compendiums of general and statistical information, which can be had at the low price of six pence. It covers a large range of subjects, and each section of it is so full of information, alike interesting and instructive, that every one who will dip into it will materially add to his stock of useful knowledge. Our only complaint against the *Daily Mail Year-Book* is that it does not pay adequate attention to the fortunes of the Indian Empire and the space allotted to Indian subjects is scarcely commensurate with the importance of India as a factor in the British Empire. Again *The Daily Mail Year Book* is usually accurate and up-to-date, but the news of the administrative changes that came into force on April 1st, 1912, does not seem to have reached it yet. In the edition for 1914, there is, on page 280, a list of Imperial representatives, in which Sir Charles S. Bayley appears as Lieutenant-Governor of Eastern Bengal and Assam. There is no mention of the Province of Behar and Orissa. Nor is the North-West Frontier Province considered worthy of separate mention. We hope that in its next issue the editor will see his way to correct these and similar mistakes and to materially expand the Indian section, so that it may be an exhaustive repertory of sound and useful information about the great British Indian Empire.

III.

Who's Who and *Who's Who Year-Book*, as their names indicate, practically constitute one work in two separate parts. The *Year-Book*—which can not be excelled for rapid reference—as it offers in a highly compressed form the cream of many expensive and voluminous works consists of a series of useful tables, so well-arranged that the information sought can literally be seen at a glance, and it also comprises much original matter, not accessible in even more expensive works of reference. Thus it is a most useful and handy compendium of general information and a necessary adjunct to the great biographical annual—*Who's Who*—from which it takes its name. *Who's Who* is *the* annual dictionary of contemporary biography. It is a biographcial manual briefly recording all that is worth knowing of living celebrities. Making allowance for omissions and deficiencies inevitable in a work of this kind, *Who's Who* is, beyond all doubt, the best and the most compendious annual biographical directory of the world's prominent persons in all walks of life and is, as such, a most valuable and absolutely indispensable work of reference. Men and women of the British

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and Irish nationality naturally predominate, but the leading men and women of note of the Continental, American and Australian countries also find a place in its pages. The latest edition of *Who's Who* contains nearly one hundred pages more than its immediate predecessor, and consequently demonstrates the fact that the number of distinguished persons qualified to take their place in this most wonderful of biographical dictionaries is till on the up-grade, and that the editors and publishers are determined to keep the volume as complete as possible. India, however, cannot be said to be adequately represented. Even in the sketches of the few Indians whose names appear, there is a "sense of disproportion"—Indian noblemen and titled men being lionised (such, for instance, as is the case in Sir Roper Lethbridge's *Golden Book of India*) at the exepense of distinguished Indian public men and leaders, the vast majority of whom are conspicuous by their absence in *Who's Who*. We hope that the usefulness of the next edition will be materially increased by a serious attempt being made to furnish sketches of the distinguished Indians —the leaders of public opinion in the different provinces.

IV.

Whitaker's Peerage, Baronetage, Knightage and Companionage is, if we may say so, a *Who's Who*, on a small scale, of peers, baronets, knights and companions of the British Empire. There are many bulky publications on the subject, two of the best-known being those of Burke and Debrett. But for ready reference and every-day use in India, *Whitaker's Peerage* fully serves the purpose. Its arrangement is simple, its statements are, on the whole, accurate and it gives just the information about peers, baronets and companions, that an Anglo-Indian or Indian publicist would ordinarily require. Its handy size, neat printing, excellent get-up and, above all, its very moderate price, are all strong recommendations in its favour, and it should find a place on the book-shelf of every publicist in India. The usefulness of the book to seekers after knowledge in this country, is enhanced by its including sketches of the knights and companions of the Indian orders, as also by supplying information about what are infelicitously called "Native Indian" titles, and a glossary of Indian words bearing on the subject. Of the cheaper books of its class, none has met with greater appreciation than Whitaker's, as it is excellently compiled and its simple alphabetical form, with all the necessary cross-references, makes its information very readily accessible. The present volume includes all the latest information to the date of issue.

V.

The next two books on our list are works of reference for literary persons, as they deal with the world of literature and journalism. The *Literary Year-Book* is now in its eighteenth year of issue and it has long been acknowledged to have supplied a real want. It gives a literary calendar, an exhaustive list of contemporary authors and their chief works, a list of literary agents, typists and press-cutting agencies, summary of the laws of copyright, a table of

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royalties" for the benefit of authors who adopt the method of payment called "royalties," a list of leading British, Continental and American publishers and booksellers, lists of periodical publications with contributors' guide—one alphabetical and the other classified according to the subject-matter of the contents of the periodicals—a list of learned societies all over the world, and lastly, technical information about the production of books. A "classified list of publishers' requirements" is a new and useful feature. It would thus be seen that the *Literary Year-Book* is an indispensable *vade mecum* for all persons connected with the press or devoted to literary pursuits. It is, so to say, a bookman's directory, on a large-scale, and it may fitly be designated the "Bookman's Manual." In the present edition, a new section dealing with photo-play-writing, with an introductory title thereon, has been added, as also a list of firms who purchase photo-plays and their requirements. In the Preface there is, as usual, an interesting account of last year's important events in the literary and journalistic world. We are glad to find that the editor has been able to expand the section devoted to Indian journals and newspapers. This has materially enhanced the value of the book, as a work of reference, to seekers after information about Indian publications. We notice with pleasure that the editor has again appended in the present issue a complete classified list of the various series of cheap reprints of classics, which have been so prominent a feature of the publishing trade during the last few years. The list is of great value to all book-lovers, but it is particularly appreciated in India—educated Indians, as a class, being too poor to purchase expensive editions.

The *Writers' and Artists' Year-Book*, in a way, supplements the *Literary Year-Book*. It contains a large number of addresses of British, American and Canadian periodical publications, to which manuscripts may be sent, as also an indication of the contribution that each particular publication requires, besides all such general information as would facilitate the placing of literary work. In the list of journals mentioned, special attention is drawn to all details of importance--such as the length of manuscripts likely to be accepted, the kind and quality of matter suitable and the style of illustration generally employed. The book also supplies the want of artists who, though working with pen and brush, desire acceptance of their output in magazines. It is thus a very useful little book, the information in which, though necessarily concise is of great utility to all connected with the press or literature. Admirably compiled, not only is it of value to the working author and artist but also indispensable to the tyro, whose needs have not been overlooked. In its pages will be found the facilities for rapid reference the busy man or woman requires, while at the same time the literary or artistic aspirant will find clearly set out the elementary rules of procedure that must be adopted if editors are to be placated. It would largely increase the value of the book as a work of reference, if the editor could see his way to devote—like the *Literary Year-Book*—a special section to Indian periodicals.

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VI.

The *Englishwoman's Year-Book and Directory* is now in its thirty-third year of publication and is too well-established a favourite with those for whom it caters to need the reviewer's commendation. It is divided into several sections grouped under various headings. Each of these sections is comprehensively dealt with and the information brought together by the editor is valuable and interesting. In India, the book will be found to be very useful not only by Anglo-Indian ladies, but also by social reformers and publicists interested in questions concerning "women's cause," of which it is an encyclopædic record. The present edition has been completely revised and re-arranged and, with a view to facilitate reference, many new headings and a wide system of cross-references have been introduced and the index appreciably enlarged. One of the new features in this edition is the table of "Records for Women," which demonstrates how in recent years women have broken down the barriers that excluded them from honours and professions at one time held to be exclusively men's privileges. A valuable article on "Health Centres and School Clinics" is contributed by Miss Margaret McMillan. Particular attention has been paid to the sports section; indeed in every direction where improvement was possible that improvement has been made.

VII.

Messrs Weston and Crew's *Dictionary of Economic and Banking Terms* is the latest and one of the most useful additions to the works of reference, brought out by the publishers of the book. A handy work like the one now available was certainy a desideratum to students of Economics. The definitions of the terms are though concise yet clear and are often adapted from such classics as Adam Smith, Ricardo and John Stuart Mill. These extracts materially enhance the value of the book as they are calculated to familiarise the student with the very words and ideas of three of the greatest masters of the British School. Altogether a valuable little book, which no student of the subject of Economics can do without. The get-up is excellent.

VIII.

Mr. T. C. Pandit is evidently an omniverous reader but a careful gleaner and the *Rosary of Litterary Wisdom*, which he has brought out "for thinkers, writers and speakers" is intended "to present before the reader's mind in the most comprehensive, lucid and systematic form a panoramic view of the wisdom of the men of all ages and all countries." The author himself realizes the difficulties before him and declares that "the task is undoubtedly a stupendous one." And so it is. But making allowance for the compiler's high ambitions, his work may be commended as a handy manual of proverbs, phrases, mottoes, familiar lines and quotations, all conveniently grouped, which will be found useful as a work of reference both by the aspirant to literary distinction, as also by the general reader.

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OUR LIBRARY TABLE: MISCELLANEOUS LITERATURE.

We heartily welcome the new (fifth) edition, revised and largely rewritten by Mr. E. R. Pease, of that standard work—the late Mr. Thomas Kirup's *History of Socialism* (Adam and Charles Black, London). The book, under notice, is the only complete account in the English language of a world-wide movement which is every year attracting more attention. Since the first edition was published in 1892, no less than three revised editions have been called for, the last of which was issued in 1909, in the author's lifetime. The preparation of the new edition has been entrusted to Mr. Edward R. Pease, who has been secretary of the Fabian Society for more than twenty years past, and has taken an active part in the English Socialist movement from its beginning in 1883. The editor has done his work skilfully and judiciously and has added new chapters on Syndicalism, and on the history and doctrines of English Socialism, which have not hitherto been adequately described. The chapters in the old edition descriptive of the modern movement have been condensed and re-arranged, and the account of the progress of events abroad brought up to date. This new edition, therefore, contains a description of the principles of modern Socialism by one who has taken part in the events he describes, and has helped to formulate the policy he sets forth. It is consequently a work of exceptional interest at the present time when so much of the politics of the day, both in England and abroad, is conditioned by the attitude of the Socialist and Labour parties, both to home legislation and to foreign affairs. Now that the work of some of the leading socialists in the interest of India is being more and more appreciated, Mr. Pease's edition of Kirup's *History of Socialism* should find a large circle of readers in this country. The book will continue to occupy for many years to come the position of the one indispensable work on the subject.

Mr. E. Clement's *Introduction to the Study of Indian Music* (Longmans, London and Bombay) should be found valuable both by the European and the Indian students of the subject. The author—who is a member of the Indian Civil Service in the Bombay Presidency—has attempted successfully to reconcile modern Indian music, with ancient musical theory and has propounded an accurate and comprehensive method of the subject of Indian musical intonation. Recent research has made it possible to treat the subject of Indian intonation in a scientific manner, and to devise an accurate method of transcribing Indian music. The book fulfils these objects, and gives a novel explanation of ancient theory. Incidentally, the author discusses the tuning and adaptation of European keyed instruments to render Indian airs in correct intonation. The book should prove of interest not only to the musician, but to those responsible for Indian education. We are glad to notice that European students of Music are now paying more attention to Indian Music and the Oxford University Press—the well-known Clarendon Press—have announced as "in preparation" an important work called the *Music of Hindustan* by Mr. A. H. Fox-Strangways.

A Short History of Marriage by Ethel L. Urlin (William Rider & Son, Ltd., London) is a useful and compendious sketch, within reasonable limits, of a great subject. The book is obviously a compilation but the authorities have been well selected and judiciously drawn upon. Primitive marriage, marriage among the ancients, marriage in the West and in the East, old English marriage customs, marriage superstitions and omens, and the wedding-ring, are all dealt with in a manner both interesting and instructive. The last chapter containing extracts in

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prose and poetry from eminent writers, embodying their wise and witty sayings on love and marriage will interest even lay readers. To those interested in the study of a fascinating subject, we cordially commend the perusal of this book.

Yet a new series—"The Nations Library" (Collin's Clear Type Press, London)—which attempts to supply specialised information by the most competent living authorities on almost all subjects of first-rate, immediate and general interest to the busy man of the world. These are books of the moment by the men of the moment. Bold type, good paper, neat get-up—all for a shilling—should render this series very popular in India. A notable feature of the series is its modernity, and it will be found that each writer has, besides throwing the strong light of his experience and knowledge on his subject, brought it right up to the point of its relationship to modern life and thought. The section devoted to literature will be 'catholic in regard to choice of subject and treatment.' One section of the Library will be devoted to economics. Among the earlier publications are *Socialism and Syndicalism* by Mr. Philip Snowden, *Sane Trade Unionism* by Mr. W. O. Osborne (of the Osborne judgment), *Industrial Germany* by Mr. W. S. Dawson ('the leading British authority on modern Germany'), and *Modern Views on Education* by Dr. Thiseltan Mark (lecturer on Education in the University of Manchester). A recent volume by Rev. S. Baring-Gould, called *A Book of Folk-Lore*, give an interesting summary of the subject, especially of the beliefs of the peoples of Great Britain and Ireland, and is an excellent popular Introduction to the study of the Science. Perhaps the one volume which will appeal most to readers in this country is the *Principles of Evolution* by Mr. Joseph McCabe. It would be difficult to find a more lucid yet comprehensive sketch of the subject than is offered here. Appended to each volume is a select bibliography of the subject, which adds to its usefulness and value. Altogether a notable series on which we congratulate the publishers.

The great German scholar Dr. Paul Dahlke—whose learned works, *Buddhist Essays* and *Buddhism and Science* have been already appreciatively reviewed by us—has just brought out a new volume called *Buddhist Stories* (Paul, Trench, Trübner and Co., London.) The book contains five well-written stories setting forth in the form of fiction some of the fundamental ideas and doctrines of the great Buddhist faith. The necessity of solitude to develop the good in man, the true spiritual satisfaction that comes from the renunciation of all desires, even the desire for love, the calm that comes from leading a life of abstinence, the struggle to subdue the personality, such are the spiritual ideals underlying the motives and the acts of the *dramatis personæ*. The story of the Christian convert, exhibits an interesting picture of the material impoverishment and spiritual disillusionment of a young Buddhist, and his final return to his ancestral faith. The book might be recommended to missionaries as presenting some aspects of the religious problem in the East they—it seems—generally either overlook or ignore. But the stories will appeal to all readers interested in the study of religions and particularly of Buddhism.

Another book of interest to students of Buddhism is the latest addition to the "Wisdom of the East Series" (John Murray, London)—called *Buddhist Scriptures*, edited by Mr. E. J. Thomas, and comprising a series of most interesting and instructive selections translated from the Pali, with a luminous Introduction. In the latter we find it stated that the first Buddhist Council was held at Rajagaha "now Rajgir in Behar, on the borders of Bengal." As a matter of fact Rajgir, which is in the Patna District of Behar is far away from the borders of Bengal.

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The old sonnet-anthologies being out of print and scarce and the new ones eing hardly comprehensive, Mr. William Robertson has rendered a service to this reat branch of English poetical literature by bringing out his *Golden Book of English Sonnets* (George G. Harrap & Co., London,) which covers the ground from he earliest times to the present day. The selections are made with tact and judgnent and the volume will be found very useful by all students of English literature. An index of first lines and a neat get-up enhance the attractions of Mr. Robertson's onnet-anthology. No student of English literature can do without the book.

Mr. E. A. Johnson has offered a new translation (from the Lucknow edition) of the *Rubaiyat of Omar Khayyam* (Paul, Trench, Trübner & Co., London.) The text translated is much more comprehensive than that used by Fitzgerald in his world-famous translation of Omar's *Rubaiyat* and the translation is decidedly more faithful than that of the latter. For those making a study of the original Persian, Mr. Johnson's work would be useful, but we doubt if the general reader will forsake Fitzgerald for the sake of an even more accurate translation than his.

Mr. J. D. Anderson—late of the Indian Civil Service, (Bengal)—has well put together an exceedingly useful compilation in his *Peoples of India*, which is one of the latest volumes of the "Manuals of Science and Literature" (Cambridge University Press, London.) The book deals with but three subjects—Race and Caste, Languages and Religions—but the information extracted from the Census and Administration Reports and other standard works, which are mentioned in the useful bibliography appended, is brought together in a way calculated both to interest and instruct the reader. It is a pity the author could not avail himself of the results of the Census of 1911. He should do so in the next edition.

The Walter Scott Publishing Company, Limited, (London) were certainly well-advised in reprinting, in two volumes, in their well-known "Scott Library," the first edition of Newman's great theological and polemical work—*Apologia Pro Vita Sua.* Few readers are aware that the editions available in the market are repoints of the second edition, in which the author omitted the characteristic passages which lent interest to the work. The Rev. Dr. Gamble, who has edited the present reprint, has prefixed a useful Introduction giving a history of the work and the controversy which called it forth. Apart from its theology, the book is a classic and deserves to be read with care.

Mr. Ram Narain Lal, the well-known Allahabad publisher, has just brought out a set of three useful books for our students—*English Unseens* and *Types of English Prose* by Professor A. C. Mukerji, M. A. and *One Hundred Typical Essays for Indian Students with Outlines* by Messrs. K. C. Banerji and N. G. Chatterji. These books, we are sure, will be found of great service by Indian students preparing for examinations or desirous of acquiring proficiency in English. They are neatly got up.

We are glad to notice that the great and invaluable services rendered to the Hindu community by Swami Dayanand Saraswati are receiving wider appreciation, from day to day, not only among his professed followers but even among non-Arya Samajist Hindus. We welcome, therefore, the work which Messrs. Ganesh & Co., (Madras) have just brought out called the *Life and Teachings of Swami Dayanand Saraswati.* The book which is written by Mr. Sivanandan Prasad, is a glowing tribute to the genius and character of a social, and religious reformer of great originality and boldness, whose influence is felt in Northern India in almost every sphere of life to-day. It may safely be assumed that the life of such a great

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personality, written by an ardent admirer, will be read with appreciation throughout the country. The book opens with an exhaustive foreword by Professor Rama Deva, B. A., M. R. A. S. the editor of that excellent periodical—the *Vedic Magazine*—in which the book first saw the light in a series of articles. We commend the book to all interested in studying the *origines* of the Arya Samaj movement, which we feel sure has yet a great future before it. The work is neatly got-up and is cheaply priced at a rupee.

In *Law and Laughter* by Messrs. George Morton and D. Macleod Malloch (T. N. Foulis, London) there is little of law and much of laughter, but it is all the better for it. The book is an interesting collection of the *bon mots* of the legal world in the United Kingdom and America, from the earliet times to the present day. Beginning with Sir Thomas More, whose quiet humour exhibited itself even at the scaffold, the compilers of this collection of legal wit and humour carry us through the grim pleasantries of Jeffreys and Braxfield to the caustic remarks of the late Scottish Lord Young, and bring us down to the dry retorts of Mr. Justice Darling. The volume contains 32 portraits of legal luminaries all excellently executed (we mean the portraits and not the "legal luminaries", of course). As a presentation of the lighter side of law, the book is unique and deserves a warm welcome from the Bench and the Bar.

Modern Parliamentary Eloquence by Earl Curzon of Kedleston, (Macmillan, & Co., London) being the full text of an essay, part of which was delivered at Cambridge as the Rede Lecture, is a clever, entertaining but instructive and informing performance. Lord Curzon has heard all the greatest speakers from Gladstone, Disraeli, and Bright, down to the present day and he is, therefore, fully qualified to speak of oratory, and to contrast it with the parliamentary eloquence of earlier and later times. Delivered to a learned audience, the language used is simple and natural, and consequently wholly artistic. The earlier portion in which Lord Curzon contrasts the condition in which oratory found play in the eighteenth century as compared with that in recent years, is a masterly sketch and should appeal to cultivated readers; while his analysis of modern parliamentary eloquence, illustrated with choice extracts, will be read with pleasure and profit by all readers of his excellent treatise.

We are glad to see greater interest being taken in the study of Indian constitution, especially by our students. Of the students' manuals the best is the text-book prepared by Mr. A. R. Iyengar, which reached a second edition last year. Two other competitors in the same field are Mr. C. Anderson's *British Administration in India* (Macmillan & Co. London) and Professor V. G. Kale's *Indian Administration* (Fergusson College, Poona.) The striking feature of Mr. Anderson's book consists in apt quotations from standard authorities, forming mottos to the various chapters. For the rest the book, though a little too sketchy, is well put together and is, on the whole, non-controversial. Professor Kale's book is more comprehensive than Mr. Anderson's, and though stating facts and arguments impartially on both sides naturally favours the Indian view of administrative problems, as Mr. Anderson does the Anglo-Indian. Within a short compass it brings together a large amount of valuable information not easily accessible to the average Indian student and it will, therefore, be found exceedingly useful, being a capital introductory text-book to the study of an important subject.

The fourteenth annual edition of *Hindi Punch* cartoons is as welcome as its predecessors. The paper is quite unique in Indian journalism, being the only one of its kind in the country. Its cartoons and letter-press have received the

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widest appreciation not only in India but even in England. The annual edition, in which the best cartoons are conveniently brought together, forms a handy repertory of the humourous aspects of current Indian events and problems.

Mr. A. Basu of the Servants of India Society, is responsible for an excellent *Congress Diary and Indian Year-Book 1914*, which is now in its third year of publication (57, Chowringhee, Calcutta). Apart from the Diary—issued in two editions—there is a wealth of information on matters political comprised in its pages which renders it of great value to politicans and publicists interested in India. A series of instructive papers written by some of the eminent Indian publicists on current political problems will soon be separately issued as a supplement.

Rai Saheb G. K. Roy, Retired Superintendent of the Home Department of the Government of India and author of the *Indian Arms Act Manual*—recently noticed by us in appreciative terms—has also brought out *A Collection of Rules and Orders Relating to Public Servants* (Lahore). It deals comprehensively with all matters affecting the relations of public servants with the Government and it will undoubtedly be found by them very useful for purposes of reference.

Louisa Stuart Costello's *Rose Garden of Persia*, which was first published in 1845, is a well-known Anglo-Oriental classic and has been more than once reprinted in recent years. Its latest edition (T. N. Foulis, London) is quite worthy of its high position in the literature of the subject. Print, paper, illustrations, and binding, each about the best of its kind, have been made to produce a dainty book. The work which comprises excellent translations in verse of selected pieces of the famous Persian poets, short biographical sketches of them and an Introduction on Persian poetry, could not be read in a handier and prettier edition than the one under notice.

A canal, which is going to be inaugurated with an exhibition, certainly deserves a book and such a one is now offered in Mr. Logan Marshall's *Story of the Panama Canal* (Sampson Low, Marston and Co., Limited, London). Mr. Marshall has done his work satisfactorily and presented us with a comprehensive historical sketch covering every notable feature of the project from its inception in the days of Columbus to its completion, as also an exposition in popular language of the great engineering enterprise—perhaps the greatest attempted so far in canal construction. The book will appeal to lay readers as well as to specialists.

Major Anderson's *A Short History of Lucknow*, (The Pioneer Press, Allahabad) contains a full and lucid account of the famous seige of the Lucknow Residency during the Mutiny and its two reliefs, and the excellent map of the city appended at the end helps the reader in following the narrative. In spite of a few assertions here and there which appear to us unwarranted, *e. g.*, his too sweeping indictment of the kings of Oudh (page 9), some of whom at least, Saadat Ali for example, were really good rulers, and every one of whom was constantly pestered by the greedy demands of the East India Company and the *zabardasti* of its agents, or his remark (page 113) that Hodson was the beau ideal of a soldier and has been the subject of much ignorant abuse, the story of the seige is well told. We however fail to understand why the author, whose book after all deals only with one episode in the history of this great and historic city, has called it *A Short History of Lucknow*. It is as if some one writing an account of the seige of Paris during the Franco-German War of 1870—71 were to call it A *Short History of Paris*, and if a second edition of the book is called for, we hope that the author will remove this misleading title, and give his book a more correct and more modest name.

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Mr. Zafar Omar, B. A. (Deputy Superintendent of Police, Etah) has distinctly rendered a public service by publishing an English translation of his Hindustani book, called the *Indian Policeman.* Mr. Percy Bramley rightly speaks of it, in an Introductory note, as "a comprehensive publication of the greatest possible value from an instructional point of view." In a brief compass it covers the whole ground and deals with almost all the problems connected with the police force in India, in a way which is not only interesting but instructive to the reader. The chapters on detection of crimes and cognate subjects will be found very useful by practitioners in criminal courts, magistrates and judges, besides officers of the police for whom they are primarily meant. Altogether, the author is to be sincerely congratulated on his success in writing a highly useful work, which should be prescribed as a text-book.

In the issue of the *Hindustan Review* for December, 1906, in noticing Mr. Wopendra Nath Ghosh's edition of the Land Acquisition Acts, in terms of appreciation, we said that we "can unhesitatingly declare that it is, on the whole, better arranged and more comprehensive than Mr. Beverly's well-known work on the subject." Since then several other editions have been placed on the market, but the second edition of Mr. Ghosh's work, which has just been issued in a completely revised and enlarged edition (Orissa Mission Press, Cuttack), will hold its own against any rival. The book has been subjected to careful scrutiny and largely recast. It is now thoroughly up-to-date both in its digest of rulings and also in its statements of official circulars and notifications. We commend it to all concerned with the laws of land acquisition as about the best work on the subject. The get-up is very neat and the book is cheaply priced at Rs. 4.

The number of really good weeklies in this country is so small that we welcome, with all the more pleasure, *The Commonweal*, which Mrs. Besant has started in Madras, from the begining of this year. It is conducted on the lines of high-class journals, is exceedingly well written, and stands for progress and liberalism not only in the field of Politics but, what is more gratifying, even in those of Society and Relegion. For the benefit of those who may have (however unjustifiably) a horror of Theosophy, it may be added that the *Commonweal* is not an organ of the Theosophical propaganda. Judged by the standard of weekly journals in India, it may safely be said that Mrs. Besant's *Commonweal* is one of the very best of its kind and class and it is a notable and valuable acquisition to the ranks of the weekly press in this country.

The *English Review* for January—the sixty-second number—maintains the unique distinction of being a really high-class (and at the same time a shilling) monthly. The literary *menu* should satisfy a veritable gourmet, most fastidious in his tastes. The present number leads off with a poem by Mr. Aleister Crowley on "The City of God (Moscow)," followed by a chapter of Mr. George Moore's forthcoming book, *Vale.* Mr. H. G. Wells continues one of his tales,—"The World Set Free:" A Tale of Mankind (in the Socialistic State). A paper on the importance of the Study of "Dialetic-Words," a fine study of Laurence Stern by Mr. Edmund Gosse and a translation from the Russian of the preliminary sketch of Leo Tolstoi's "Krentzer Sonata" are among the articles which we should commend to earnest students of contemporary periodical literature. By reason of the exceptionally good quality of its articles and its comparative cheapness, the *English Review* should command a wide circulation among the educated classes in India.

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TOPIC OF THE DAY:

THE CENSUS OF INDIA: A BIRD'S-EYE-VIEW—II.

MR. Gait's treatment of the census of religion is a perfect example of the lucidity with which he can marshal facts. The subject of the classification of the population by religion bristles with extraordinary difficulties. To the Hindu—be it said to his credit—religion connotes conduct, not creed? Being, not believing, is the thing that matters. Nevertheless, within the Hindu fold, strong social cleavages have been established by the growth of protestant sects, such as Buddhists, Jains and Sikhs, which repudiate the ordinary forms of Hinduism. For census purposes, therefore, it was considered necessary to differentiate from Hinduism its three main offshoots—Buddhism, Jainism and Sikhism—and the primitive beliefs conveniently lumped together as Animism. A separate table, however, groups the followers of the four religions as Indo-Aryan. The Hindu residuum is a most heterogeneous mixture which could not easily be classified in terms of beliefs, races or sects, or social organisation. An attempt was made to prepare a list of all but the minor castes which, *qua* castes, held certain beliefs, conformed to certain standards or were subject to certain disabilities. The results vary in different parts of India and, on the whole, are disappointing. Indeed, according to Mr. Gait, "in various parts of India groups are found whom it is difficult to class definitely either as Hindus or Muhammadans. There are so many so-called Hindus whose religion has a strong Muhammadan flavour." "On the other hand," Mr. Gait proceeds, "many descendants of persons 'converted' to Islam are far from being genuine Muhammadans, though they have been classed as such at the census." If the boundary line between certain Hindu groups and Muhammadan groups is indeterminate, even more so is it as regards Hindus in relation to Sikhs and Jains.

The total number of Hindus in India (including Brahmos and Aryas) is a little over 217½ millions, which is rather more than two-thirds of the population. In British territory, the proportion is 67, and in the Native States 78 per cent. In the British territories, the proportion is as follows:—

Madras ...	... 89	per cent.
The United Provinces	... 85	"
Behar and Orissa The Central Provinces and Berar	} 90	"
Bombay ...	... 76	"
Assam ...	... 54	

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In Burma, Buddhists predominate, as Muhammadans do in the North-West Frontier Province, the Punjab and Bengal. There are local variations,—for instance, Mysore has the largest proportion of Hindus 92 per cent., while Hyderabad, although it has been under Moslem dominion for nearly six centuries, has about the same Hindu population as Madras (86 per cent.). The era of forcible conversion is ended. There are defections to Christianity counterbalanced, however, by gains both to Hindrism and Muhammadanism, from the Animists.

The Muhammadans number 65·6 millions, or more than one-fifth of the total population. The distribution varies from 93 per cent. in the N.-W. Frontier Province, to 55 in the Punjab, 53 in Bengal, 28 in Assam, 20 in Bombay, 14 in the United Provinces, 10 in Behar and Orissa, 4 in the Central Provinces and Berar, and less than 3½ in Burma.

The curious fact may be noted, in passing, that while Buddhism originating in and propagated from India flourishes elsewhere, only 10·7 millions were enumerated in India, of whom all but one-third of a million were in Burma, "which is India only in a political sense." Then, again, only a million and a quarter Jains have been enumerated. Animism, which covers a miscellany of superstitions, claims a little over 10 millions, while professing Christians number over 3¾ millions (Europeans and Eurasians included). Of these about 3½ millions are Indian Christians, three-fifths of whom are found in Madras, 268,000 in Behar and Orissa, and 180,000 in the United Provinces. Europeans and allied races number nearly 200,000.

II.

Exigencies of space compel us to pass over the interesting chapters in which Mr. Gait deals in a masterly manner with age and sex problems, subjects of the deepest moment to social reformers. Students of Indian Sociology feel a compelling interest in the marriage question, and we could commend what this true and worthy witness of Indian social ills has to say to the careful attention of our countrymen,—aye,—and of our countrywomen. Mr. Gait gives an admirable account of the main features of Indian matrimonial customs. There is, for instance, the matriarchate—mother-kin or mother-right—which prevails in Assam and Malabar, although polyandry, which is a survival from a primitive state of society, is not necessarily connected therewith in the present day. Polyandry, which may be regarded as a state intermediate between promiscuity and monogamy, is of two kinds (1) the matriarcal, where the

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husbands need not be related, and (2) the fraternal, where they are brothers or cousins on the father's side. The former approximates to the condition in which the "husbands" are merely lovers, whose privileges depend entirely on the pleasure of the woman. The latter although, it may exist in a community which traces inheritance through the female, is generally associated with male kinship, the woman generally living in the husband's home and bestowing her favours casually on her husband's brothers. Fraternal polyandry is extremely rare in Northern India at the present day, but it exists in the Himalayan-border land, among the Tibetans and Bhotias and the Kanets and other Sudra castes of the Punjab Hill, including Kulu. In the Bashater State, there is a considerable trade in surplus women, and among the Thakkars and Meghs of Kashmir the utmost freedom prevails between a woman and her husband's brothers. The custom was formerly not unknown among the Gujars of the United Provinces, and among Jats in the Punjab and among Hindus in the submontane part of Ambala,– being attributed to scarcity of women owing to the prevalence of infanticide. The Santals not only allow a husband's younger brothers to share his wife's favours but permit the husband in his turn to share his wife's sisters! Which has its counterpart in Ladakh, where the wife of several brothers can bring in her sister as a co-wife. The Khonds are stated to allow unmarried younger brothers to have access to their old brother's wife. In Southern India, polyandry is still a recognised institution amongst the Todas and Kurumbas of the Nilgiri Hill, and the Tolkollans (leather working caste) of Malabar. Amongst a section of the Kammalans of Madras, all the brothers take part in the marriage ceremony, the elder brother cohabiting on the wedding day, and special days being set apart for the other brothers in turn. The matriarchal form of polyandry prevails among the Maduvars of Travancore, and among the Kallans a woman may have as many as ten husbands, who are all regarded as the fathers of her children. There is evidence that polandry till recently prevailed among the Mayars. On this head and on premarital communism, Mr. Gait has much interesting information to give us, as also on freedom after marriage. Outside the higher castes, divorce is common amongst various low castes, while, although the Hindu law places no restrictions on the number of wives a man may have, and Mahammadans may have four wives, it is nevertheless in fact that "as a rule, it is only the comparatively rich who indulge in the luxury, if such it should prove, of a second wife." Then again, marriage among Hindus being a religious sacrament, the idea of divorce is excluded

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altogether, as far at any rate as the higher castes are concerned. The extent to which the feeling against divorce has permeated the lower castes varies in different localities.

Some of the most instructive passages of the chapter on marriage are those in which Mr. Gait discusses the influence of civilisation on sexual morality. What has been the result of the contact of Western civilisation on Indian morality? There has been no falling off in the high ideals of female chastity held in reverence for centuries in this country. Communities which, according to Western standards, followed customs regarded as immoral, have steadily improved. The irregular sexual relations of Malayalis are slowly disappearing. Premarital freedom, once so common amongst certain classes, is now firmly discountenanced. Polyandry is doomed. Tribes like the Todas who followed the fraternal form of polyandry are becoming monogamous. Divorce is much less common everywhere. The facts cited justify Mr. Gait's conclusion that "on the whole there can be no doubt that the relations of the sexes in India are steadily becoming more regular." Still, in one respect things have worsened, and that is in respect of commercial marriages. As Mr. Gait puts it, "As a rule, marriage is by purchase:", and admittedly, bridegroon price has been affected very largely by the educational qualifications of the bridegroom. It is unnecessary to do more than deal very briefly with the statistical portion of the chapter on marriage. According to the age statistics, only one bachelor in 24 is over 30, and only spinster in 14 is over 15. At the higher ages practically no one is left unmarried, except persons suffering from disease or infirmity, professional prostitutes, concubines, devotees, &c, and it is this class which contributes the 4 per cent. of males over 40 and the 1 per cent. of the females over 30, who are not, and never have been married. Not only is the universality of marriage so striking a feature of the returns of the Indian census but also the early age at which marriage takes place. In the whole of India there are 2½ million wives under 10, and 9 millions under 15 years of age. Another feature which is peculiar to India is the large number of widows being no less than 17 per cent. of the total number of females, as compared with 9 per cent. in Western Europe. To complete the comparison, it must be added that while in Western Europe only 7 per cent. of the widows are less than 40 years old, in India 28 per cent. are below this age, and 1·3 per cent. are under 15, an age at which no one is married in Europe. Infant marriage and the prohibition of widow marriage are of course responsible for the presence of so large a proportion of widows. A curious fact

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emerges from an examination of the statistics of marriage by castes and that is that while the Hindus as a body are more addicted to infant marriage than any other community, it is the lower castes that are more prone to it than the higher; but as some of the lower castes permit widow marriage, the proportion of widows is relatively smaller amongst them. Mr. Gait inclines to the view that there is a slight diminution of the practice of infant marriage. It is a disquieting fact, though, that the lower castes regard infant marriage as a badge of respectability, just as the higher castes regard the prohibition of widow marriage in the same light and there is reason to fear that there is a strong tendency among the lower castes to prohibit, or at least discountenance, widow marriage. As against this must be set the notable tendency among the higher caste people to denounce the enforced widowhood of virgins, and Mr. Gait is probably right in thinking that although the actual results are small so far, the first step has been taken and the most violent of the opposition has perhaps been overcome.

III.

The short chapter in which Mr. Gait discusses the statistics of education is replete with instructive facts and must, to be fully appreciated, be read, chewed and digested by all interested in the educational advancement of India. Of the total population of India, only 59 persons per thousand are literate in the sense of being able to read and write any language. Of the total male population only 106 per thousand are literate, and of females only 10; that is, there is one literate female to every eleven males. Leaving out of account children under 15, the proportion of literates is 149 per thousand for males and 13 for females, rising to 21 at the age 15—20, and declining thereafter. In the case of males, however, the proportion rises continuously from 12 per thousand at the age—period 0—10, to 95 at 10—15, 144 at 15—20, and 150 at 20 and over. Burma holds the first place in point of literacy, followed by Bengal and Madras, Bombay following closely on their heels—Assam, Behar and Orissa and the Punjab coming after a long interval. At the bottom of the list are the United Provinces and Central Provinces and Berar. There are great variations between provincial boundaries. British provinces show great superiority to the Native States, taken as a whole, in the matter of educational advance. But the three Native States of Cochin, Travancore and Baroda, take rank above Bengal, Madras and Bombay; while in the matter of female education Cochin divides with Burma the honours of first place. Kashmir is the most backward in education. The causes of the

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relative superiority of certain localities to others in the matter of education are the predominance of the Aryan strain among the population; exceptional advantage arising out of an indigenous educational system, as in Burma; and the period that has elapsed since the different tracts came under British rule. The variations in respect of female literacy are attributable to the prevalence of the purda system; the spread of Christianity; and the influence of the matriarchate, as in Malabar. Then, again, the inhabitants of large towns possess educational facilities which are more or less lacking in rural areas. The Parsis easily bear the palm in respect of education. Of the males nearly four-fifths are literate, and of the females nearly two-thirds. The Jains come next with half the males literate but with only 4 per cent. of the females. The Buddhists follow closely on the Jains. The Christians are on a par with the Buddhists, but in the case of the former the proportion of literate females is far higher. The Sikhs are next in order, the Hindus and Muhammadans bringing up the rear. Mr. Gait sums up the relative position of Hindus and Muhammadans in respect of education as follows:—

The low position of Muhammadans is due largely to the fact that they are found chiefly in the North-West of India, where all classes are backward in respect of education, and in Eastern Bengal where they consist mainly of local converts from a depressed class. In the United Provinces, Madras and the Central Provinces and Berar, they stand above or on an equality with the Hindus, and the same is the case in Bombay excluding Sind. In Sind the Muhammadan population is exceptionally illiterate, but in the rest of the Presidency it consists largely of traders, and education is much more widely diffused amongst them than amongst Hindus. The figures for Hindus, again, are a general average for all castes, high and low. It will be seen that some of the higher caste Hindus are better educated than the Buddhists, while others are even less so than the Animists.

A comparison of the statistics of literacy yielded by the present census with those of 1901 is rendered difficult by reason of the standard of literacy adopted this time, by which no one was regarded as literate unless he could write a letter to a friend and read his reply. The standard of 1901 was a lower standard. Fortunately, two enumerations were taken in Madras and the results render tolerably safe deduction to be made for all India. Mr. Gait points out that in the whole of India, excluding Madras, the number of persons returned as literate, exceeds by only 16 per cent. the numbers so returned in 1901, but in Madras the increase is no less than 28 per cent. If this comprison can be taken as a guide to the real rate of increase in the number of literate persons throughout India, it follows that it is at least 50 per cent. greater than would appear from the returns. As

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far as the figures go, they tell an interesting tale. The total number of literate persons has risen during the decade from 15·7 to 18·6 millions, or by 18 per cent—the number of literate males increasing by 15 and that of literate females by 61 per cent. Excluding persons under 15 years of age, the proportions who are literate per thousand males has risen from 138 to 149, and for females from 8 to 13. The total number of literate females is now a million and a quarter, as compared with less than half a million twenty years ago. Here, again, the Native of Travancore, Cochin and Baroda show the best results. In Baroda, the number of literate females per thousand has risen from 8 to 21, in Travancere from 31 to 50, and in Cochin from 45 to 61.

The study of the figures as to education by caste yields some instructive facts. In Southern India the Brahmin leads the way, but this is not so in Bengal, where he is surpassed by the Baidya, Subornabanik and Agarwal ; in the United Provinces by the Kayastha, Agarwal and Saiyid ; in Behar and Orissa by the same communities and the Karan, and in the Punjab by the Khatri, Agarwal and Arora. The occupation of the caste determined the progress of literacy. Thus the Rajputs show a smaller proportion of literates than certain low castes which have adopted trade as their profession. Then again the so-called low castes in advanced provinces exhibit a higher proportion of literates than the so-called high castes in backward provinces. The most interesting example of the progress the "depressed" classes are making is furnished by the Pariahs of Madras, who have now nearly three times the proportion of literates to what they had ten years ago. In the whole of India 17 millions are literate in English ; of every ten thousand persons of each sex, 95 males and 10 females possess this knowledge. The Parsis claim precedence in this respect, followed by Indian Christians, a long interval separating them from the Jains, the Hindus and Sikhs, while Muhammadans, Buddhists and Anismists bring up the rear. By provinces, Bengal is easily the first, followed by Bombay and Madras, In the other provinces, the proportion is less than 1 per cent. and in the United Provinces and Behar and Orissa, it is less than 5 per thousand. Lastly the number of English-knowing persons has increased by 50 per cent. during the decade.

IV.

The chapter on occupations contains an enormous mass of information on the avotions of the people. At the very threshold of our inquiry, we are confronted with a striking feature in the functional distribution of the people, and that is that 71 per cent, are engaged in pasture and agriculture and only 29 per cent. in all

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other occupations combined. The proportion of persons supported by agriculture is the smallest in the Punjab and the largest in Behar and Orissa; but in the former province, industry supports most persons (20 per cent.), the proportion varying from 12 to 13 per cent. in Bombay, Madras and the United Provinces, and 8 to 10 per cent. in Bengal, Behar and Orissa and the Central Provinces and Berar. Burma supports the largest number of persons in trading occupations, the proportion elsewhere varying from 7 to 9 per cent. in the major provinces and reaching the lowest limit, 5 per cent. in Behar and Orissa, where also the proportion of persons who live by the professions is the lowest, being 10 per thousand. There is nothing calling for notice in the functional distribution by religion; but it may be noted that the differences in the means of livelihood of Hindus and Muhammadans arise from the fact that the latter take rather more freely to industry, transport and military and domestic service, while the former take to trade and the professions and the liberal arts. Naturally the feature of the functional distribution in town and country is that industries support more persons in urban than in rural areas. The industrial population is largest (53 per cent.) in Ahmedabad with its numerous cotton mills, while it exceeds 23 per cent. in Delhi, Agra, Bombay and Howrah, and 25 per cent. in Rangoon, Madras, Cawnpore and Karachi, and 21 per cent. in Calcutta. The general functional distribution of occupations is extremely primitive. Incidentally, Mr. Gait dwells upon the decay of village organisation:

Even in India proper the village is no longer the self-contained industrial unit which it formerly was, and many disintergrating influences are at work to break down the solidarity of village life. The rising spirit of individualism, which is the result of modern education and western influences, is impelling the classes who perform the humbler functions in the economy of village life to aspire to higher and more dignified pursuits. There is also a tendency to replace the prescriptive yearly remuneration by payment for actual work done. In many parts, for instance, the village Chamar is no longer allowed the hides of dead cattle as his perquisite, but receives instead a payment for removing the cattle and for skinning them; and the hides are then sold to a dealer by the owner of the animal. Improved means of communication have greatly stimulated migration and the consequent disruption of the village community, and by facilitating and lowering the cost of transport of commodities, have created a tendency for industries to become localized. The extensive importation of cheap European piece-goods and utensils, and the establishment in India itself of numerous factories of the western type, have more or less destroyed many village industries. The high prices of agricultural produce have also led many village artisans to abandon their hereditary craft in favour of agriculture. As Pundit Hari Kishan Kaul puts it, "the old days when each village was a self-sufficient unit replete with the industries, trades, and professions necessary for its modest requirements are over." The

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extent to which this disintergration of the old village organization is proceeding varies considerably in different parts. The change is most noticeable in the more advanced provinces, whereas in comparatively backward tracts, like Central India and Rajputana, the old organization remains almost intact.

Another striking feature is that of every hundred of the population, 47 has been returned as actual workers and 53 as dependants. In the whole of India only 530,000 persons, or 17 in every ten thousand, are supported by the extraction of minerals, coal-mines and petroleum wells accounting for half the number. Occupations connected with the preparation and supply of material substances —that is the industries—support 58·2 million persons, or over 18 per cent. of the total population. Of the 35·3 millions persons dependant on industrial occupations one-fourth are supported by textile industries ; those engaged in hide and skin industry number 2·8 millions ; in wood-cutting and working and basket-making 3·8 millions ; and in metals less than half that number. The manufacture of glass, bricks and earthenware supports in all 2·2 millions, seven-eighths of these being ordinary village potters. About a million are returned as being engaged in industries connected with chemical products ; but the figure shrinks to less than 100,000 if we exclude the manufacture and refining of vegetable and mineral oils. Food industries, mainly of a primitive type, support 3·7 millions, while 7·8 millions find support in industries of dress and the toilets. Industries of luxury and those appertaining to literature and the arts and sciences claim 2·1 millions. Industries connected with refuse matter employ 1·4 millions. Transport supports 5 millions. Those dependent on trade number 17·8 millions. Public administration and the liberal arts support 10·9 millions distributed as follows :—

Public force 2·4 millions.
Administration 2·7 millions.
Profession etc., 5·3 millions.
Independent means ½ million.

Under the head Administration are only shown those persons who are directly engaged in the Executive and Judicial Administration and their establishments including municipal and local boards staff, doctors, printers, schoolmasters, land-surveyors. Of the professions, &c. religion accounts for rather more than half, letters and arts and science for more than a sixth, instruction and medicine for one-eighth and law for one-eighteenth. A variety of miscellaneous occupations (including domestic service, insufficiently described or unproductive occupations) account for 17·3 millions.

Space forbids anything more than a hurried glance over the very interesting remarks Mr. Gait offers on the Industrial census.

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According to the table which sets forth the statistics of industries there are in the whole of India 7,113 factories employing 2·1 million persons, or 7 per thousand of the population. Of these 810, 000 are employed on the growing of special products, 558,000 in textile industries, 224,000 in mines, 125,000 in transport, 74,000 in food industries, 71,000 in metal industries, 49,000 in glass and earthenware industries, the same number in industries connected with chemical products, and 45,000 in industries of luxury. Of the special products referred to above, tea employs 703,000. A very interesting question is opened up by the discussion of occupation by caste, where the contrast between the actual and the traditional occupation of certain castes is most striking. Traditionally the Brahmin's is a religious calling, but what one finds is that only one-fifth of their class follow the traditional calling. The Baidya is by tradition a physician, but in North and East Bengal only one in six is so in practice. In the same tract, only one Kayastha in sixteen is a writer. There are great variations in the extent to which the traditional wine-selling, and fishing and boating castes follow their traditional occupations. The Doms are traditionally scavengers and basket-makers, but in the United Provinces only 14 per cent. live by these pursuits. The weavers are fairly faithful to their ancestral calling and the Dhobis the Kumhars (potters) are more or less so; and the castes whose traditional occupation is agriculture seldom desert it for other means of livelihood.

Separate statistics are given of the caste of Government servants. In Bengal, Behar and Orissa and Assam taken together, of 2,305 gazetted appointments held by Indians, four-fifths are held by Hindus and less than one-fifth by Muhammadans. Of the 1,823 appointments held by Hindus, about eight-ninths are held by Brahmins, Baidyas and Kayasthas. The variations in the other provincial services are equally striking. The statistics as to persons assessed under Part IV of the Income Tax Act (incomes other than salaries, pension, &c.,) the Kayasthas come first, closely followed by Muhammadans, Brahmins, the Shahas, and so on.

We must conclude here, however reluctantly, these perfunctory notes taken from the masterly report on the Census of India. Our object was less to give an exhaustive review than to stimulate interest in a publication of surpassing interest, which should be studied first-hand by every patriot and public worker. The methods of the Indian Census have reached a high stage of perfection, and it is not too much to say that Mr. Gait's treatment of the statistical results marks a distinct improvement upon that of his distinguished predecessors.

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THE OPEN FORUM.

CRITICISMS, DISCUSSIONS AND COMMENTS.

THE CRIMINAL PROCEDURE CODE.

FROM time to time suggestions are made in various quarters, and with various motives, for the amendment of the Criminal Procedure Code. In the January number of the *Hindustan Review*, Sahebzada Abdul Wahid Khan offers some brief suggestions as to the direction in which any impending emendatory legislation might take. The writer first deals with confessions, and his opinions are not without special interest in view of the reference thereto which were made in the House of Commons by the Under-Secretary of State for India and Sir Reginald Craddock's reply to Sir Fazulbhoy Currimbhoy in the Imperial Legislative Council on January 16th, to the effect that the Government of India was awaiting the presentation to Parliament of the papers embodying the views on this subject which have been collected from local governments and other competent sources, before publishing them in India. There can be no difference of opinion as to the truth of Mr. Justice Erle's dictum "I am of opinion that when a confession is well proved, it is the best evidence that can be procured." Where such confessions are entirely voluntary and specially when they are against self-interest, they are, of course, almost unimpeachable evidence. Unfortunately there is room for more than suspicion, that confessions are not invariably spontaneous and that they are almost always offered from motives of self-interest, except in certain cases of callous crimes against the person actuated by jealousy or notorious enmity. We are quite ready to believe that there is a continuous improvement in the protection of prisoners against police torture, but there are other means of influencing a prisoner, including promises of leniency for instance, without resorting to actual physical torture, and we are strongly of opinion that such confessions should only be recorded by magistrates of the first class, who are competent to try the case in which the confession is made. The second and third class magistrates, especially in the mofussil, are seldom men of first class ability, and their inferior position, socially and financially, renders them peculiarly liable to the influence of police "hypnotism." Magistrates of the first class, on the other hand, may almost invariably be trusted to convince themselves that a prisoner is really offering a voluntary confession, either by questioning the prisoner or by his

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demeanour. In addition to this it would be very hazardous to produce a prisoner a second time before a first class magistrate, after he had once drawn back from confessing, while it is not outside the realms of possibility that a magistrate of the second or third class might accept a confession as voluntary after a prisoner had been "gingered up" subsequent to a first refusal to make a confession. At the same time voluntary confessions enabling the police to produce corroboratory evidence or which are themselves capable of being tested by independent evidence are very valuable assets, and provided they are only recorded by first class magistrates and are capable of being supported by independent evidence, they should not be abolished.

The Sahebzada seems to look with some measure of approval on a suggestion that a system of examining and cross-examining a prisoner in court during the progress of the trial is advisable and he cites Sir James Fitz-James Stephen, in his *General View of the Criminal Law of England*. This substitution of examination for confessions is open, however, to grave objections. It is true that it exists in France, where the examining magistrate's function is to break down an accused person's story by persistent questioning and cross-questioning. It is indulged in, also, by the third section of the American police—in both cases before the trial however. Competent observers have borne testimony to its inhumanly harassing effect upon prisoners, extending even to serious mental breakdowns and false confessions to escape the mental torture. An accused person, with his life or liberty or even his reputation at stake is seldom, during the course of a trial, in a fit mental state to answer questions or repudiate suggestions in such a manner as will carry any great measure of conviction to the court, and eminent criminal lawyers at home have expressed grave doubts as to the propriety of allowing even voluntary evidence by an accused person. Certainly such evidence has frequently resulted in a conviction which would not otherwise have been obtained. It is true that the court may at any stage of any trial or enquiry, and without warning the accused, put such questions as it may consider necessary, but such an examination is expressly stated in the Code to be "for the purpose of enabling the accused to explain any circumstances appearing in the evidence against him." The examination is protective in character, therefore, not offensive, though an accused by his failure to answer satisfactorily may prejudice his case. On the whole, therefore, we are not prepared to endorse the proposition that "if an accused is protected from questions out of court the

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same protection should not be extended to him within the court" as an argument in favour of abolishing confessions altogether and substituting the examination and cross-examination of accused persons on trial.—*The Morning Post of India* (Delhi.)

'The Enemies of England.'

Dr. SATISH CHANDRA BANERJI has written in the *Hindustan Review* on 'the Enemies of England'. The title has been adopted from the late Lord Salisbury, the greatest Conservative Statesman of Britain in the Victorian era and one of the greatest of India's Secretaries of State. In Lord Salisbury's opinion 'the Enemies of England' were those Englishmen in India who did not treat the people of this country with proper courtesy and respect. Another great Secretary of State, Lord Morley, expressed it as his opinion that bad manners on the part of Englishmen in India were a political crime. On the same subject Sir Charles Hobhouse, an old Anglo-Indian official of the Haileybury school, still alive in his advanced age, whose son was not long ago India's parliamentary under-secretary and president of the Decentralisation Commission and is now a member of the Cabinet—Sir Charles was giving out his views to a press representative and reported to have said: "The competition system succeeded the Haileybury system. It is not for me to draw comparisons between the two, but, from what I have heard and read, it seems to me that the men of the present day do not and cannot establish friendly relations with the native, as was done in former times. Railways, telegraphs, and red-tapeism have supervened, and, with bushels of returns and records to sign day by day, the district officer is obliged to say *Fursut nahin* (I have no leisure), or to hold his tongue to a visitor with whom a friendly talk might do much good. I had experience of something of the kind before I left India, and if it be true that the country has its circles of discontented subjects in most parts, may it not be that there is not that love and trust in us which formerly existed, nor, consequently, that freedom from sedition or early information as to its beginnings which friendly relations with the natives used to afford us?" It is not so much the want of time that is responsible for the fact complained of, nor will it disappear if the quantity of official correspondence is reduced. If we are to go to the root of the matter, the real evil will be found to be the sense of racial and political superiority that lies imbedded deep in the mind of the average Englishman and Scotchman in India. This feeling creates in him a certain expectation of how an Indian should

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approach him and behave towards him, and the length to which he himself might reasonably be expected to go in showing courtesy to him. The relation that in his judgment should normally subsist between the Englishman and the Indian is one of superiority and inferiority. He may in his goodness be kind to the Indian, the latter ought to be or must be respectful. This is not the relationship that is regarded by the non-official educated Indian as quite the right one; he rather expresses it in the terms employed by a late Governor of Madras as 'manly comradeship.' So long as the Englishman, official or non-official, cannot bring himself to accept this relationship, so long will there be an aloofness between him and the non-official educated Indian. The latter has outgrown the stage of being pleased with himself and rising in his own estimation if an English official simply patronises him. He cannot pretend to understand the psychology of the 'native gentlemen's waiting room' at collectors' residences the drawing rooms of which are too good to receive him. In a word there is but one condition under which social relations can usefully be cultivated by the Englishman with the Indian—racial and political equality.—*The Leader.*

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"SRI RAM—THE REVOLUTIONIST."

NOW that the author of *Sri Ram—the Revolutionist* no longer wishes to preserve his anonymity, and the daily Press throughout the country has given him the publicity which he evidently desires and which the character of his book certainly requires, we may be permitted an expression of our views on this—to us—extremely unpleasant matter. It is now publicly known that the author of this bock which in the guise of a "transcript from life" in this country, during a period of considerable intellectual and political upheaval casts much uncharitable odium on the Hindus in general and the Arya Samaj in particular—is Mr. E. Candler the principal of a first grade college in one of our biggest Indian States in the Punjab. The book has been condemned throughout the length and breadth of this country as an offensive political pamphlet making uncalled for and uncritical attacks on Hindu manners and ways of thought. It has repelled highsouled Englishmen like Mr. Andrews for its none-too-veiled thrusts at the Arya Samaj. The various Samajic organs have more than once expressed their indignation at the provoking tone of the book. It is said that some even sober members of the Samaj have not been able at times to suppress the disconcerting apprehension—which of course, to us seems absolutely baseless—as to whether the State which a few years back prosecuted some Samajists could itself have anything to do with the publication of this book. It is sad enough that such a book should be published in this country; it is pitiful that it should proceed from the mind of one who has selected the education and training of young Indians, mainly Hindus, as his profession. The Government of India recently enunciated in very emphatic and clear language what they regard as a serious disqualification in a University lecturer. Certain brilliant young Indian scholars, strongly supported for lecturerships by the Senate of the Calcutta University, were not approved of by the Government, because they were thought to have definite political sympathies and could not therefore be relied upon for maintaining that atmosphere of pure academic study which was said to have been regarded as so necessary to our Universities. It will therefore, be readily seen that in the case of the author of "*Sri Ram—the Revolutionist*" it is not necessary to invoke the aid of any such high principles as the Government of India have officially declared, to discover the influence which the perverse views in the book would have on the Hindu

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students in charge of the author. We shall only ask the question—can a person who holds such opinions and has not the restraint to keep them to the secret chambers of his own heart, who, in fact, must publish them and then not seek anonymity but welcome publicity, be a respected and healthy guide among the young minds of this country. We know nothing of life in the College over which the author of this book holds sway, but if the chapters on College in the book, do at all represent a "transcript from life" anywhere, we can only conclude that unsympathetic interpretations of Indian history must indeed be accountable for any unrest among students there may be. The mischief is in the dogmatic and caustic doctrine and not in the hearts of pliable youth.

It is not our intention to review the book. It may have its good points; it may be a work of no consequence, of no enduring value and therefore as some apologists have put it, not worth taking any serious notice of, it may have been so to say, meant for a season's light reading, to be cast away after an hour into the endless litter of forgotten fiction. Be that as it may, the Indian point is entirely different. It is a production that pretends to describe actual facts and movements and cannot, therefore, fail to wound Hindu feeling, and justly excite hostile comment. Shall people entrusted with the care of our youth indulge in such provoking statements or publish such heart-galling views? We are of those that believe in freedom of word and liberty of speech and we do not wish to imply in the least that Mr. Candler has not every right to his own opinions. But we certainly think that by accepting the charge of a college, a person necessarily places certain restrictions upon the expression of his beliefs and prejudices. Every man has several sides to his nature, but society is based upon the recognition of conventions; and every station of life carries with it serious but necessary limitations.

The head of a college may not indulge in political pamphleteering or expressing controversial views on matters that injure susceptibilities. He can do so only at the sacrifice of efficiency as the teacher and trainer of the young. We know Mr. Candler is a keen journalist who has before this produced descriptive works of no mean order. He has obviously won the esteem of high class journals in England for he is said to have represented the *Times* (London) at the last session of the Indian National Congress. Dame rumour also ascribes to him the writing of many a telling article on the political unrest in India. But we cannot sometimes help wondering whether he has not missed his *métier*. The hard attacks, which Indians might dismiss as not worth notice from another, they naturally resent from one whom they rightly look upon as their children's teacher and guide. India did not expect to see these attacks proceed from the academic armoury of a professor and principal in a college and the Indian public wait anxiously to hear what the Government that disqualified from university work Indian scholars of recognised academic worth has got to say to a European who openly engages in political literature of a provoking and controversial character.

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THE MESSAGE OF HAFIZ.

A POEM.

By PURAN SINGH.

The *Saki* of the Tavern brings
To me his shimm'ring shadow faint,
By far a nobler, brighter Faith
Than that of calm a Cavern Saint,
The Juice of Grape is sacred-Drink !
And let the Pehlui songsters sing,
And kiss the Lips of Cup again,
And let it go around the Ring,
For who can solve the Riddle of Life ?
And who can peep beyond the Grave ?
Come ! Fill the cup again with Wine,
And kiss, on knees, the Tavern-Slave.

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THE KAYASTHA WORLD.

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice ; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.* (William Lloyd Garrison in the *Liberator.*)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworth's *Reason and Revelation.*)

THE KAYASTHA PATSHALA.

By Mr. ISWAR SARAN

AT the last election M. Govind Prasad Sahib was unanimously elected president of the Kayastha Patshala. He did me the honour of nominating me as a member of his committee and of placing me in charge of the school and the college and school boarding houses. I wish it to be distinctly understood that the views I shall give expression to in this communication are my own and do not in any way bind the committee.

An Ideal.

No institution can possibly have any future which possesses no ideal. The lack of an ideal lies at the root of the failure of many an educational institution in this country. "Failure" and "success" are understood in different senses by different people, according to their different notions. One man will regard an educational institution successful which manages to secure a high place at University examinations. Another man will not feel satisfied unless it is able to secure high posts in the service of the Government for its *alumni.* A third will only feel happy when it makes a name for itself in the cricket or hockey field. But I consider an educational institution practically worthless which does not affect the life of the nation. It should raise the students to a higher plane of national consciousness. It should prepare them for the higher life without which all talk of national progress and advancement is meaningless cant. It should make them realise that they have to serve the Motherland so that she should contribute her share to the culture and civilisation of humanity as a whole. It should make them loyal citizens and devoted servants of the Motherland. The Kayastha Patshala has to become a family where it will be the privilege of the elders to serve the youngers. Strict discipline will go hand in hand with ordered freedom. Discipline becomes positive and heartless cruelty if it does not lead to freedom. Freedom degenerates into wicked license if there is no discipline to guide and

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control it. Discipline in order to be effective must be based on love. Love and service should be the watchwords of the Patshala if it desires to send forth to the world men worthy to play honourable parts in the life of the nation. The ideal should be fixed and amidst all difficulties and disappointments we should march towards it slowly though it might be.

A Sectarian College.

Some people say that it is a sectarian movement and cannot work for national unity. I humbly join issue. It will depend on the workers to make it national or sectarian. If you infuse the right spirit the result will be excellent. The young men placed under our charge have to be told in season and out of season that the only object of their education is to bring about the uplift of the nation as a whole. They should be made to realise that the institution is trying to serve the nation through a particular community. The community is only a part of the great whole and he who serves for the part necessarily works for the whole. If a house is to be built, you have different workmen working in their respective spheres but the ultimate aim of all is the same, *viz*, the building of the house. In this spirit the Patshala has to work and if it does so, I venture to trust it will not go far wrong.

Need of Patience.

I do not wish that the faults of the present committee should be condoned. It will be helpful if our mistakes are pointed out to us. Sympathetic criticism has its own value and no sensible committee should resent it. But criticism without the object of helping us will, I am afraid, prove barren. I shall only beg our critics to remember that we have been in office for less than a year. We do not claim any merit but one thing I shall most certainly claim *i.e.* we have been doing our humble best to serve the institution. In our devotion to the Patshala we will yield to nobody. We should be allowed some time and opportunity to carry out the schemes we have in view. We have made small beginnings but for the fruits of our humble labours the public will have to wait a little.

Application for affiliation to the B. A. Degree.

Our application for affiliation to the B. A. Standard of the Allahabad University is now before the University authorities. Anyone who has the slightest knowledge of the feelings of the Kayasthas knows thoroughly how keen is our community on seeing the Patshala raised to the status of a first grade college. I have been struck by the enmity of non-English knowing Kayasthas living in villages

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about this matter. It is not easy to forecast the fate of our application. Hope stimulates and sustains all our activities and I sincerely hope that we shall get the sanction we have prayed for. If sanction is granted our dream of many years will be realised. We shall get that which has been the theme of many a brilliant peroration. The devotion of the community in all parts of India will be tested when the sanction will be granted. Shall we rise equal to the occasion? I believe, we shall.

Wanted Men.

Men are wanted who will come to the Patshala and try to work for the attainment of the object I have ventured to indicate. We want men who will not come for money but for the love of the work that has to be done. To be dreaming about ideals is good but what is better is to labour unceasingly in the spirit of love and service for the realisation of those ideals. Self-sacrifice is the key-note of the edifice which we wish to raise. I cannot believe that the Kayastha community is so poor in its young men as not to spare a few for the service of the Patshala. Will they come? Of one thing I shall assure them: the present committee will offer them a warm and genuine welcome. We shall greet them as fellow-workers in a cause which is as much theirs as it is ours.

Of course everyone who has any acquaintance with the affairs of Money the Patshala knows that several lacs of rupees will be needed to make the institution really efficient. There is a popular notion that we have more money than we want. I beg to be excused for saying that it is absolutely unfounded. After the decision of our application for affiliation, we propose to publish a detailed account of our income and expenditure. My own conviction is that no institution can languish for wants of funds if there be men willing to make sacrifices in order to work for it. We have the examples of the Hindu and Mahomedan University movements before our very eyes. Yes, the conditions were different but earnestness creates favourable conditions.

Our Activities.

The Founders' Day celebrations were very successful this year. Mr. Justice Tudball kindly distributed prizes to the deserving students. We had games and theatricals. Meetings were held and excellent speeches were made. The Hon'ble Rai Gokul Prasad, Bahadur, presided over the anniversary meeting of M. Kali Prasad, where it was pleasant to see the retiring and the new president sitting side by side. The *personnel* of the committee does not matter, what

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really matters is the work of the Patshala. A dinner was held in the evening and it was joined by the boarders and the staff, the members of the committee and some other friends. Toasts were proposed and heartily responded to. Of course the president began with the loyal toast. At the end some songs were sung and a most enjoyable evening was passed together. This was a special feature of this year's celebrations and I trust it will be made permanent. It was a visible symbol of the inward feeling that the Patshala was being developed into a large family, in the life of which all had an equal share. If you desire to elevate the young men, they should feel that the elders are trying to serve them and they all belong to the same family. Perish that heartless discipline which relegates them to an inferior position. You should evoke feelings of love and not of fear. Love elevates and inspires young men, fear crushes their spirit. They have to become heroes and not cowards.

It is not proper for me to speak about the work that is being done by the worthy president and his individual colleagues. I shall let it be judged by a discriminating and sympathetic public.

My object in writing these hurried lines is to draw the attention of the public to the work that awaits them as well as ourselves. We want men and we want money. We expect sympathetic co-operation. We desire to make the Patshala a really first rate educational institution and we shall, I humbly trust, be able to do so if we receive proper help and support. The Patshala is older, I suppose, than the Aligarh College and the Dayanand College. Where are they and where are we? Let the Kayastha community pause and reflect.

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Acknowledgment.

We be to acknowledge with thanks the receipt of the following British, American, Anglo-Indian, and Indian publications in exchange for the Hindustan Review:—

Quarterlies (Foreign) :—

1. The Quarterly Review.
2. The Socialist Review.
3. The Hibbert Journal.
4. The University Magazine.
5. The East and the West.
6. The Buddhist Review.
7. The Monist and the Open Court.
8. The Church Quarterly Review.
9. The London Quarterly Review.
10. The Moslem World.
11. The Sociological Review.
12. The Irish Church Quarterly Review.
13. The Dublin Review.
14. The Political Science Quarterly.
15. The Round Table.
16. The Yale Review.
17. The International Review of Missions.
18. The Studies.
19. The Society of Comparative Legislation.
20. Princeton Theological Review.

(Indian)

21. The Calcutta Review.
22. The Indian Interpreter.
23. The Agricultural Journal of India.
24. The Journal of South Indian Institute.
25. The Students Brotherhood Quarterly.
26. The Indian Research.

By-Monthly (Foreign) :—

27. Luzac's Oriental Lists and Book Review.

Monthlies (Foreign) :—

28. The Contemporary Review.
29. The National Review
30. The English Review.
31. The Review of Reviews.
32. The North American Review.
33. The Literary Guide.
34. The Indian Magazine.
35. The Positivist Review.
36. The Irish Review.
37. The African Times Magazine.
38. The Theosophist Path.
39. The American Review of Reviews.
40. The United Empire.
41. The Current Opinion.
42. The Forum.
43. The Rajput Herald.
44. The International.
45. The Asiatic Review.
46. The Empire Magazine.
47. The New Statesman.
48. The Japanese Magazine.

(Indian)

49. The Modern Review.
50. East and West.
51. The Indian Review.
52. The Indian Ladies Magazine.
53. The Dawn.
54. The International Police Service Magazine.
55. The Vedic Magazine.
56. The Criminal Law Journal of India.
57. The Theosophist.
58. The Modern World.
59. The Hindu Review.
60. The Burmah Economist.
61. The Youngmen of India.
62. Wealth of India.

Fortnightlies (Foreign) :

63. The Dial.

(Indian)

64. The Calcutta Law Journal.
65. The Bombay Law Reporter.
66. The Empress.
67. Society Illustrated.

Weeklies (Foreign) :—

68. The Saturday Review.
69. The Nation.
70. The Outlook.
71. The Times [with Literary Supplement.]
72. The Outlook [New York.]
73. T. P's Weekly.
74. India.
75. The Literary Digest.
76. Indian Opinion.
77. Public Opinion.
78. The Living Age.
79. The Nation (New York).
80. The Independent.
81. The Near East.
82. The World Wide.
83. The Academy and Literature.
84. The New Witness.

(Indian)

85. Capital.
86. The Allahabad Law Journal.
87. The Calcutta Weekly Notes.
88. The Madras Law Times.
89. The Madras Law Journal.
90. The Indian Social Reformer.
91. The Hindi Punch.
92. The Mussalman.
93. The Wednesday Review.
94. The Mahratta.
95. The Madras Weekly Notes.
96. The Comrade.
97. The Hindu Patriot.
98. The Indian World.
99. The Express.
100. The Behar Standard.
101. The Commonweal.

Tri-Weekly :—

102. The Panjabee.

Semi-Weekly :—

103. Advocate.
104. The Burmah Critic and Review.

Dailies (Indian).—

105. The Englishman.
106. The Statesman.
107. The Indian Daily News.
108. The Empire.
109. The Bengalee.
110. The Amrita Bazar Patrika.
111. The Indian Mirror.
112. The Times of India.
113. The Bombay Gazette.
114. The Parsi.
115. The Civil and Military Gazette.
116. The Tribune.
117. The Indian Daily Telegraph.
118. The Morning Post of India.
119. The Madras Mail.
120. The Hindu.
121. The Madras Standard.
122. The Indian Patriot.
123. The Madras Times.
124. The Sind Gazette.
125. The Pioneer.
126. The Leader.
127. The Herald.
128. The Beharas.
129. The Bombay Chronicle.

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Extract from a letter received from the

Bombay Municipality Public Health Dept.

ESANOFELE & MALARIA.

" . . . Treatment with ESANOFELE controlled with quinine in most cases was recently given a fair trial. The majority of the cases belonged to the Parel Hindu Orphanage, where MALARIA OF A PARTICULARLY SEVERE TYPE raged this year. 43 cases of Malaria were treated of which FIVE WERE CHRONIC, with considerable enlargement of spleen and General Malaria Cachexia." Result :

REDUCTION IN THE SIZE OF THE SPLEEN - -

DISAPPEARANCE OF PARASITES - - - - -

INCREASE IN THE HAEMOGLOBIN VALUE - -

GENERAL CONDITION OF PATIENTS VERY SATISFACTORY.

Writing on the result of chronic cases the report states :— Quinine would not have worked equally well in these cases and one is especially emboldened to give this opinion from the case of Sakharam Jivaji, who was a chronic sufferer and ALWAYS TOOK QUININE OR QUININE AND ARSENIC MIXTURES WITHOUT MUCH BENEFIT.

"On the whole, ESANOFFLE appears to have VERY GOOD EFFECT ON CHRONIC CASES."

ESANOFELE is obtainable from all Chemists and Dealers throughout BRITISH INDIA, BURMA & CEYLON.

General Agents:—

Messrs. B. G. GORIO & Co., { FOR INFANTS "ESANOFELINA." AFTER MALARIA, FERRO CHINA WINE.

3, Wallace Street, BOMBAY.

Manufacturers :—

FELICE BISLERI & Co., MILAN, ITALY.

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The Pleasure Of The Road

You who know the Pleasure of the Road—the enjoyment of cutting through the keen air—when your whole being tingles with healthy vigour—are you taking the necessary precaution at this time of the year with regard to your clothing?

You require something more than ordinary cotton cloth mixtures to protect you against those cold winds which pierce you through.

To be adequately clothed your clothing must be *all wool throughout*. Only wool will protect your body and keep it at a normal temperature in the most severe weather. Why not see about this matter to-day?

A card asking for samples and prices of the famous

LALIMLI

ALL WOOL WEAR

will be dealt with by return post. WRITE NOW!

Cawnpore Woollen Mills Co., Ld.

Dept. No. 24 Cawnpore.

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